ABSTRACTS

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SPECIAL THEME: Narrative pragmatics: Culture, cognition, context

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Mira Ariel

Or*: Myths and realities

Ever since Grice (1989), the starting point for the analysis of or has been the logical operator ∨. It is widely assumed that or has an inclusive lexical meaning and a predominantly exclusive use (Gamut, 1991, Horn, 1972, Levinson, 2000). I set out from the assumption that or is no different from other natural language expressions, so the starting point for my analysis is discourse use (based mostly on the Santa Barbara Corpus, over 1,100 examples). I argue that or has at least 13 different discourse functions, the most frequent one being the ‘Higher-level Category’. Two other functions, ‘Hedged alternative’ and ‘Corrective’ are as frequent as the exclusive reading. Moreover, in close to half of the cases, the speaker is not necessarily committed to even one of the disjuncts being true. This challenges the assumption that or’s lexical meaning is inclusive, whereby the speaker guarantees the truth of at least one of her disjuncts. Instead, building on typological (Mauri, 2008) and semantic (Geurts, 2005, Jennings, 1994, Zimmermann, 2000) analyses, I will propose that a or b linguistically encodes only that the speaker is entertaining that ‘a’ is possible and that ‘b’ is possible. Pragmatic inferences routinely enrich the great majority of uses of or, but the enriched interpretations are not necessarily either inclusive or exclusive.


Michael Bamberg

Narrative practices and their analysis

My presentation consists of four parts: I will start with arguing for the Narrative Practice Approach (NPA) as facilitating a closer link between two traditionally separate lines of research; (i) identity research on the one hand, conceived of as inquiry into who people are and how they make sense of themselves (typically framed in the form of the ‘who-am-I’ and ‘sense-of-self’ questions), and (ii) narrative research on the other, traditionally understood as biography research, but recently more interactionally framed as everyday storytelling practices (that only in exceptional situations – such as therapy and life-story interviews – may result in biographies). Second, I am suggesting to analyze Narrative Practices (NPs) as situated story-telling events in which narrators practice the navigation of three identity dilemmas: (i) coming across as same AND/VERSUS different from others, (ii) presenting a sense of self as same across time AND/VERSUS having changed (usually ‘developed’), and (iii) as being a product of world (self as inagitive recipient) AND/VERSUS producing world (self as acting agentively). Third, I will briefly outline the premises of ‘Positioning Analysis’ – as best capturing the interactionally situated properties of narrating practices, and show how they inform the situated practices of navigating identity. Finally, I will conclude with a brief illustration of how to analyze NPs with a clip from Edison Chen’s 2010 public apology for the leaking of explicit photos that he took.

Richard Bauman

Horizons of context: From the interaction order to the nation-state

Context is a key notion for pragmatics, central to some definitions of the field, much discussed and debated in the conceptual and critical literature. A persistent issue in these discussions is what counts as context? What is the indexical reach of contextualization? While some commentators posit the potential openness of context in the production and interpretations of discourse to horizons or social fields of any scale, in practice, the scholarship of pragmatics tends to hew closely to the interaction order and the bounded speech event, the domain of co-presence. This tendency begs important questions with regard to the social reach and salience of pragmatics. In particular, I want to consider in this paper how we might articulate a pragmatic concern with context to larger social formations beyond the microanalytic scale of the speech event.

Erving Goffman, whose explorations of the interaction order have had a formative influence on pragmatics in many of its inflections, is leery about the extent to which we can get from the spatially and temporally circumscribed domain of the interaction order, whose “preferred method of study is microanalysis,” to the larger
social structures, spaces, and temporalities of complex society, finding only a “loose coupling” between interactional practices and broader social fields. What we’re coming to recognize, though, is that the communicative transcendence of the interaction order and the breaching of the bounded speech event is a practical problem for social actors as well as for social and communication theorists and that we would do well to examine how people on the ground go about solving it. Specifically, I offer a preliminary exploration of two related historical case studies involving a performer’s efforts to carry the immediacy and co-presence of the interaction order to what is conventionally understood to be the “macro” level of the nation-state, both key moments in the evolution of American political communication: William Jennings Bryan’s pioneering whistle-stop campaign tours as the Democratic Party candidate in the presidential election campaign of 1896 and his recordings of campaign speeches in the presidential campaign of 1908. In his effort to extend his political oratory from the platform events that were the default context for this genre of political communication to an ever broader social field, Bryan engaged in several orders of pragmatic experimentation, developing an innovative mode of oratorical performance and new genres of political oratory, each with its particular communicative affordances and modes of contextualization. In 1896, his most potent adaptive strategy was the development of a new genre of oratory, the whistle-stop speech: reliant on the greatly expanded reach of the railroad, brief in duration, emphasizing contact over argument, open to interactional exchange with members of the audience, and sensitive to situational context. In 1908, Bryan adapted his oratory to the new communicative technology of the phonograph, the first mass medium of home entertainment. His recorded speeches, innovative in genre like the whistle-stop speeches, were expository and didactic, and conspicuously lacking in contextualization cues, which, in turn, made them maximally recontextualizable in a number of novel ways.

Alexandra Georgakopoulou
Small stories #trending on social media: Towards a narrative analytic framework for the Web 2.0 era

Small stories research was developed as an epistemological paradigm for the analysis of narrative and identities (Bamberg & Georgakopoulou 2008; Georgakopoulou 2006, 2007, 2008) in interactional contexts. In more recent work (2012, 2013a,b), I have begun to document a close association of small stories with the pervasive presence of new/social media in everyday life, as that is facilitated by the increasing media convergence and the fusion of social networking sites (Georgakopoulou 2013a,b). Following up on this line of inquiry, I will show how small stories research can offer a conceptual and analytical apparatus for the study of new/social media practices that engender the circulation of both personal and public and news stories in Web 2.0 environments. Using what I see as ‘telling cases’ that range from young women’s facebook status updates to celebrity retweets to YouTube video postings of a far right political party of Greece in the current financial crisis, I will sketch a narrative analysis that can do justice to such prevalent instances of storying self & other in contemporary life.

Lachman Khubchandani
Indian sociolinguistics: Language code as ‘being’ versus language activity as ‘becoming’

Language planning professionals tend to profile ‘standard’ languages as ripened products, or beings, the notion inherited from philology and pedagogy; It reveals a bias in favour of elitist and urban orientation, and is seen as an endeavour closer to “classical” fine arts. In contrast, language visionaries like Tagore, Gandhiji, Nehru, Rajaji, Zakir Hussain, Ambedkar in plural India, taking the pulse of the masses, have acknowledged language in diversified speech events, as an interactional process, that is, a becoming (i.e. a working out of the being) -- a skill closer to "grassroots" folk crafts.

François Recanati
Semantic reference and speaker’s reference

According to a philosophical position named ‘Contextualism’, a sentence acquires a determinate content only in the context of a speech act. This view has many detractors, but I will argue that reference provides a good case for it. I will present, and defend, Donnellan’s approach, according to which reference is a speech act which presupposes certain contextual relations between the speaker and the object spoken about. Only when the relation holds can the speaker refer and express a singular content about the object referred to. Here the semantic content of the utterance depends upon an intentional act of the speaker and cannot be dissociated from it, as per Contextualism. Donnellan’s view has been criticized (and rejected) on the grounds that it conflates semantic reference and speaker’s reference. In this talk I will show that the semantic reference/speaker’s reference distinction can easily be accommodated within Donnellan’s contextualist framework.
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.

Marta Albelda, Maria Estellés Arguedas

Evidentiality in 'non-evidential' languages: Is evidentiality grammatically encoded in Spanish?

The expression of evidentiality has been considered a controversial issue in all the varieties of Spanish (see Aikhenvald 2004, 2006; Bermúdez 2004, 2005; Cornillie 2007; de Saeger 2007, de Haan 2005; Estrada 2009; González Ramos 2009; González Vergara 2009, 2011; Hugo Rojas 2011; Kotwica in press; Magaña 2005; Rodríguez Ramalle 2008; Schwenter 1999; among others).

Some scholars have considered Spanish a non-evidential language, on the basis of an alleged lack of grammatical encoding. Some others regard evidentiality as a case of polysemy; that is to say, it is triggered in particular discourse contexts, but does not belong to the core meaning of the element under analysis. This is the case, for instance, of evidential uses of some verbal tenses, verbs of perception or modal verbs, prosodic patterns, and syntactic constructions. Finally, a group of works do delimit a category of evidentials in Spanish, mainly manifested as discourse markers. Considering this different consideration of evidentiality in Spanish, this panel aims to put forward three main questions:

a) Can we consider that Spanish has elements which inherently (as its core meaning) encode evidential meaning?
b) What does "grammatically encoded" mean? In this sense, can discourse markers be understood as part of the grammatical expression of evidentiality?
c) What mechanisms convey an evidential meaning in the different dialects of Spanish? In which level do speakers use these mechanisms?

Charles Antaki,
Convemation analysis and interventions for change

Conversation Analysis is the study of how social action is brought about through the close organisation of talk. It can be applied, but the term "Applied Conversation Analysis" has various shades of meaning. The most familiar is the application of Conversation Analysis (CA) to the talk of an institution (like the school or the medical clinic) to shed light on its workings. However, a strand of interventionist applied CA is emerging, that attempts to go beyond analysis, and engage with institutions in order to change the behaviour of practitioners. This Panel will showcase recent examples of this development, which puts the emphasis on applying CA to real-world problems and trying to solve them. In doing so, of course, the CA researcher has to face the ethical issues of any interventionist social science: whether they are "taking sides", and if so whether the interactional changes they advocate are acceptable to all parties - the institution, the management, the staff and the clients they serve.

Mira Ariel, Caterina Mauri
Natural-language connectives: Evidence from discourse, typology and grammaticization

Connectives play a crucial role in human reasoning and discourse, and have therefore received attention in a number of different research fields, i.e. logic, formal semantics, pragmatics, discourse analysis, typology, historical linguistics, psycholinguistics. The new challenge now is to integrate theoretical and empirical tools elaborated in neighboring - but only recently communicating - fields, looking for converging evidence, in order to understand their behavior in natural languages.

The aim of this workshop is to explore to what extent the structural and functional properties of connectives in natural languages may be comprehensively explained and described on the basis of complementary, and hopefully converging, data coming (especially) from linguistic typology, grammaticization studies and corpus-based discourse analysis. This aim will be pursued by bringing together scholars working on connectives from different perspectives.

Why focus on typology, grammaticization and discourse? Because until recently, the analysis of natural language connectives has been influenced mostly by logical approaches, lacking any empirical basis. We believe that theoretically viable analyses of linguistic forms must be flexible enough to accommodate all three perspectives, which stand to inspire and fertilize each other. The function(s) we attribute to linguistic expressions, whether lexical or pragmatic, must be compatible with the rich typological variety attested among natural languages; they must allow all the intra-language variation we find, and they must mesh with motivated grammaticization paths leading to their evolution (e.g., if turning into or), as well as to further developments they may undergo (e.g., or turning an end-of-turn marker). Preliminary investigations seem promising. Cross-linguistic data: (Mauri 2008 and Mauri and van der Auwera 2011), as well as corpus data (Ariel 2002) point in the same direction, and pose challenges to widely shared assumptions, such as the assumption that natural language connectives are universal and that logic has to be kept as a reference point in their analysis.

Crucial questions at issue are:
- What are the structural and functional properties of connectives in natural languages?
- To what extent does cross-linguistic variation mirror the great intra-linguistic variation that may be observed in discourse use?
- To what extent can we integrate data coming from the examination of corpora with data coming from typological and diachronic surveys in the elaboration of a "theory" of connectives?
- Are there recurrent diachronic paths that may be argued to characterize the rise of connectives, which may possibly explain the attested cross-linguistic and intra-linguistic variation?
- How are connectives used and processed in discourse, and to what extent does this influence their structural properties?

We welcome papers addressing the questions above by providing typological analyses, diachronic data and discourse studies on connectives, with a preference for papers showing some converging evidence.


Karin Aronsson, Elizabeth Keating
Gaming, inter-subjectivity and narration: Game bodies and the multimodality of socialization

No discussion of language practices and game narrations would be complete without due consideration of media and online spaces. Video and computer games present a globalizing media genre that is increasingly shaping
local cultures and societies all over the world. Video game playing (whether online or offline) involves coordination of real and virtual spaces as well as timed actions through which players navigate continually changing situations and landscapes. Online gaming spaces integrate the multiple urban locales of players as well as creating imaginary virtual narrative spaces. In City of Heroes, for example, an online role-playing game, players aggregate in teams and go on quests in the fictional Paragon City. The integration of online and offline creates a complex indexical field for multimodal narrative reference and action. Similarly, participants engaged in playing console-operated games orient to complex, continually changing landscapes and evolving game situations in their verbal and embodied actions. In this session we consider several aspects of language use and interactional activity in several types of communities of practice and gaming fields. We discuss the role of language and specifics of code switching, gaming vocabulary, assessments, response cries and other affect displays, in organizing collaborative action, genre, narration, and the construction of expertise and epistemic authority, as well as local hierarchies and participation frameworks, including identity work and self-other relations. This session also covers the role of body alignment and other semiotic means of creating and maintaining social relationships. Innovations in communication are partly made possible through gaming software. But, most importantly, we show that participation in multiple simultaneous and sequential activities and contexts is made possible through ways of creating and maintaining joint attention and inter-subjectivity.

Nicole Baumgarten, Nadine Rentel, Juliane House
The pragmatics of social media communication. Cross-cultural and register perspectives

Social media (including mobile social media used on handheld devices such as smart phones and tablet computers) play an increasingly important role in communication in both the private and the professional spheres. People share everyday life experiences on social networking sites, blogs and microblogs (e.g. applications such as Facebook, MySpace, Renren, Qzone, Sina Weibo; Twitter); they chat online, post in internet forums, and text. Lately, businesses, too, have discovered social media as not-to-be-neglected platforms for and transmitters of internal and external corporate communication and as marketing tools (corporate blogs, company profiles on open social networking sites, operating or sponsoring special interest social networking sites, tweeting ‘breaking’ company news and sales alerts, etc.). Likewise, institutions (e.g. universities) have become more active in developing (interactive) online presences, ranging from e-learning platforms for individual courses and whole degree programs to staff members’ blogs and promotional sites (e.g. on Facebook). Despite the growing importance of social media for professional and institutional communication, the language used in these contexts has not yet received as much attention as non-professional and non-institutional computer-mediated communication (CMC).

The aim of this panel is to bring together systematic, empirically-based descriptions of social media communication in less studied languages/varieties and communicative contexts in broadly institutional contexts. The analyses provide insight into the effect the specific contextual parameters of internet-based and mobile communication have on

- the user’s language use (linguistic forms, pragmalinguistic functions and sociopragmatic meaning);
- the development of CMC registers and users’ socialization into these;
- group cohesion and individual variation;
- multimodal codes;
- the linguistic construction of virtual identities, roles and discursive practices;
- the relationship between online and offline social practices.

Matthew Burdelski,
Language, body, and action in language socialization

Over the last decade there has been an increasing amount of attention in pragmatics on the relationship among verbal language, embodied resources, and action. This is especially true in studies of language socialization, which seek to account for ways in which novices in communities across the globe are socialized to understand and use language as a resource to achieve pragmatic ends (e.g. to perform social actions such as making a request), and to index socio-cultural meaningful realities (e.g. social actions, stance, identity, and morality). This panel examines language, body, and action in language socialization. It views language and the body as both an endpoint of socialization (i.e. something novices have to learn how to use in socio-culturally appropriate ways), and a means of socialization (i.e. something that is deployed by experts in ways to encourage novices’ use and understanding of language and socio-cultural meanings).

The data come from videotaped recordings of interactions in Japanese involving adults, children, and peers in households, playgrounds, and other settings. Collectively, the papers discuss various roles of verbal language and the body in language socialization, and examine their uses in relation to achieving social action with others in situated social interaction.
Adrián Cabedo,

*Fonocortesía (phono-politeness)*

The study of intensification, mitigation, and other pragmatic phenomena related to politeness have been thoroughly studied in Spanish. However, the role played by the *phonic component* in conveying (im)polite meaning has been traditionally neglected in comparison with other linguistic levels, even though the phonic component is essential to create the intended communicative effect. Hence, further research is necessary to shed light on the interface between *phonic component/ pragmatic component/ (im)politeness* to reach an explanatory account of (im)politeness in Spanish.

The panel FONOCORTESÍA (‘phono-politeness’), thus, aims to deal with the *phonic component of politeness* in *Spanish*. The contributions will analyze the different phonic strategies (both segmental, suprasegmental and paralinguistic) developed in colloquial and academic speech situations to express *(im)polite communicative nuances*. Particularly important, due to their pragmatic productivity, are *intensification and attenuation* (in enhancing and mitigating politeness, respectively). Additional nuances must be included, related to *social politeness* and protocolary formulae (greetings, apologies, acknowledgements, etc.) as well as different *contextual strategies of politeness* aiming to express humor, positive irony, negative irony or sarcasm.

**Research questions:**
- Does the phonic component of Spanish play an essential role in conveying (im)politeness?
- If so, to what extent is this phonic component independent from the words themselves? Can the phonic component be the sole key to interpret an utterance as (im)polite?
- Which phonic mechanisms are more frequently used in Spanish to produce (im)politeness? Are there any preferred mechanisms depending on the genre/situation?

Asta Cekaite, Ann-Carita Evaldsson

*Affective stances in remedial interchanges: Socializing embodied accountability in adult-child interactions*

This panel explores the role of affective stances in the interactional organization of remedial interchanges in adult-child interactions, and foregrounds the multimodal design of a wide range of discursive actions in the co-construction of moral accountability. So far research on remedial work has overlooked the realm of emotions and mainly focused on the verbal accounting (i.e. excuses, justifications and apologies) through which participants hold one another accountable for untoward actions (Antaki, 1994; Buttny, 1993; Goffman 1971). In this panel we extend the focus by examining and demonstrating a wide range of ways in which verbal and embodied affective stance takings permeate remedial work. The focus is on how socio-culturally meaningful affective stances are deployed in adult-child interactions across diverse cultural settings to sanction and negatively evaluate behaviors of others, or to display one’s appropriate response (e.g., remorse) in order to restore the moral order at hand.

The panel pursues Goffman’s conceptualization of remedial work as involving moral, and related affective stances by drawing on research theorizing stance as a ‘public act by a social act, achieved through overt communicative means (language, gesture, and other symbolic forms), through which social actors simultaneously evaluate objects, position subjects (themselves and others), and align with other subjects, with respect to any salient dimension of the sociocultural field’ (Du Bois 2007: 163, cf. Goodwin & Goodwin 2000, Jaffe, 2009). Drawing on perspectives from linguistic anthropology, conversation analysis and Goffmanian interactional analysis, the papers examine a broad phenomenology of remedial moves, demonstrating how affective stances constitute socio-culturally meaningful interactional resources, indexical of the participants’ embodied (congruent or incongruent) alignment towards the speaker’s actions (Goodwin et al 2012). The papers provide empirically grounded studies based on ethnography and video-recordings of adult-child interactions in educational, and family settings, among children of various social classes and ethnicities. Cekaite’s ethnographic study in a multicultural primary classroom in Sweden demonstrates how acceptable and proper display of remorse is dependent on the children’s congruent assemblage of verbal and embodied actions. Evaldsson and Melander in an ethnographic study of boys diagnosed with ADHD in Sweden explore how embodied displays of negative affect are used to sanction and negatively evaluate the social and bodily conduct of other’s. In US context, Kyrratzis explores pre-school children’s participation in remedial interchanges, and Loyd analyzes adult-child remedial exchanges in the Quartieri Spagnoli of inner city Napoli, where mothers and older female relatives work to accomplish moral order in the home through strong displays of emotional stances.

In all, by examining the emotional layering of remedial work in family and educational settings, the presentations demonstrate the embodied and affective character of moral accountability and socialization. The panel suggests that theoretically, our understanding of adult-child socializing interactions can be seen as an inherently embodied and dynamic framework for participation, collaboratively produced, co-assessed and reshaped through socioculturally meaningful bodily and verbal practices.
Xinren Chen, Michael Rinn

**Implicit discrimination in public discourse**

Unlike previous studies that address linguistic discrimination related to L2 education (e.g. Barkhuizen 2002; Johnson & VanBrackle 2012; Wee 2005), this panel will focus on various types of implicit discrimination in different countries, perceptible or inferable in public discourses, which endangers vulnerable people and their well being in social life. Implicit discrimination may even endanger social harmony. The panel will propose a cross cultural study on how vulnerable people like the sick, the old, the disabled. Specifically, the panelists will explore all linguistic manifestations and pragmatic strategies of implicit discrimination and address the issue from a critical discourse analytic perspective (CDA) to understand the interconnections language based discourses and various social practices. The aim of the panel is to present a cross-cultural methodology to analyze the pragmatic functioning of implicit discrimination in public discourse. Furthermore, this research project will raise a people’s awareness of the existence and harmfulness of implicit discrimination latent in public discourse and will help the decision makers to promote universal non-discriminatory approach firmly believing that vulnerable people have similar basic human needs to all other members of the population and must treated as equals in all spheres of life and work. Finally, the project will contribute to existing studies that pertain to linguistically represented gender discrimination or bias (e.g. Cralley & Ruscher 2005; Fuertes-Olivera 2007; Swim, Mallett & Stangor 2004), racism (e.g. Schnake & Ruscher 1998), disability (Fougeyrollas 1999) and public health (Hage, 2010). All the studies will be conducted empirically on authentic data from like national and international public health prevention campaigns (cancer, AIDS, tobacco, alcohol), or public discourses age, disabled people, gender and homophobia, including official documents, journalistic reports, public signs, Web sites, TV spots, posters. The critical perspective that runs through the studies to be reported on the panel will be supported by systemic functional grammar (SFG) (such as Fowler 1991; Fairclough 1993, 1995, 2001; Fairclough & Wodak 1997; Wodak 2001) analyzing the data as an interrelated process of the construction of implicit pragmatic theories (Mey 1993; Chen 2009) in order to understand the relation between implicit discrimination and persuasion, and multimodal semiotics (Rinn 2001; Kress & Van Leeuven 2006; O’Toole 2011) to know how multisemiotic based discourses, especially those on the Internet, reinforce the impact of implicit discrimination.


Winnie Cheng, Foong Ha Yap

**Establishing common ground in public discourse: A communication studies and discourse analysis approach to the evolving relationship between political leaders, media professionals and the general public**

Establishing common ground is an important interactive and discursive activity in cross-linguistic and cross-cultural professional and public communication, and is of growing interest to a range of disciplines such as pragmatics, psychology, cognitive linguistics, sociolinguistics, and discourse studies. Common ground can be defined as the facts, beliefs, attitudes, values, evaluations and assumptions that interlocutors acknowledge or
assume they share with one another. Establishing common ground in public discourse involves speakers’ discursive presentation and negotiation of publicly relevant content as well as their strategic deployment of discursive resources and strategies to achieve personal, professional, organizational, institution-specific, socio-cultural, and political goals.

Fundamental issues to be addressed by the papers in the panel include: (1) what kinds of discursive resources and strategies political leaders, the media and the general public in East Asia employ to establish common ground, and negotiate relationships, in a range of public discourse related to major socio-political events, (2) how effective the use of these resources and strategies are, (3) how such public discourse in different regions and cities in East Asia, where different languages are used, compare, and (4) what can be done to effectively raise awareness and disseminate knowledge and strategies regarding establishing common ground in public discourse cross-culturally, cross-linguistically and diachronically.

The papers focus on examining public discourse related to major socio-political events in East Asian countries and cities (Hong Kong, Macau, Mainland China, Singapore, South Korea, and Taiwan) in recent years. The data include spoken public discourse in the form of electoral speeches, press conferences, news interviews, public media contexts of Hong Kong and neighbouring East Asian countries. This research will combine the theoretical frameworks and methodological approaches of pragmatics, communication studies, corpus linguistics, Systemic Functional Linguistics, interactional linguistics, conversational analysis, and (critical) discourse analysis. Their combined and corroborated findings will help us to more fully understand the complex inter-relations observed in establishing common ground by different parties and participants in various public and media arena. This triangulated cross-linguistic, cross-cultural and diachronic study will offer invaluable insights into what constitutes linguistically, socio-culturally and politically competent moves in the negotiation and construction of common ground for public and professional figures in a variety of public events to achieve important social, economic and political goals, thus contributing to the long-term social and economic development of Asia-Pacific countries.

Roel Coesemans,

*Pragmatic approaches to news media in Africa: Ethnicity, ideology and professionalism*

News media, ranging from newspapers to social media websites, are well-suited to be studied from pragmatic perspectives. News is essentially a discursive construct and the media can be regarded as powerful institutions with an impact on society. A single focus on news content, organizational structure or linguistic layout does not suffice to arrive at a thorough understanding of news media, rather multiple methodologies and functional perspectives are required to account for the interplay of social, cognitive and cultural aspects of news products and the practice of journalism (or other practices of information supply) in specific contexts. That is where pragmatics comes in, conceived as a social, cognitive and cultural perspective on language in use (Verschueren 1999). At IPrA conferences several panels have been organized about news and media. However, so far there has not been a panel that explicitly addresses news media and journalism in an African context. The aim is to bring together scholars from different disciplines (journalism studies, discourse analysis, pragmatics, ethnography, and African studies) to discuss African news practices and to reflect on (i) how language functions in the construction of news, (ii) how institutional practices and socio-cultural contexts determine news production processes, and (iii) what role news (media) can play in the public sphere of African countries (whether they are in North or Sub-Saharan Africa). Such questions can easily be linked to earlier research on democracy, ethics, ethnicity, identity and professionalism in relation to news media in Africa (e.g. Bourgault 1995, Coesemans 2012, Hyden, Leslie & Ogundimu 2003, Njogu & Middleton 2009, Nyamnjoh 2005, Orwenjo & Ogone 2010).

This panel is not limited to traditional journalism in Africa (newspapers and television news), but also takes an interest in alternative news media (online media and mobile communications). Topics that will be dealt with are:

- The entextualization and contextualization of newsworthy events in news discourse
- Professional identities and occupational ideology of journalists in Africa
- The tension in journalists between cultural belonging and professional ethics
- The interaction between state, news company and public
- Censorship and corruption on the news floor
- New information technologies as news sources and tools
- Peace journalism and conflict reporting


Carmen Curcó, Teresa Peralta

Ostension and communication: Theory and evidence

Ostensive acts constitute behaviour backed by a communicative intention. They set the fundamentals of interaction, and they are often designed in complex ways by combining linguistic expressions with other non-linguistic phenomena such as gesturing and silence, which may or may not themselves be ostensively produced, but which normally play some role in interpretation.

This panel brings together several pieces of research that explore empirically and theoretically linguistic and paralinguistic aspects of the interpretation of complex ostensive stimuli. We look at various features of language that include number terms, aspect, and metaphor, and at a couple of paralinguistic elements of communication such as the presence of silence in the response to a request, and the interaction between our gesturing activity and aspect, pondering the extent to which gestures can be seen as a system integrated with speech. We will also discuss some theoretical implications derived from the empirical evidence we present, and some empirical implications of antecedent theoretical decisions on how to treat aspects of linguistic meaning. These will include issues such as the way in which an adequate notion of emergence as it applies to language may affect what we can expect from empirical approaches to pragmatics, and to our view of metaphor and expressive language.

What unifies these papers is that they look at ways in which linguistic and nonlinguistic ostensive elements interact in verbal communication, and that they aim at establishing links between theory and empirical evidence.

Christina Davidson, Susan Danby

Being connected: How children manage the interface between their social activity and the affordances of digital technologies

Increasingly, young children are using digital technology but there are very few detailed studies of how they actually accomplish their social activity during that use. In particular, there is a lack of detailed descriptions of young children’s use of digital devices for communication and information accessing. The purpose of this symposium is to consider how children socially accomplish their everyday use of digital technologies. Collectively, the papers draw on recordings of naturally occurring talk and embodied actions, and apply the analytic approaches of ethnomethodology, conversation analysis and/or membership categorization analysis. Individual papers in the session include (1) examination of intergenerational interactions during the use of Skype by young children and family members (2) the social accomplishment of young children’s web searching in preschool classrooms (3) young children’s assessments during use of Wikipedia, (4) the construction of digital texts by young children during on-line activity. Discussion will consider how children orient to and make use of affordances of digital technology in the production of their social worlds.

Anita Fetzer, Elda Weizman, Lawrence N. Berlin

Follow-ups in mediated political discourse

In our modern societies, political discourse can no longer be conceived of as a static notion which has been produced at some location and some time. Rather, political discourse has become more and more dynamic due, in part, to our mediated society, in particular to the so-called “new media”. Against this background, it is necessary not only to analyse political discourse as a product, to employ socio-pragmatic terminology, but also as a process. For this reason, the communicative act of follow-up, which is a process-oriented concept par excellence, is expected to shed new light on the process-oriented nature of political discourse.

This panel focuses on the analysis of the forms and functions of follow-ups, that is, how a particular discourse, discourse topic, or discourse contribution is taken up and negotiated between the communicators, and how it is commented on. Follow-ups are examined as communicative acts, in and through which the pragmatic force and/or content of a prior communicative act is accepted, challenged, or otherwise negotiated and elaborated on 1) in a narrow sense with reference to a locally adjacent communicative act or 2) in a broader sense with reference to some communicative act of the same discourse or of other discourses.

The discourses under investigation will comprise political discourse across spoken and written dialogic genres considering 1) the discourse domains of political interview, editorial, op-eds and discussion forum; 2) their sequential organization as regards the status of initial (or 1st order) follow-up, a follow-up of a prior follow-up (2nd order follow-up), or an n-th order follow-up; and 3) their discursive realization as regards degrees of indirectness and responsiveness which are conceptualized along continua defined by degree of explicitness and degree of responsiveness (i.e., not containing any attenuation devices).

The panel encourages the use of compositional methodology anchored to 1) sociopragmatics as regards context, sequentiality, participant format, communicative action, implicature; 2) corpus linguistics as regards
quantification of data in order to identify possible communicative patterns across discourse domains and cultures; 3) discourse analysis as regards the definition of genre; and 4) social psychology as regards face and face-work, and evasiveness.

Kerstin Fischer, Arnulf Deppermann
Recipient design at the interface of cognition and interaction

Over the last years, research on social interaction and linguistic practices has shown how knowledge and other cognitive aspects figure importantly in the organization of talk (see, e.g., te Molder/Potter 2005; Heritage 2012). One prime relevance of knowledge in interaction is recipient design, i.e. the shaping of turns with respect to assumptions about knowledge, attitudes, expectations, emotional stance etc. of the addressee. Recipient design has both an interactive and a cognitive side: Cognitively, recipient design may be conceptualized as resting on speakers’ partner-models; interactively, recipient design concerns the ways in which the partner is oriented to as part and parcel of social action, thereby bringing a specific social relationship into existence. This panel gathers researchers on social interaction who are interested in both cognitive and the interactional aspects of recipient design. By combining the study of cognitive resources and the sequential organization of interaction, research on recipient design in interaction is closely linked to how intersubjectivity is both presupposed and accomplished in talk (cf. Verhagen 2005). Questions to be dealt with in the panel include:

· How are linguistic practices specialized in ascribing specific properties (states of knowledge, attitudes, etc.) to addressees?
· How are actions designed with respect to different kinds of recipients?
· How is recipient design to be warranted methodologically? How can sources of recipient design be tracked in naturally occurring interaction?
· How is recipient design organized emergently as an interactional process? How do speakers take interactional experience with their interlocutors into account, and how do they test the recipient’s properties?
· How can partner models be identified and their effects be assessed methodologically?
· How do participants update, revise and negotiate partner models when designing next turns?

The general interest and interdisciplinary perspective taken in the panel is confirmed by the interdisciplinary list of scholars who contribute actively to this panel.


Maj-Britt Mosegaard Hansen, Rosina Marquez Reiter
(Co-)constructing interpersonally sensitive activities across institutional contexts

This panel will investigate how conversational participants go about broaching, constructing and negotiating potentially interpersonally sensitive activity(ies) or sequence types, with a focus on naturalistic spoken interaction across a range of institutional environments (e.g. commercial settings, medical/therapeutic settings, educational settings, media settings, etc.). Relevant activities may be (but are not limited to) complaining, disagreeing, and apologizing. (Potentially delicate activities such as requesting and thanking, among others, will only be considered in those cases where they are not contextually expected, and/or where expected instances display formats that interactants can be shown to orient to as marked in some way.)

Kaori Hata, Akira Satoh
Communication strategies in Japanese narratives as representations of sociocultural identities: From micro analyses to macro perspectives

This panel aims to describe how messages in Japanese narratives are communicated using various semiotic resources, from sentence ending particles to gestures. Through micro analyses of audio/video recorded narratives as well as narratives appearing in the media, the panel aims to figure out how and why these resources of communication are used in the ‘here and now’ of the narrative telling. By this means, the panel demonstrates how micro analyses of interactional data reveal larger sociocultural realities such as identity presentation and sociocultural norms, combining micro analysis of linguistic /semiotic features of Japanese narratives with macro points of views.

Recently, ‘narrative’ has been discussed as talk-in-interaction based on the social interactional views shared by the participants (e.g. Bamberg 2004, Georgakopoulou 2012). Following this perspective, we broadly define narrative as a process to communicate and co-create messages under the influence of local interaction. Each of the panellist will analyse narrative as local performances, especially by focusing on the usage of micro semiotic resources, such as sentence ending particles, backchannels, laughter, pictographs, gesture, eye gaze, and so on.
As a whole, we aim to describe in detail how narrative messages are co-created by the participants, using these resources mentioned above. The case studies show that people put much value on conveying the meta-message by the usage of these semiotic resources in the narrative world.

The panel introduces various case studies as materials for discussion. The first paper is based on the narratives of the Great Hanshin Awaji Earthquake in 1995 recounted by those who were not affected so much. The presenter will focus on the hypothetical events that are parts of landmark stories, with which the tellers show their sense of “ownership” of the disaster and construct their identities as those who experienced the disaster by the telling itself. The second paper also analyses the interview narratives regarding the Great East Japan Earthquake and the explosions at the nuclear power plant in Fukushima. The presenter will focus on the pragmatic and metapragmatic use of backchanneling and laughter that are frequently inserted in the narratives even when the stories themselves are very serious. The third paper is a case study of interview narratives of Japanese women living in the UK. Through applying positioning theory and small stories, the presenter analyses how micro conducts as gestures and eye gaze reflect the overall message conveyed in the narrated world and how that leads to representing identity. The fourth paper, as a suggestive analysis for discussion, will introduce a case study that analyses multimodal resources of a TV commercial.

Through these studies, we hope to propose that micro linguistic/semiotic and interactional data analysis can contribute in revealing macro perspectives, wherein issues of sociocultural identity, relationships, and norms can be explored.

**Michael Haugh, Jonathan Culpeper**

*(Im)politeness and mixed messages*

While it was noted in early work theorising politeness that seemingly impolite acts or forms can be means of showing friendliness or solidarity, and that ostensibly polite acts or forms can be a cover for coercion or aggression (Leech 1983), most research to date has focused on more straightforward instances of politeness, and more recently, impoliteness. Yet it is becoming increasingly clear that a notable fair proportion of interpersonal work does not in fact straightforwardly fit under the scope of politeness or impoliteness. Instead, interpersonal interactions can also involve *mixed messages*, that is, where features that point towards a polite interpretation are mixed with features that point towards an impolite interpretation (Culpeper 2011; see also Rockwell 2006). Mixed messages are often defined in social psychology as instances where two or more modes of communication (e.g. what is said versus tone of voice) are in conflict. However, in this panel mixed messages are understood more broadly to encompass instances where there are multiple interpretations of interpersonal meanings, actions or attitudes/evaluations in interaction that are ostensibly incongruous or generate a sense of interpretive dissonance in some way. Such phenomena can be analysed as social actions or practices, such as banter, teasing, jocular mockery, jocular abuse, ritual insults, sarcasm and the like, or as interpersonal evaluations, such as mock impoliteness, mock politeness, insincere or manipulative politeness, pushy politeness, under politeness, over politeness and so on (Haugh and Bousfield 2012; Kádár and Haugh forthcoming). These mixed interpersonal messages can have numerous functions, including to reinforce solidarity, cloak coercion or oppressive intent, mask and thereby make more palatable “true” feelings, and even for amusement and entertainment (Culpeper 2011); and they can be oriented to building, maintaining and even challenging both identities and interpersonal relationships in discourse and interaction. The aim of this panel is to explore the ways in which such mixed interpersonal messages are generated and understood in and across can arise across various interpersonal and institutional settings in different languages and cultures.


**Theresa Heyd, Christian Mair**

*Digital diasporas: Vernaculars and multilingual practices as style resources in mediated communication*

The Internet, and mediated communication in general, is not only an agent of homogenization and Englishization, but has (selectively) promoted multilingualism and destandardization (Danet and Herring 2007). Nowhere is this more obvious than in the case of post-colonial diasporas (e.g. Africa, the Caribbean, India), where a history of colonization, contemporary currents of migration driven by globalization and advances in communication technology have conspired to unsettle traditional norms of linguistic propriety and conceptions of identity. In recent debates, this trajectory has been discussed in terms of an emerging super-diversity. As Blommaert and Rampton (2011: 3) note, “migration movements from the 1990s onwards have coincided with the development of the Internet and mobile phones, and these have affected the cultural life of diaspora...
communities of all kinds.”

The diasporic situation, and the relative freedom of mediated language use, foster a climate of linguistic and cultural hyper-awareness which adds to the metalinguistic awareness that is characteristic of many CMC genres quite in general. These digital diasporas, then, are a rich and multi-faceted site to study a broad range of linguistic practices that are relevant to both sociolinguistic and pragmatic inquiry: crossing, code-switching and grassroots literacy; linguistic gatekeeping and language policing; group-specific norms of politeness, appropriateness, and appropriations of digital genres.

Often, these linguistic practices draw on both local and global resources; as Bhatt remarks, “(t)he post-colonial contexts present us with a vibrant site where local linguistic forms - inflected by the nexus of activities taking place elsewhere in time and space - are constantly transforming in response to asymmetric exchanges, pluralized histories, power plays, and battles over polysemous signs. The transformation makes available a semiotic space where a repertoire of identities evolves in the inter-animation of the colonial-global and of the indigenous local.” (Bhatt 2010: 520)

This panel is intended as a dialogue between the sociolinguistics of globalization, and the pragmatics of mediated communication. It aims to investigate the ways in which deterritorialized vernaculars have come to serve as style resources which help participants to fashion their identities and to create mediated communities of practice which do not simply reflect diasporic communities on the ground but extend them in complex ways.


**Laura Hidalgo Downing, Lucia Aranda**

**The pragmatics of narrative fictions: Creativity, modes, cultures**

The present panel proposes an approach to the discourse pragmatics of narrative fictions as forms of creative language use across modes and cultures. Our theoretical approach draws from research on fictional narrative which has developed at the crossroads of complementary fields, such as discourse analysis and the pragmatics of narrative (Emmott 1997, Hidalgo Downing 2000, Toolan 1988, 2009), cognitive poetics (Seminó 1997), multisemiotics (Kress and van Leuwen 2006, Gibbons 2011, Jewitt 2009, Martinez, Kraljevic and Hidalgo in press, Page 2010, Ryan 2006), studies of language and culture and postcolonial studies (Aranda 2008, 2010, Bhaya Nair 2002, 2003). We thus approach narrative as a powerful discursive and cultural phenomenon which enables language users to give shape, interpret and communicate meanings in creative ways deeply anchored in socio-cultural practices. By choosing the term ‘narrative fictions’ we wish to bring to the foreground the view of narrative as a form of creative storytelling; as such, narrative fiction is a phenomenon which is deeply ingrained in our social and cultural behavior, which permeates the way in which we make sense both of personal experience and of discourse providing common-sense, coherent ways of communication (Toolan 2012).


**Yuko Higashiizumi, Noriko O. Onodera**

**Cross-Linguistic approach to form-function-periphery (LP and RP) mapping: With a special focus on 'exchange structure' and 'action structure'**

Periphery is one of the recent topics in the field of historical pragmatics, which refers to both edges of an utterance — utterance-initial position (Left Periphery; LP henceforth) and utterance-final position (Right
Periphery; RP henceforth) (See also Traugott and Degand’s panel on the periphery, this conference). The purpose of this panel is to bring together cross-linguistic work on discourse - pragmatic expressions of periphery and to explore form-function-periphery (LP and RP) mapping from the historical-pragmatic viewpoint. Building on Beeching’s panel on the periphery (IPrA 2011; presented papers will appear in Beeching and Detges forthcoming.), this panel will scrutinize periphery phenomena especially in terms of “exchange structure” and “action structure”, the two “non-linguistic” structures in Schiffrin’s (1987: 25) discourse model. These two structures seem to deserve cross - linguistic attention.

At both the LP and the RP, the speaker’s subjective and intersubjective meanings can be elaborately marked by diverse pragmatic items. In Examples (1) and (2), the first two words at the LP convey intersubjective meanings (here, attention-getting/summons); likewise, at the RP tag-like expressions mark intersubjective meanings (here, triggering the next speaker’s turn) in both English and Japanese.

(1) Hey , Bill, you dropped a purse, didn’t you? [English]

(2) Nee , Bill, saifu o otori-ta n janai ? [Japanese]

‘Hey, Bill, you dropped a purse, didn’t you?’

Examples (1) and (2) thus demonstrate functional cross-linguistic similarities at both the LP and the RP in terms of both specific function (attention- getting, summons and triggering the next turn) and more general function (intersubjective meaning). Here, attention- getting and summons are “action structure”- related, while triggering the next turn contributes to the turn- taking system, i.e., “exchange structure”.

The question to be asked in this panel is: what is common and what is different cross-linguistically in the emergence and function of the LP and the RP? Our hypothetical assumption is that uses in, or at least relevant to, the “exchange structure” and “action structure” of discourse (Schiffrin 1987) would show cross- linguistic similarities, because these structures (turn-taking system and speech act system) per se can be universal. In Schiffrin’s discourse model, other discourse planes such as the “information state” and the “idea structure” can be affected by typological linguistic features in an individual language (e.g., word order). On the other hand, “exchange structure” and “action structure” (where “turns”/“adjacency pairs” and “acts” respectively are the units for analysis) are assumed to be less affected by typological differences.

This panel will present case studies from Korean and Japanese discourse from the historical-pragmatic point of view, particularly addressing the question of whether there are cross-linguistic similarities and differences in form- function- periphery mapping, with a special focus on “exchange structure” and “action structure”. In order to observe turn- taking and actions in historical data, play scripts and conversational segments in novels will be analyzed.


Christiane Hohenstein, Jan D. ten Thije
Multilingual practices and the management of linguistic and cultural diversity

Multilingual practices can evolve along a spectrum of communication modes which are applied on a more or less regulated basis in organisations and institutions. Apart from interpreting and translation services, the use of English as a Lingua Franca (ELF) has received extensive research attention in the past years. Equally important yet less researched up to now are other Linguae Francae (LF, e.g. German, Russian, French), in particular smaller regional LF (ReLan, Janssen et al 2011), the practice of Receptive Multilingualism (RM) and Lingua Receptiva (LaRa, Rehbein et al 2012) and Code-Switching in professional settings and public interactions (Backus et al 2011). Switching between these communicative modes may result in an effective and efficient way to manage linguistic and cultural diversity. The panel strives to better understand such multilingual practices and their alternate uses in organisational and institutional settings. It focusses on the LF/ReLan and RM/LaRa modes of multilingual communication practices. Papers discuss subjects, or related questions such as:

- Means and effects of regulation, i.e. limiting or fostering linguistic diversity within organisations
- Cooperation and support within multilingual practices
- Narrative practices in multilingual and multicultural teams
- Factors that determine the choice between the various communicative modes in different settings (e.g. formality decline and territorial scope of the setting, orientation to language norms, historical embeddness, reliance to ‘perfect skills’ of the participants, learnability of the modes, and the importance of the outcomes for individuals and organisations)
- Intercultural characteristics of the communicative modes and their potential to construct multiple cultural identities

Cornelia Ilie, Geert Jacobs, Daniel Perrin

Leadership and discourse: Exploring leadership practices, image construction and power management

It’s been argued that managers “win the game” by understanding the rules, applying them, and purposely breaking them at times (Nielsen 2009) while leaders win by understanding that rules change, by anticipating that things move in different directions, and by inspiring their teams to follow - even without evidence (Bolden & Gosling 2006). Recent work in this area has given evidence of the crucial role of language in this game (Clifton, 2012). Such insights call for a new strand of research that is no longer quantitative, rooted in social psychology and focused on what leaders are, but qualitative, oriented towards discourse and interested in what leaders do.

Our interdisciplinary panel brings together wide-ranging empirical research that goes behind the scenes of organizations (business, politics, media, health and others) to unravel discursive leadership practices as they unfold in situ. In particular, we invite contributions that explore how leadership discourse is impacted by increasing pressures of globalization (the need to communicate across cultures and languages), mediatization (leaving ubiquitous, durable digital traces), standardization (with quality management programmes negotiating organizational procedures), mobility (endless fast-paced longdistance synchronization) and acceleration (permanent co-adaptation and change).

In order to get deeper insights into the competing, multi-voiced, controversial and complex identities and relationships enacted in leadership discourse practices, we welcome cross-cultural and gender-related approaches. The workshop discussion moves beyond questions of who is a leader and what leaders do, to how leadership is practiced in various communities of practice and how leadership makes change possible.

We are interested in contributing to an enhanced understanding of how leadership is discursively constructed, de-constructed and re-constructed in a variety of formal and informal organizational activities from mentoring and motivating to gatekeeping and decision-making. Data can be drawn from oral, written and digital interaction, including meetings, interviews, written policy documents, writing processes, all kinds of reports, websites, e-mails and social network sites.


Shimako Iwasaki, Hee Ju

Speaker-recipient coordination of actions in story-telling sequences

This panel examines some ways in which speakers and recipients coordinate their actions during the progress of story-telling sequences, particularly in East Asian languages. Within the telling sequences, speakers do not need to provide recipients with an opportunity to talk (Sacks, 1989 [1974]). Nevertheless, recipients participate in story-telling sequences by filling in proper information and expressions (Lerner, 1992) or providing competing interpretations of what is being told through their actions and talk (Aoki, 2011; Cekaite & Aronsson, 2004; Glenn, 2003; M. Goodwin, 1980, 1997; C. Goodwin, 2006; Goodwin & Goodwin, 1987; Hayashi, 2003; Korolija, 1998; Monzoni & Drew, 2009; Norrick, 1994; Oropeza-Escobar, 2005; Selting, 2000; Tannen, 1987 among many others ). While monitoring the nature of recipient’s verbal and nonverbal conduct, speakers may in turn modify their ongoing talk (C. Goodwin, 1981; M.H. Goodwin, 1980), refuse to adapt their action to the recipients’ (C. Goodwin, 1986), or concede to the recipients’ action until it runs its course (M. H. Goodwin, 1985). Most studies of this activity, however, have been conducted in Western languages. Few have investigated how speakers and recipients negotiate their stance during the telling sequences in East Asian languages (cf. Aoki, 2011; Hayashi, 2003, Iwasaki, 2009; Nakamura, 2011 in Japanese).

This panel brings together papers from three different languages (Chinese, Japanese, and Korean) on the topic of
speaker-recipient coordination of actions in face-to-face interactions and building actions by combining multimodal resources. All papers rely on conversation analysis as the primary methodology and on video recorded data. By using Conversation Analytic frameworks, we examine interlocutors’ talk and body during the telling sequences. In particular, we address the following questions: 1) How do recipients express stance differential during the progress of speakers’ telling sequence? 2) How do speakers perceive and adapt to recipients’ incongruent interpretation of what is being told? 3) Is there any linguistic/cultural factor that facilitates or hinders the speaker-recipient coordination of actions? The results will demonstrate how recipients’ intervening actions during telling sequences shape the trajectory of the emerging turn-constructural unit (TCU) - a building block to construct a turn and how a story progresses. The papers build on previous studies showing how recipients’ participation in current interaction transform the emerging structure of sentences from cross-linguistic perspectives (Auer, 2005, 2007, 2009; Couper-Kuhlen & Ono, 2007; C. Goodwin, 1979, 1980; Hayashi, 2004; K.-H. Kim, 2007; Schegloff, 1972, 1979, 2000; among many others). Finally, we argue that despite structural and cultural differences across East Asian languages, participants can exploit the structure of their language to build actions in concert with others within a TCU as well as a multi-unit turn. In addition, by looking at how different visible practices are embedded within courses of action, we document and reveal some of the resources people rely on to parse actions (whether visible or verbal) into meaningful chunks within story-telling sequences.

**Leelo Keevallik, Xiaoting Li**

*Local achievement of units in interaction*

This panel brings together students of interactional linguistics, conversation analysis, and multimodality in order to rethink units in interaction. Based on phone call data, units in conversation were initially described as “sentential, clausal, phrasal, and lexical constructions” that are usable for turn construction and projection of its possible completion (Sacks, Schegloff & Jefferson, 1974). The authors of this groundbreaking study call on linguists to help define these units of turn building, i.e., turn-constructural units. Earlier studies have identified syntactic, prosodic, pragmatic and embodied resources for the construction and projection of these units (Ford and Thompson, 1996; Ford, Fox & Thompson, 1996; Auer, 1992, 1999, 2009; Streeck, 2007, 2009 etc.). Among other things, it has become clear that units cannot be adequately defined by only relying on pre-defined linguistic categories.

The production of units is always collaborative, emergent, contingent and involves multiple modalities. For example, sentence is shown to be ‘semi-permeable’ (Lerner, 1991; 1996) and a collaboratively constructed process (Iwasaki 2011). Units in interaction may be negotiated in time, e.g. incrementally extended and recompleted (Couper-Kuhlen & Ono, 2007). They are also produced with embodied devices and by recruiting objects from local ecologies (Ford, 2012; Goodwin, 2003; Mondada, 2012). A turn-constructural unit may be constructed through an incorporation of both talk and embodied components (Olsher, 2004; Keevallik, 2013). In addition, the body may be deployed as a resource to contextualize and recognize units in interaction (Li, forthcoming).

We will look at how public accountability of projection and completion is achieved as well as the resistance to it. Furthermore, different facets of projection (grammatical, prosodic, pragmatic/action, and the body) may or may not converge with one another. Building on prior research, the current panel intends to focus on 1) participants’ perspective on units of talk, action, and interaction; 2) the multimodal nature of units; 3) the relationship between units, social action, and local physical ecologies. Ultimately, we ask whether units are a participants’ concern at all and explore alternative accounts of projection, progressivity, completion and activity transition in interaction.

**Svetlana Kurtes, Tatiana Larina**

*The discourse of daily interaction across borders and disciplines: Forms of address revisited*

The panel is organised by the European Network for Intercultural Education Activities (ENIEDA), a collaborative academic network exploring innovative initiatives that promote the values of plurilingualism, democratic citizenship and intercultural cooperation. Focusing on Europe in geographical and geo-political terms primarily, but not exclusively, ENIEDA is committed to exploring issues in linguistic and intercultural education across geographical and disciplinary boundaries (http://www.enieda.eu). The panel, while remaining open to additional contributions, intends to present some key findings of an ongoing research initiative investigating a range of issues within the scope of the discourse of daily interaction, cross-culturally and trans-nationally. Phase 1 of the initiative looks into the specifics of how cultural differences impact on cultural values, social categories and, ultimately, communicative styles, focusing initially on forms of address (Larina, Kurtes and Suryanarayan 2011; Larina and Suryanarayan 2012). Countries currently included in the investigation are India, Russia, Serbia, Montenegro, Portugal and the UK.

In an attempt to disambiguate the correlation between the discourse of daily interaction and its socio-cultural embeddedness, our anchoring standpoint maintains that the (sub-)categorization of reality is prevalently a
culture-specific phenomenon. It gets reflected in the lexico-grammatical encoding of individual languages (cf. Dirven 1989; Wierzbicka 1992, 2006, 2010, etc), making it, therefore, ‘the interpretative lens for socio-cultural knowledge, values and beliefs’ (Bargiella-Chippini, 2006: 3). Consequently, our starting-point premise is that the discourse of daily interaction constitutes an important part of verbal behaviour through which values, norms, and practices of a society are expressed and communicated, the cultural idiolsyncrasy of which can be identified both inter- and intra-linguistically.

Since Gilman and Brown (1958), and the seminal follow-up publication (Brown and Gilman 1960), numerous studies have emerged, investigating forms of address within a variety of frameworks and paradigms (e.g. Afful 2006; Aliakbari and Toni 2008; Carreira 2007; Clyne 2009; Clyne et al. 2009; Hughson 2009, to name but a few more recent ones). Among other findings, they have shown that forms of address as a category are pre-eminently culture specific, the choice of which is conditioned by a number of variables, such as the actual communicative situation, but also specific social and cultural contexts, indicating how interlocutors are connected or related to each other. When choosing a particular address form, participants in the communicative situation reflect such cultural dimensions as Social Distance and Power Distance (Hofstede 1984).

While analysing forms of address used in daily interaction, we take into account characteristics of social and interpersonal relations, cultural values, politeness strategies and the (sub-)categorization of reality. Our main hypothesis is that representatives of different cultures, when choosing address forms in their daily interaction, demonstrate specific tendencies reflecting their native culture, one end of the continuum being a culture with a lower level of Social Distance (SD) and a higher level of Power Distance (PD), the opposite end of the spectrum being represented by speakers whose native culture is characterized by a considerably higher level of SD (‘horizontal’ scale) and a rather low level of PD (‘vertical’ scale). The analyzed data was collected through ethnographic observations, questionnaires and interviews, as well as sampling relevant instances of media language (electronic and print) and other examples of public communication.


Amelia (Amy) Kyratzis, Lourdes de Leon, Inma Garcia-Sanchez

Multiple literacies: Bilingual children’s situated literacy practices in lifeworld activities

Children growing up in transnational and postcolonial societies today participate in diverse communities of practice (Lave & Wenger 1991) and engage in multiple sets of literacy practices (Heath 1983). The literacy practices in these situated activities may differ from school literacy practices, which often conform to those of the “majority” group in the society that controls valued resources (e.g., Gumperz 1982; Heller 1992; 2007).

Gaskins (1999) notes that Western researchers view types of discourse taking different forms among non-Western or working class parents interacting with their children, when compared to white middle-class American or European parents, as language deficit. This can include the literacy-related activities being carried out in more than one language (Orellana & Reynolds 2008; Reyes 2006), a practice viewed negatively by teachers (Zentella 1997). Rather than viewing observed cultural differences as “deficit”, the organization of “more culturally significant activities” (Gaskins 1999: 50) in which participants engage needs to be understood (Bhimji 2005, Zentella 2005). Consistent with “New Literacy Studies”, the ways in which people understand reading and writing are ideological, “always embedded in social practices, such as those of a particular job market or a
particular educational context” (Street 2003: 78). Moreover, in line with recent views of situated cognition, the organization of “multi-party interaction fields” like story-telling, and the use of embodied multi-modal resources (e.g., positioning of the body, prosody, pointing, code-switching) to accomplish ongoing “social projects” of participants (C. Goodwin 1982, 2000; C. Goodwin & M.H. Goodwin 2004; Rogoff, Mistry, Goncu, & Mosier 1993 ) in the emerging sequence of interaction also need to be understood.

The papers in this panel combine methods of ethnography and talk-in-interaction to document these diverse practices of literacy in which multilingual children engage in the situated lifeworld activities in which they participate with peers and family members. Studies span different postcolonial and transnational settings: pretend play practices (e.g., pretending to “read” or play “school”) of Mexican-heritage children engaged in free play at a bilingual U.S. preschool; the linguistic repertoires of Moroccan immigrant children in Spain in school and out-of-school settings; media literacy practices of bilingual Tzotzil Mayan-Spanish youth peer groups in activities of text messaging; and “school-like” literacy practices that U.S. Mexican immigrant children engage in in “language brokering” (Orellana & Reynolds 2008) events at home.

The analyses reveal the organization of the diverse literacy-related practices that children and youth engage in during these culturally significant, situated activities of their everyday social interactional lives, underscoring continuities as well as discontinuities between school and out-of-school practices (Rogers 2004). The analyses also reveal how children use a diversity of multi-modal resources, including code-switching, to create spaces for learning (Gumperz & Cook-Gumperz 2005), specify story structure (C. Goodwin 1982), create intertextual relations (Bakhtin 1986), and make commentary locally in the interaction (Gutierrez, Rymes, & Larson 1995). Educators should build on these practices as cultural “funds of knowledge” (Gonález, Moll, and Amanti 2005) that children and youth living in postcolonial and transnational settings bring with them, to better engage them in schooling.

Esa Lehtinen, Pekka Pälli

Interplay between talk and text in professional contexts

Talk and text form in many respects the backbone and essence of professional practice: what people do at work consists for a large part of talking, reading and writing. Interestingly, these activities are in many ways interconnected. Thus, there is need for interdiscursive and intertextual analyses that address the topic of how texts are used and produced in talk, and how talk is appropriated in texts. Elaborating on this view, this panel explores the reciprocal relationship between talk and text in professional, institutional and organizational contexts. In specific, the workshop focuses on the following questions:

-How are texts and face-to-face encounters intertwined in professional, institutional and organizational contexts?
-How are the links between talk and texts part of and constitutive of professional practices?

In earlier research the above issues have been addressed, e.g in studies of recontextualization - the transfer of something from one discourse or text to another (Linell, 1998; Sarangi & Brookes-Howell, 2006; Aggerholm et al., in press). These studies have shown how the transfer inevitably entails reworking of meaning and how professional identities become visible through these transfers. Furthermore, discourse analysts have argued that wider social practices such as for example strategy (Pälli et al., 2009) or performance appraisal (Fairclough, 2006: 83) are constructed through intertextual chains where prior texts, situated conversations and texts-to-come influence each other. Also, some studies within conversation analysis and ethnomethodology have demonstrated, e.g., how texts are used to manage professional encounters (Moore et al., 2010 ; Svennevig, 2012), how the meaning of texts is intertextually reconstructed (Lehtinen, 2009), and how texts are constructed during interaction ( Komter, 2006; Samra-Fredericks, 2010) . Recently, there have been attempts to connect the study of talk and text to the concept of genre and show how knowledge of genres is used in interaction (Lehtinen & Pälli, 2011). Lastly, the recent ‘communication as constitutive of organizations’ (CCO) research (e.g. Ashcraft et al., 2009; Putnam & Nicotera, 2009) has paid attention to the dynamic interplay of text and conversation as part of its conceptualization of communication as the essential modality of organizing. While the CCO approach has gained more and more recognition among disciplines that study organizations, work, and professions, it also has a lot of unharvested potential for more linguistically oriented analyses.

Maria Francisca Lier-DeVitto, Lúcia Arantes

Structural effects of children’s speech on dialogue and narrative contexts

This panel brings together works in Language Acquisition and Speech Therapy which provide alternative theoretical and empirical arguments regarding structural effects in dialogue and in narrative contexts. Such an alternative view, put forward by De Lemos (1992, 1997, 2002, 2006) assigns to the adult-child interaction the fundamental role of locus of the articulated functioning of structural and discourse mechanisms. Saussure's and Jakobson’s proposals have provided for the theoretical and analytical tools to approach children’s productions.
Within such a perspective, expressions like “metalinguistic ability” and “metalinguistic awareness” become inadequate since they do not entail the assumption that language acquisition is deeply articulated to the child’s change from the position of being interpreted to that of being an interpreter: “To be brief (…) language acquisition is a subjectivizing process definable by changes in the child’s position within a structure where la langue, the other’s parole in its full sense are inextricably related with a “corps pulsionnel”, i.e., the child as a body whose activity demands interpretation” (De Lemos, 2006). The theoretical assumptions mentioned above shall guide the discussions concerning specific topics related to the panel title. Figueira investigates contrast-factual constructions in children acquiring Brazilian Portuguese and their effects on the interlocutor. In same field of inquiry, Pereira de Castro discusses conditional structures, claiming that it is feasible to explain their failure to approach children’s difficulties, especially those related to the transition from dialogue to narrative productions. Carvalho questions the shared knowledge hypothesis, assumed in most interaction based proposals as a necessary or fundamental condition for the child’s acquisition of language. Instead, she states that shared knowledge is an effect of language. Lier-DeVitto’s presentation focuses on children’s monologues, starting from the viewpoint that both discourse and structural mechanisms support the cohesive development of such particular narrative compositions. Someaphasics’ monologues will be addressed by Fonseca, who claims that the phenomenon referred to as “reformulation” should be viewed as a linguistic-discourse effect on the speaker’s (not as the byproduct of a metalinguistic ability, as such).

Piera Margutti, Renata Galatolo, Véronique Traverso

Invitations: The formation of actions across languages

Focus of the panel: The aim of the panel is to investigate the way in which a specific action (“invitation”) is brought to life in talk, specifically how it is prosodically and grammatically designed and how it is sequentially placed in order to be understood as such by recipients. In vernacular terms, the character of the action we refer to as ‘invitation’ can be spelled out as follows: “the action in which a speaker asks a recipient to accept to take part to an event together.” As such, invitations are first actions.

Scientific background: Examining the character of first actions in talk-in-interaction has faced some obstacles, as recently noted by Heritage (2012) as well as participants in the 2011 IPrA panel Constructing Social Action in Conversation (Manchester.) Aside from some notable exceptions (Wootton 1981, Curl and Drew 2008, Heritage 2012), CA has focused mainly on second actions and on their ‘reactive’ nature to their respective ‘first’. This “next turn proof procedure” is the hallmark of CA and is one of its great strengths for understanding how participants understand and orient to the talk of co-participants; however, this focus on response has had the effect of drawing attention away from the construction of actions in the first pair part. For invitations, CA research has addressed both first and second pair parts, but primarily in association with how such actions are responded to (Davidson 1984, Couper-Kuhlen, Fox, & Thompson, 2011). Other research has explored the circumstances in which invitations get formed, emphasising the relevance of action formation (Sacks 1992, Drew 1984). This panel will focus attention on invitations according to this latter direction, in order to gain insight into their ‘initiating’ character (prosodically, grammatically, sequentially) and the way in which speakers use interactional resources to make their behaviour recognizable as ‘doing an invitation’.

Method: All the studies in the panel adopt CA theory and method and will apply it to instances of invitations that are accomplished during telephone conversations among family members and friends in different languages (Italian, French, English and Finnish).

Aims: By restricting our analysis to one specific setting and modality (audio) and by including in our corpus data from different languages, we introduce a robust cross-cultural comparative perspective. We aim at (1) providing insights into a more detailed characterization of the action of ‘inviting’, as compared to other actions such as offers, proposals, suggestions, arrangements, etc. We will also (2) contribute in documenting the way in which speakers design this action in relation to the sequential position in which it occurs and the local function it has within the sequence in which it is deployed. By looking at how the same action is realized in different languages, (3) we will also provide some basis for proving the relevance of cross-linguistic and cross-cultural investigations in CA.

Yael Maschler, Simona Pekarek Doehler, Jan Lindström

Grammar and epistemics: Subject-predicate constructions as interactional resources

This panel explores the interrelatedness of grammar and social interaction within a specific context: the display and negotiation of epistemic states. The empirical focus is on subject-predicate constructions of the type I mean, I think or you know, also including negated variants like I don’t know. The contributions explore these constructions within the course of naturally occurring conversational interactions in a number of different languages (English, Finnish, French, German, Hebrew, Swedish).
There has been abundant empirical work documenting the grammaticization of complement-taking predicates involving mental verbs. Many of them seem to undergo a process whereby they lose their status as full-fledged matrix clauses (as in I think that he left her) and instead develop into markers of epistemic/evidential/evaluative stance (e.g., Thompson & Mulac, 1991; Thompson, 2002; Scheibman, 2002; Kärkkäinen, 2003, 2007; Günthner & Imo, 2003; Lindström and Wide, 2005; Okamoto & Laury, 2011; Pekarek Doehler, 2011). It is commonly agreed that these grammaticization processes do not lead to the loss of the clausal use of constructions such as I guess or I think. Rather, it leads up to a second type of usage of the same linguistic string with a pragmatic import, which typically co-exists with its use as a matrix clause.

While contributions to this panel follow up on the quoted line of research, they set out to enrich existing work by drawing on an understanding of grammatical organization in terms of continua or family resemblances (Fox & Thompson, 2007; Hopper, 2011), which presents a radical alternative to established (structuralist) conceptions of the linguistic system. This invites the contributions to investigate different usages of the quoted expressions as located on a continuum, between more ‘literal’ uses and more discourse-marker-like uses (Maschler, 2012). Accordingly, contributions pay special attention to how participants to social interaction use the quoted expressions not only to negotiate or display epistemic entitlements, but also for social and textual purposes whose rationale is no longer epistemics (cf. Keewallik, 2011). Furthermore, once we examine the particularities of each construction, it turns out that the above-mentioned grammaticization path may be too general (Maschler, 2012).

The contributions ask:
1. What social purposes do people get accomplished when claiming epistemic access or lack of access by means of constructions such as I mean, I think, you know, I don’t know?
2. Is there any systematic relation between the grammatical shapes (syntactic relation to enveloping talk, phonetic shape) that these constructions take in spontaneous talk-in-interaction and the interactional purposes they fulfill?
3. What can the study of expressions such as I mean, I think, you know, I don’t know reveal about how people negotiate epistemic rights, entitlements and (in)congruencies?
4. What particular grammaticization patterns do these constructions undergo?

The panel is designed to further our understanding of how people use grammar for organizing and coordinating social interaction. By bringing together researchers working on a range of different languages, the panel also opens avenues for a long awaited cross-linguistic perspective on subject-predicate constructions involving mental verbs.

Jacob L. Mey, Hermine Penz

The pragmatics of knowledge circulation

About two decades ago, the topic of Knowledge Retrieval (KR), concomitant or as a sequel to, that of Knowledge Storage (KS) was at the forefront of discussions in fields such as Artificial Intelligence, Computer Simulation, Expert Systems, Robotics, and so on. The discussions never caught on among pragmatics, anthropologists, linguists, psychologists, and sociologists at the time. However, recently an upsurge in interest has occurred, witness the theme of the joint conference of the International Union of Anthropological and Ethnological Societies (IUAES), the Australian Anthropological Society (AAS), and the Association of Social Anthropologists of Aotearoa/New Zealand (ASAANZ), held at the University of Western Australia, Perth, WA, from 5 to 8 July 2011. (The theme was: "Knowledge and Value in a Globalizing World").

As the conveners of the conference (Greg Acciaioli and Nicholas Harney, UWA) remarked, “[in] the popular notion of a global knowledge economy, [k]nowledge becomes reduced to a commodity form or, from a technological perspective, merely becomes a device that permits action” (Anthropology News, December 2010, p. 17).

Given this development, it behooves pragmaticists to reflect on what the pragmatic relevance of such a development could be. Pragmatics is all about the user; so what does the user stand to profit by an attitude to knowledge that is purely instrumental? And how should pragmaticists counter such an attitude?

Access to knowledge must be open in order to accommodate the greatest possible number of users; it should also be democratic, in that nobody should be excluded from access on account of factors such as race, gender, economic status, geographic positioning, political constellations, and so on. Access to, and circulation of, knowledge should furthermore be couched in terms of quick and easy dissemination, with a view towards non-exclusivity of viewpoints, yet openness to ‘value-oriented’ approaches (think the discussions about the origin of our species). Knowledge pragmatics should furthermore incorporate an emancipatory aspect, in that it seeks out those forms of knowledge which empower users, rather than fatten the coffers of the producers and distributors of knowledge, such as the big information processing companies (Microsoft) or those that preside over the dissemination of knowledge (Google), alternatively prohibit such dissemination (like many totalitarian regimes in the Far and Middle East).
Viola Giulia Miglio, Jeremy King

**Historical (im)politeness**

Following Kohnen's study of politeness in Old English (2008a, b), this panel approaches the topic of linguistic politeness within the context of historical pragmatics, aiming to compare findings from different stages of the same language, or from past stages of different languages.

Linguistic politeness can be defined as the way in which power relations are encoded in linguistic expressions, either in the grammar (the use of "polite" verbal forms and pronouns, for instance), or in the lexicon (by the use of periphrases, circumlocutions, terms of address, ways of phrasing demands, requests, suggestions, criticism or praise). Stripped to the bare bones, politeness (or impoliteness) is a way of assessing how the interlocutors' sense of self is either supported or infringed upon by means of directives, praise, or criticism in linguistic communication.

Assessing how the dynamics of politeness develop in specific historical texts is a way of extending Brown and Levinson's seminal study (1978, 1987) to the diachronic sphere of language studies, as well as more recent approaches to politeness (Leech 1983, 2003, 2007), and the new so-called discursive school of thought (Eelen 2001, Locher & Watts 2005, Mills 2003, 2010, Watts 2003). As Kádár and Culpeper point out (2010: 9), linguistic (im)politeness is firmly grounded in cultural conventions, thus "[...] the social impact of a request or a criticism might be softened by a particular choice of words, and that choice of words might be influenced by the relationship between the participants and the sociocultural context of which they are a part." As social conventions change with time, so does the expression of linguistic politeness, but there have been relatively few scientific studies addressing how politeness conventions evolve with time within a linguistic community (as lamented in Kádár & Culpeper 2010: 10), as well as few comparative approaches between corpora of different languages (see bibliography in Leech 2007, for politeness issues in China and Japan) - the present panel wishes to encourage the discussion on (im)politeness from a diachronic perspective.

The main questions the panel intends to address are (1) whether something corresponding to *face work* can be said to have been employed in past stages of the languages analysed, (2) how *face* can be reconstructed through the analysis of written texts, (3) how politeness changes through time, and (4) how politeness can be said to vary cross-culturally (within the historical linguistic research context).


**Peter Muntigl, Interaction in psychotherapy**

There is increasing recognition within the psychotherapy community that language and therapist-client interactions may reveal important aspects of the therapeutic process. In fact, eminent psychotherapy researchers such as William Stiles have recently suggested that conversation analytic (CA) based methods show great promise not only in describing and accounting for what actually happens, moment-by-moment, during therapeutic consultations, but also in building “meaning bridges” between psychotherapy theory and practice and CA-informed views of social interaction. The formation of a therapeutic alliance, client change, narrative production and client emotions are just some examples of “meaning bridges” in which traditional, psychotherapy research ‘topics’ have been receiving a discursive focus.

Relevant work on psychotherapy using CA methods has been steadily accumulating, especially since the publication of Peräkylä et al.’s now classic book on *Conversation Analysis and Psychotherapy* in 2008. Various relevant research themes have been emerging and a few important ones are briefly mentioned here: The first involves the general aim of exploring the range of conversational practices used by therapists and clients in doing therapy; The second is more specific, pertaining to the question of whether therapeutic approaches may be characterized by certain kinds of social actions or sequences of actions - for example, by designing questions, formulations or *position* moves in particular ways; The third makes even more overt ties to the interests of
Bracha Nir, Seza Dogruoz, Yoshiko Matsumoto

Constructional constraints on language: Exploring the impact of communicative contexts

Construction Grammar (CxG) emphasizes the inseparability of form and meaning, and investigates the representation of linguistic constructions. It considers both structural properties and semantic constraints imposed on constructional constituents as well as pragmatic conditions that play a role in constructional meanings. However, particular experience-based usagelimitations, e.g., speaker perspective or attitude, topicality, given/new information management, register, and genre (Fillmore, 1977; e.g. Lambrecht, 1990; Degand, 2000; Ostman, 2004), have only recently been the topic of more systematic study. Previous studies have considered contextual factors shared by speakers, e.g., message content, setting, channels, forms of speech, and genres (Hymes, 1974), and their impact on the understanding and use of constructions. Constructions and Frames (2010) suggests new directions for a CxG-based investigation of grammar and context, considering spoken and written interactions and different genres; Bergs and Diez (2009) examines how communicative contexts such as multi-party interaction and dialogue become part of the constructional codified meanings; and Auer and Pfänder (2011) investigates the impact of structural variation on constructional meaning from cross-linguistic and cross-modal perspectives. Each domain - genre, mode of discourse, and multi-language settings - has been shown to bear specific relevance to the proper characterization of constructions.

The panel Constructional Constraints on Language: Exploring the Impact of Communicative Contexts will integrate these perspectives in order to further our understanding of the pragmatic level of constructional constellations. It brings together scholars investigating variation in constructional meaning to explore the role of different communicative constraints in the usage of constructions, in one of the following themes: (1) Constructional meaning across genres; (2) Constructional meaning as a function of mode; (3) The impact of multilingual interaction on constructional meaning. The panel will focus on contrastive analyses examining the interaction of grammatical restrictions and usage conventions across comparable contexts. Contributions investigate the impact of genres on the usage of the same forms, the constraints imposed on constructions by the different temporalities of on-line versus written vs. spoken discourse, and the licenses afforded by language contact and multilingualism on the usage of constructions. Specifically, we will look into the following questions: (1) Which constructional features are maintained across contexts and which are more sensitive to specific situational constraints? (2) What are the differences between specific situations (e.g., collaborative interaction versus multilingual interaction) in the constraints they impose? (3) Can predictable differences in constructional meaning be based on context? (4) To what extent can constructions be characterized as having fixed meanings given their usage in contrastive contexts? (5) How can contrasting context restrictions be coherently integrated into formal constructional representations? (6) What can violations of structural and semantic constraints on contact-induced constructions tell us about the representation and flexibility of these constraints in the constructional scheme?

Through investigations of constructions as emergent as well as entrenched linguistic entities, the panel aims at better understanding pragmatic mechanisms in the realization of constructions. Our comprehensive approach to the meaning of “context” provides a broad yet well-motivated basis for examining form-meaning pairings. As such, the panel will offer another step towards bridging grammatical and interactional perspectives of pragmatic phenomena.

Neal R. Norrick,

Narrative pragmatics

This panel will bring together an international group of scholars interested in narrative pragmatics, both from the perspective of what we accomplish with narratives, as in confessing, illustrating a point or establishing group membership, and from the perspective of how we accomplish narration, as in establishing telling rights, holding the floor, and evaluating events, including the role of recipients in co-constructing the narrative performance and responding in their turn with stories of their own. Panel members will investigate both the functions of narrative and the practices underlying narrative performances along with the natural correspondences between the two, as when a teller indexes personal expertise to convey competence in a story providing support for an argument or when a teller admits weakness and expresses remorse as part of a narrative of public confession. Narratives grow...
out of concrete contexts and they bind tellers to places, regions, dialects, local communities as well as families, social groups, and workplaces: such connections will be another focus of attention in this panel.

Narrative represents a fundamental form of human thought and interaction. Narratives allow us to transcend the here and now through reference to past or imaginary events, to display and negotiate identity and serve such functions as sharing, sense-making, entertainment and play. Telling a story creates an interactive reality and prepares the way for various possibilities of interaction. Personal narratives constitute a primary activity in everyday conversation and in institutional settings, they are prominent in the broadcast media, and they assume a widening range of interactive forms with various functions in computer mediated communication, particularly in the new social media. This panel will take a serious critical perspective toward the recipient in interactions involving narratives and seek to theorize evolving forms of narrative interaction.

Sharing stories, receiving stories, and responding with corresponding stories of our own in various media, we create and enhance rapport, but narrative interaction offers an arena for the expression of aggression as well. By their very nature, narratives thrive on conflict: indeed, the tellability of stories depends upon some level of antagonism in the action recounted. Narrating experiences allows both tellers and listeners to vent emotions regarding the persons and events described. Especially in institutional settings, conflicts may arise through differences in perspective in the narratives of participants. At the same time, during narrative performance, co-tellers may aggressively vie for the right to tell and listeners may challenge a teller’s descriptions, self representation or style of telling. All these functions of narratives along with the narrative practices involved in their realization will be addressed on the basis of detailed analysis in this panel.

In particular, participants will present their research on: (1) narrative, self revelation and identity; (2) narrative and place, community and dialect; (3) quotidian framing in narrative interaction; (4) clash and alignment of perspectives in narratives during institutional interactions; (5) narrative and intercultural identity in workplace communication; (6) aggression and conflict in narrative performance.

Jan-Ola Östman, Jacob Thøgersen

The notion of 'experts' in late modern media

Late modernity” (covering, roughly, the last forty years) is characterized by processes of democratization, globalization and conversationalization in society, and diversity and speed of communication are key concepts. New media make true global interactions possible: an individual can report his or her first-hand experiences to the world, literally as they unfold. At the same time, “old” media like TV, radio and newspapers play an important role in legitimizing stories that are reported through the new media.

These changes in the quantity and speed of global communication have important consequences for the quality of global communication: (a) Stories produced in one setting are also read in other settings. The legitimacy and authority of the communicator is always up for challenge, they are negotiable and negotiated. (b) The proportion of “noise” to significant content increases. More and more content is produced, but not all of it is of equal importance and reliability. Additionally, more and more content is construed by relatively crude recycling (cut-and-paste) of information produced by others. The recycling and re-appropriation of information adds new meaning potentials, and notions of intertextuality and the use of multiple voices in mediated reports become relevant. As more and more information is produced, issues of authority and credibility become ever more pertinent.

This panel focuses on the changing character of the media and in particular on the role of experts and authorities. Traditionally, the media has been one of the main sources on the basis of which people have formed their worldview. But is there a place for experts in late modernity, or have authority taken on a new form? Experts have of tradition (in the old media) been selected for interviews among well-educated or high-profiled actors in society. Today, an established “expert’s” statement is not left uncontested, but the (wo)man in the street is asked for a down-to-earth opinion, and such opinions are taken to be just as valid as the pronounced expert’s: it is the voice of the street, the voice of everyday experience, and thus an unbiased voice. At the same time we see (self-proclaimed) media experts emerging. These may be authors or commentators on current affairs, who are always ready to share their opinion on any issue when presented with a microphone, or they may be authorities emerging from, and being established in, the new media as central figures in their community of practice.

The authority of the big media houses, newspapers, and radio- and TV-stations are thus being reworked. While media houses earlier had authority because they had sole access to information on events, they are no longer in this privileged position. They often have no more access to information than anybody else. How, then, do media houses establish their authority as somehow exceptional? Here, notions of intertextuality and the use of multiple voices in mediated reports are particularly relevant. How do media houses borrow authority from authentic sources “on the ground”, and how do they themselves lend authority to these reports so they become established facts? And how is the voice of “the original” - where the very status of authenticity is up for grabs - preserved and utilized in the media representation.

The question can equally be asked of re-appropriation within the new media: How are other actors’ stories being used, cited, discussed, and discredited in the global communication stream? And how do the “new” media borrow authority from and lend authority to “old” media.
The panel thus also looks into the various actors and sources for mediated information (including issues of stylization, imitation, salience and enregisterment). Multilingualism, and especially the use and abuse, representation and misrepresentation of different varieties (dialects, languages) in the media is a natural aspect of these issues, as is appropriation.

The panel’s attention to the seeming dispersion of expertise includes papers that approach this issue from different perspectives: (1) the media themselves acting as expert (cf. news agencies, media centers); (2) the changing role of traditional experts in the media; (3) the praxis of self-selecting oneself as expert in the social media; (4) mediated experts, where the media constructs actors (e.g. tweeters) as experts (i.e. give them credibility) by quoting them and distributing their texts; and (5) recycling and reappropriation in general: retransmitting other people’s messages through “likes”, “re-tweets” or by using “social” media sources in “old” media etc.

The panel also includes papers that deal with the role of late modern media in relation to language standards and norms, and by implication, with who has the role of being an “expert” on language use. The media are presumed to keep up a “good standard” language and are challenged if they do not. But the status and ideology of standards in late modern society is far from being a given. Experimental, sociolinguistic attitude studies, and studies on discourse, incl. studies on metadiscourse are represented in the panel.

Isabella Paoletti, Elisabet Cedersund

Social intervention interactions: Narrative and accounting practices

Social workers and other professionals, as for example psychologists, are included in a variety of institutions (social services, local authorities, health services, judicial system, prisons etc.). They often represent the main interface between the users and the institution. They also have an important coordinating role negotiating access to services and resources for their clients, with colleagues in different institutions. Social intervention is based on talk and interaction, nevertheless, studies that analyses social work interactions are still scarce. (Larsson & Sjöblom 2010; Riessman & Quinney, 2005)

Both professionals and clients are seen to use narratives and accounting practices for different purposes (Cedersund, 1999; Fraser, 2004; Hall, 1997; Hall, Slembrouck & Sarangi, 2006; Martin, 1999; Pittouse & Akinson, 1988; Sarangi, 1998). In encounters between social workers and users, and in meetings with colleagues in different institutions, narratives and accounting are a core part of the negotiation. Clients’ request for help is often articulated through narratives; and decision making in relation to specific intervention is often explained and justified by professionals with detailed explanation, “telling the story” of specific clients, during inter-professional meetings. How and why are events storied? What is the institutional relevance of how the stories are told?

This panel aims in particular to document accounting and narrative practices in different institutional context of social workers and users, in social workers meetings and inter-institutional meetings. But papers included in this session also examine any aspect of social intervention interaction, using a variety of analytical approaches: narrative analysis, discourse analysis, conversation analysis, membership categorization analysis, textual analysis etc.

Making specific social work practices visible through detailed descriptions of actual interactions during ordinary activities can be useful at the practical level. Professionals skills are often unthinkingly deployed, describing actual practices can be particular beneficial for training and auto-evaluation.


http://education2.uvic.ca/faculty/hfrance/research/narrative2.pdf


Matthew Prior, Gabriele Kasper

Categorization in multilingual storytelling

Categorization and story telling are tightly connected in the history of conversation analysis (CA). Harvey Sachs used the classic child’s story “The baby cried. The mommy picked it up.” in his 1966 lectures to demonstrate the principles of membership categorization (Sacks, 1992). In Categories in Text and Talk, Lepper (2000) devotes an entire section to the analysis of narratives. Yet the chapters on story telling in recent book-length
introductions to CA (Liddicoat, 2011; Sidnell, 2010) exclusively describe the sequential organization of story telling in interaction. The omission of categorization in story telling reflects the split between sequential CA and what came to be known as membership categorization analysis (MCA) in ethnomethodology. Although ethnomethodologists such as Watson (1978) argued early on that MCA and sequential analysis must be mutually informing and conducted together, the literature that adopts a combined M/CA approach to the study of story telling is quite small. Even less common are studies examining story telling in talk among multilingual participants from an M/CA perspective.

M/CA has proven its analytical potential to explicate codeswitching in multilingual interaction (e.g., Gafaranga, 2001; Greer, 2010) and to demonstrate how, on occasion, intercultural distinctiveness (sometimes referred to as “interculturality”) becomes a concern for the participants themselves (Day, 1998; Fukuda, 2006; Mori, 2003; Nishizaka, 1995; Suzuki, 2009). Yet analyses that adopt an M/CA lens to storytelling in talk among multilingual participants have yet to establish a presence in the research literature. The aim of the panel is therefore to explore categorization in a range of storytelling events, conducted in the contexts of diverse activities, contexts, and with the resources of different languages.

To this end, the panel will build on Sacks’s original project to explicate “Members’ activities of categorizing Members” and subsequent developments in MCA (Hester & Eglin, 1997; Hester & Hester, 2012). Applying this work to multilingual data, the panel will also engage with recent extensions of membership categorization to categorization (Jayyusi, 1984; Leppert, 2000) and situated categorization and formulation more broadly (Bilmes, 2011; Hauser, 2011). In methodological perspective, the panel aims to demonstrate how the integrated sequential and categorial analysis of storytelling enables a more profound understanding of participants’ narrative practices.


Malin Roitman,

The Pragmatics of negation

Negation is a linguistic universal, which has frequently been argued to be inherently pragmatically marked. The marked nature of negation is assumed to affect both its formal expression and its uses in discourse. This panel will look at the pragmatics of negation across a number of languages and from a variety of mutually complementary angles, keeping the question of interfaces between pragmatics and other levels of linguistic description at the centre of the discussion. Priority will be given to studies on mass mediated texts from the political sphere although other type of studies will also be considered.

Issues to be considered include how the form and diachronic evolution of negative markers are constrained by pragmatic factors, how the pragmatic interpretation of negation is constrained by the interaction of negative markers with one another and with other semantic operators and connectives, and how the peculiar pragmatic properties of negative utterances can be used for rhetorical and interactional purposes.

Theoretical and methodological approaches include typology, grammaticalization, generative syntax, formal semantics, polyphony, information structure theory, and discourse/conversation analysis.

Scott Saft, Sachiko Ide

Emancipatory pragmatics: Exploring modalities of co-participation and culture in social
interaction

Emancipatory Pragmatics (EP) is an emerging area of inquiry that endeavors to develop theories and perspectives based on languages which have rarely been considered within mainstream western academia. Through two special journal issues in the Journal of Pragmatics (Hanks, Ide, and Katagiri 2009, 2012), panels at the 2007, 2009, and 2011 conferences of the International Pragmatics Association, and a series of workshops in Tokyo and Sebha, Libya, EP research has focused on indigenous communicative practices in languages such as Thai, Tibetan, Hawaiian, Libyan Arabic, Mayan, Latvian, Korean, and |Gui and reconsidered some of the accepted beliefs about concepts such as turn-taking, politeness, and deixis. Sugawara (2012), for example, showed that extended overlapping in multiparty interaction in |Gui does not necessarily follow the basic turn-taking principle of "one speaker at a time", one of the primary findings of conversation analytic research on English.

At the very heart of the EP perspective is examination of the relationship between culture and participation in social interaction. In contrast to attempts in the past to employ dichotomies such as high-context vs. low context to explain cultural patterns of participation, the EP framework has explained interactional practices by making reference to indigenous cultural ideas. Hongladarom (2009) thus has suggested that indexicality in Tibetan is grounded in Buddhist principles, Intachakra (2012) described politeness in Thai in terms of the cultural concept KKK, and Fujii (2012) and Ide (2011) used the concept of ba ('field') to understand cultural styles of communication in Japanese. Rather than attempt to fit the interaction into pre-determined categories that are part of an already existing dichotomy, research from an EP perspective has searched for "cultural parameters" in an effort to appreciate the range of interactional practices people in different cultures employ to organize interactional discourse (Katagiri 2009). The study of indigenous practices may reveal similarities in cultural parameters across languages, but, at the same time, researchers are pushed to look for the parameters that enable diverse patterns of interaction in lesser-studied languages.

This panel will further contribute to the EP approach to culture by concentrating on ‘modalities of co-participation’ (Hanks 2012). ‘Modalities of co-participation’ refers generally to the processes through which speakers and addresses organize and manage their participation in interaction. Offering original analyses of a diverse set of interactional practices from languages in East Asia, Southeast Asia, Europe, Africa, Meso-America, and Polynesia, and discussing them in terms of cross-linguistic and cross-cultural perspectives, this panel will focus especially on practices that seemingly do not fit comfortably into established approaches within Pragmatics. Should, for instance, the panel discover cases of extended overlap in languages besides |Gui, investigation will center on pinpointing the cultural parameters that allowed for such a “different” approach to co-participation and turn-taking. By employing data from lesser-studied languages to present such analyses, this panel will not only enhance understanding of the relationship between co-participation and culture, but also enable the field of Pragmatics to better appreciate the potentialities of people throughout the world to use language and engage in social interaction.


Sugawara, Kazuyoshi (2012) Interactive significance of simultaneous discourse or overlap in everyday conversations among |Gui former foragers. *Journal of Pragmatics* 44.5: 577-581

Jack Sidnell,
Troubles in speaking, hearing and understanding: Repair, rights and responsibilities

Troubles of speaking, hearing and understanding are endemic to all forms of human interaction. The organized set of practices of repair constitute part of a natural, interactive system by which such troubles may be addressed at or near their point of production (or manifestation), thereby enabling their potential resolution more or less immediately lest they undermine the possibility of intersubjectively organized social action. The practices that make up the domain of repair are described in terms of the personnel who raise and deal with the trouble (self=speaker of trouble source, other=any other participant), the positions relative to the trouble source from which repair is initiated or indicated (same-turn, transition space between turns, next turn, third turn, third position, and fourth position), and the components through which it is carried out (initiation vs. repair proper etc.). The presentations in this panel address different aspects of this organization with an eye to understanding the various types of trouble that participants in interaction identify and address through repair as well as the
orientations they display to issues of who is responsible for that trouble and who has rights to resolve it.

Daniel Silva, Adriana Carvalho Lopes
Pragmatics in the field: Issues of ethics in studying language-using humans

Linguistics as a discipline was born from the neglect of the speakers and their affordances. In drawing the boundaries of scientific Linguistics, Saussure separated la langue, language as a conventional system, from la parole, speech as an “act of individual will and intelligence.” In Saussure’s terms, picking la langue instead of la parole as the proper object of study meant that the linguist would focus on “the essential,” rather than the “individual,” “accessory or less essential. - As we know, current mainstream Linguistics takes Saussure’s dictum seriously. More than fifty years after the publication of his Aspects of theory of syntax, Noam Chomsky still holds that speech, or performance, is the mere reflex of a (biologic) system, language. For Chomsky, theoretically as well as practically, looking at what speakers do doesn’t explain much.

Over the past four decades, however, the growth of Pragmatics has twisted mainstream Linguistics’ central principle by shifting the focus to linguistic use, as uttered by real people in real situations of use. In all various and heterogeneous branches of the discipline, the language-using human is at the heart of the research agenda.

This panel starts from the premise that Pragmatics is all about the user in order to interrogate issues of ethics and knowledge in the conduction of field research with users. All practitioners gathered in this panel conduct fieldwork with minorities, and share the principle that the subjects of research, or language users, are not mere “informants” but rather “subjects of knowledge,” who play an active role in the research. The purpose here is to critique our own methodologies in the light of the user’s social and cultural complexities, her affordances and her agency. By understanding that ethics, as Brazilian philosopher Marilena Chauí claims, is the exercise of conscience, of liberty and of responsibility, panelists are requested to ask how their methodologies address ethical dimensions of research with language-using humans.

Major questions that will animate the discussion include, but are not limited to: What does it mean to go to the field and ask the user what she thinks about some linguistic phenomenon? How emancipatory pragmatic researches in the field have been? Which Western ideologies, linguistic or otherwise, are challenged or reinforced in the research process? What are the dilemmas of getting to know people and building knowledge with them in the prison, in favelas, in schools, in psychiatric hospitals, in political associations, in nightclubs, in bars? What are the new paths that pragmatic practitioners have to seek in order to address these ethical issues?

E. Allyn Smith, Marina Terkourafi
New directions in experimental pragmatics

Experimental pragmatics has been an important contributor to theoretical debates in pragmatics over the past decade, helping to distinguish between the predictions of competing frameworks and providing empirical tests of their psychological validity. It has thus also helped rekindle discussions about the scope of pragmatics, and its relationship to neighboring disciplines such as formal semantics, the philosophy of language, and experimental psychology. At the same time, until recently, the field has been largely dominated by a single phenomenon, namely scalar implicature. While this has certainly helped focus the discussion at the initial stages of the new discipline and indeed pushed the field forward by encouraging researchers to refine their methodologies in order to investigate the same phenomenon from different perspectives, it has also, somewhat unduly and certainly unintentionally, limited its scope, perhaps even creating the impression of a closed and highly specialized field. The goal of this panel is to counter-balance precisely these unintended effects, by showcasing (and hopefully serving to motivate even further) ongoing research on pragmatic phenomena other than scalar implicatures.

Our hope is that a wider audience of pragmaticians will begin to become familiar with the subfield of experimental pragmatics and to embrace its potential to supplement analyses of a wide range of topics that are central to pragmatic inquiry.

Bernd Spillner,
Pragmatics in contrastive textology

Text linguistics / Analyse de discours / Parallel text analysis have enlarged the field of linguistic investigation in view of communicative, pragmatic and cultural aspects. Text types / Textsorten / Genres have been defined as units of discourse, taking into account narrative and even semiotic, especially multimodal categories. These textual categories have made an important contribution to contrastive analysis.

The panel intends to discuss the state of the art of pragmatics within Contrastive Textology. Papers are welcome which investigate the role of pragmatic, communicative and semiotic aspects for interlingual and intercultural differences between texts in everyday language (e.g. CV, obituaries, lonely heart ads, religious texts, publicity), literature, and languages for special purposes (e.g. legal texts, business communication, gastronomic texts, technical documentation).
Jan Svennevig,

Epistemics and deontics of conversational directives

For some years studies in Conversation Analysis have explored the social dimensions of the distribution of knowledge, that is, the rights and obligations of conversationalists to be knowledgeable about certain facts and topics (social epistemics, e.g., Heritage & Raymond 2005, Heritage 2012). Recently, also the social dimensions of deontic rights and obligations have begun to be explored (Stevanovic & Peräkylä 2012). Social deontics concerns the way participants claim rights to define what is necessary and desirable, and thereby possibly also commit oneself or others to a future course of action aimed at achieving this state of affairs. Central to claiming deontic authority is establishing the speaker’s entitlement to perform the action in question and the contingencies associated with the addressee’s commitment to it (Curl and Drew 2008).

The panel will use these theoretical concepts to explore directives, a class of actions involving for instance requests, proposals, suggestions, advice, orders, assignments etc. Common to these actions is that they propose a commitment on the part of the addressee to some (future) action. The focus of analysis may be both the linguistic realization of deontic and epistemic authority (including such things as modal auxiliaries, hedges, adverbs) and the interactional patterns realizing the negotiation of rights and obligations. Furthermore, it may include the action formats used as a vehicle for conveying the directive intent (such as questions, imperatives, assessments, statements of need, statements of responsibility etc.). The participants in the panel may thus contribute to a better understanding of how epistemic and deontic authority is claimed and exploited for purposes of pursuing commitment to future action.

The data investigated may involve various sites and arenas of interaction, both informal conversation and institutional interaction, such as meetings, consultations, service encounters etc. Many institutional activities involve directives as a central component, such as leaders assigning work tasks to employees, doctors instructing patients to undergo a treatment, or customers requesting services from service personnel. The panel topic will thus also be central to developing knowledge about claims of authority in various institutional settings. Curl, Tracy, and Paul Drew (2008) Contingency and action: A comparison of two forms of requesting. Research on Language and Social Interaction 41: 129–53.


Polly Szatrowski,

Japanese and English stories about and over food: Verbal and nonverbal negotiation of assessments, categories, and knowledge

The papers in this panel focus on the negotiation of assessments, categories, and knowledge in Japanese and English stories about and over food. An important aspect of storytelling is “tellability” (that is, making the story worth telling) , and it is often achieved through the negotiation of assessments in the interaction between the story teller and story recipients (Sacks, 1974, 1992; Labov, 1972; Jefferson, 1984; Pomerantz, 1984; Goodwin & Goodwin, 1992; Norrick, 2000). Stories are used to support the storyteller’s assessment of something mentioned in the conversation or in the immediate environment, including food. Stories about food are common not only because food can be experienced through all five senses, but also because food is intricately involved in the dynamic construction of identity, affiliation/ disaffiliation, and culture. The papers address the following questions: 1) How do people use verbal/nonverbal resources to negotiate assessments and create alignments in stories?, 1) How does food trigger the memory of past experiences and serve as a resource for the construction of identities and affiliation?, 3) How do speakers use categories and knowledge of food to influence one another’s preferences?

The panel consists of three papers. Chisato Koike (California State University, Los Angeles) will focus on how Japanese storytellers and unknowing story recipients negotiate assessments during stories in conversations over food and drink. She demonstrates how participants display their alignment/ non-alignment, understanding, and affect towards the story using verbal and nonverbal resources. Polly Szatrowski (University of Minnesota) will investigate how American and Japanese participants in taster lunches tell stories about their past experiences with food similar to what they are eating in the here-and-now to influence the assessment and categorization of the food. Her analysis suggests that how we assess and categorize food is social and negotiated using multimodal resources in the talk-in-interaction. Jon Coltz (University of Minnesota) will analyze how participants assess and talk about food in American focus groups used to develop new food products. In particular, he shows how participants use quotations as demonstrations (Clark & Gerrig, 1990) in the context of stories to empathize with others and display their stance towards the food they are eating together.

The papers demonstrate how assessments (including assessments of the food being eaten in the immediate
situation) are negotiated using multiple resources in talk-in-interaction. They shed light on how assessments are negotiated in storytelling in general, as well as particular ways in which Japanese and American participants experience and evaluate food through stories. By elucidating the negotiation of assessments, categories, and knowledge in Japanese and English stories about and over food, the papers contribute to research on contextualized social and cognitive activity, language and food, and cross-cultural understanding.

**Sachiko Takagi, Yasuko Kanda**

*Accountability and the mechanism of its evasion: Strategic ambiguity in the media reports since 3/11*

On March 11, 2011, the most disastrous earthquake on record, the Great East Japan Earthquake, and the subsequent tsunami rocked the north-eastern part of Japan, causing a huge number of casualties. The disaster triggered a meltdown at Fukushima nuclear reactor no.1, forcing people in the neighboring areas to evacuate their hometowns. Concerned about the radioactive materials that was said to be as hazardous as that released during the Chernobyl disaster, many Japanese people started to take objection to the so-called ‘Nuclear Plants Myth’. This seemed to be an opportune moment to review the energy policy and take corrective action. However, in less than half a year, the government declared that it had finally regained control of the plant’s overheating reactors without performing a thorough investigation of the cause and the responsibility. Moreover, against public opinion, the government announced a new atomic energy dependent policy and restarted idle nuclear reactors.

While the number of people who are innocently convinced of the safety of nuclear power plants is decreasing, the government and electric utilities continue to assert the safety and benefits of nuclear power generation. To what extent can people trust the assertions that government and electric utilities publicize through the media? How much truth is contained in the public opinion presented in the media?

The Fukushima nuclear disaster has already been discussed by numerous specialists in various fields. Our panel will examine this case using discourse analysis. With the aim of raising awareness about the media’s strategic ambiguity, we will reveal the accountability of the parties concerned and the mechanism of its evasion in official corporate bulletins, advertisements, newspaper articles, and televised press conferences.

Ohashi investigates comments made by Yukio Edano (the chief cabinet secretary) playing a role as Chief government spokes person at a series of televised press conferences after 3.11 when Prime Minister Naoto Kan was not available. Edano’s comments were important not only because he represented the government but also they constituted the only official source of information about unfolding situations regarding damaged nuclear reactors in Fukushima. The study illuminates his rhetoric and use of indirect speech which obscures the relationship between his ‘self’ and ‘agency’.

Takagi will analyze the press releases of electric utilities to call for power cuts in the summer. Based on the notions of critical discourse analysis, Takagi will examine the presuppositions that necessitate the reopening of nuclear power plants, and the social identities of electric utilities and their relations with customers. She will then show how the utilities deal with accountability and what corporate images are presented in the media.

Kanda will examine readers’ columns in the newspapers, and analyze their opinion on nuclear power, by adopting the Appraisal theory. Because contributions from readers are conventionally selected and rewritten by editors to fit a certain space, the editor’s attitude (either for or against nuclear power) is typically reflected in the selection. Kanda’s study will shed light on how readers are influenced by newspapers, and how newspapers try to form public opinion by selecting readers’ contributions.

**Susanne Tienken,**

*Genres of sharing*

*Sharing* is one of the key features found in new media spaces, considering the variety of media affordances for different forms of sharing activities offered (and requested) by web boards or social media platforms like Facebook, Twitter or Flickr (cf. Thurlow/Jaworski 2011). However, sharing activities are not restricted to the new media, they occur also in several offline settings like family dinners (Aronsson 2011), tv shows (Wee 2011), workplace meetings (Holmes 2005) or in AA self-help groups (Arminen 2004). It has been suggested that sharing has become a culturally salient activity, which frames and constrains the ways in which people interact (Wee 2011).

In research on narratives, sharing narratives and sharing experiences have often been mentioned as crucial point for understanding cultural cohesion and community building processes (e.g. Georgakopoulou 2005), but there is still a lack of deeper empirical and theoretical insights concerning the phenomenon in its own right. Therefore, the panel will explore the pragmatics of sharing by a more extensive investigation of its performative and medial aspects in various genre settings.

The purpose of this panel is twofold. Firstly, it aims to provide an insight into settings where sharing is (made) relevant. Secondly, by analyzing different genres of sharing, the panel aims to discuss theoretical
conceptualizations of sharing as performance, as a communicative mode, conversational type, activity type or as social action in a broader sense. The panel is designed to bring together an international array of scholars working in various research paradigms in the field of genre and discourse analysis, all of whom concerned with various on- and offline settings.

Elizabeth Traugott, Liesbeth Degand
The pragmatic role of elements at right periphery

In recent years attention has begun to be paid to “right periphery” (RP) phenomena, as two threads of inquiry have developed: study of discourse structure, especially its pragmatics (starting with Schiffrin 1987), and syntactic cartography (starting with Cinque 1999). Compared to left periphery (LP) phenomena, right periphery phenomena have received little attention (but see Van der Wouden and Foonen 2011).

In this panel we build on and test proposals that LP and RP have different functions (Beeching and Detges In preparation), especially the proposal that the role of RP is to mark turn-yielding and that it is likely to be intersubjective and dialogic in the sense that the speakers position their utterances against anticipated contributions of other speakers. This raises the question of what type of linguistic expressions and/or constructions may occur in right peripheral position.

The following questions guide the presentations:

a) How can RP be defined? How should distinctions be made between elements within argument structure (e.g. question-markers at RP, right dislocations) and those “outside” it and often disjunct (e.g. pragmatic markers, comment clauses, tags)? Do some pragmatic markers blur this distinction (e.g. general extenders)?

b) What sorts of functions are expressed at RP? Van der Wouden and Foonen (2011) find modal, focus, some connective particles, and repairs at RP in Dutch. Is this set language-specific or cross-linguistically robust for elements at RP?

c) Are any functions not expressable at LP (e.g. question tags and general extenders in English)? Are any LP functions not expressable at RP? What does this suggest about functions at LP and RP?

d) What generalizations can be made about how elements at RP arise historically? Does use of an expression at RP always entail subjectification (as defined in Traugott 2010)?

These questions will be addressed with reference to a wide range of languages including Cantonese, Egyptian Arabic, English, French, Korean, and Japanese. Data are based on spoken and written data.


Rita Vallentin, Katharina Rosenberg, Concha Höfler
Borders, discourses, identity

Borders – visible or invisible – constantly surround people everywhere in their daily lives. Popescu (2012, 22) highlights how borders in society define in-groups. According to him, they are „identity-constitutive, yet at the same time they can also be erected as a result of discourse-constituted group-identity“. Politically and socially, borders are constitutive for the nation state and, nowadays, for ever larger political entities like the European Union. Political borders, however, are but one example of borders. Our focus goes beyond this macro level analysis and deeper. We are interested in investigating the culturally constituted and shaped emergence of borders between different groups. This proceeds from members of different ethnicities cohabitating shared spaces, taking borders between languages, language varieties and styles as methodological starting points on the meso level that are negotiated interactively on the micro level and narrowing the perspective all the way down to further borders existing between conversational turns and linguistic structures on the nano level (Arendt 2011).

Contributions to our panel derive their coherence from the following theoretical framework. Paasi (1996, 20) considers four discourse dichotomies in group negotiations of collective identity, resulting either in group cohesion or dispersion: WE/HERE defines groups within a certain border, which are rather homogeneous and cohesive; WE/THERE means one community of linguistic practice spread in different discontinuous areas, hence, in discourse borders are ‘overcome’ to construct a common collective identity; WE/THEY describes two different groups located within the same space with a border drawn between them; finally OTHER/THERE covers identity discourses where the outside is constructed using an image of ‘the others’, thereby strengthening the collective identity of the in-group the speakers themselves belong to. Imagining this theory as a tool that reveals the intensity/level of cohesion of a group’s identity we can think of a core within WE/HERE, going further outwards to the periphery towards OTHER/THERE forming its outer circle.

At the crossing between sociology, politics, linguistics and anthropology and with the aim to develop a theory of the border exceeding mere territorial definitions, we promote an interdisciplinary approach by differentiating between three layers of border quality: We distinguish a durable quality from a permeable border and consider
more extended border zones as liminal. Combining these three categories with the four dichotomies described by Paasi leads to twelve sub-classifications. These will firstly help us to thoroughly analyze the processes of group identity construction and negotiation achieved by drawing borders in different areas of human interaction. Secondly, it will provide a theoretically adequate description of the border with regard to its permeability, its durability and its liminality.

Empirically, our point of departure is the premise that group identity does not exist a priori (cf. Brubaker 2004) but is done by speakers who interactively negotiate borders. Analyzing the constitution of group identities along border discourses from only one discipline inevitably yields a picture lacking depth. Therefore, we aim to investigate group identity processes through a cooperative endeavor that enjoins linguists, sociologists, anthropologists and political scientists. The panelists will present multifaceted examples of the “WE/HERE, WE/OTHER, WE/THEY and OTHER/OTHER” discourses outlined above. Thus, a holistic description of the borders that enforce or are constituted by these discourses will emerge, helping along the development of a general theory of the border.


Dorien Van De Mieroop, Abha Chatterjee, Stephanie Schnurr

Fighting for a place in the workplace: Western and non-western perspectives on the discursive construction, negotiation and legitimization of ‘valid’ identities

Workplaces are typically sites in which individuals have to discursively construct their identities as professionals. This construction is essentially a collaborative performance, in which interlocutors interactively negotiate their identities on a turn-by-turn basis with each other, making identity a very fluid and quickly changing construct. Furthermore, these identities also interact with their contexts, since it is against the backdrop of contextual norms that identities are shaped and reshaped. These norms, surpassing the local, interactional level, can be situated on three levels as defined by Holmes et al. (2011), namely (1) the community of practice norms, pointing at the typical ways in which interactions within teams takes place; (2) the organizational norms, referring to the institutional expectations regarding appropriate communicative behavior and (3) the larger, societal norms which may entail particular shared ideas about how for example men and women or experts and novices are supposed to behave vis-à-vis each other. These norms, however, should not be regarded as static entities, but they interact with one another and are constantly renegotiated and potentially challenged by interlocutors. Furthermore, intersecting with these sets of norms are minority group norms (Holmes et al., 2011). These can be based on ethnicity, but for example also on religion, and they interact with, but potentially also clash and compete with, other norms that are present in workplaces.

Because of this complex myriad of interacting norms, the construction of a legitimate identity in the workplace can be quite challenging for many different reasons, ranging from for example novices learning how to ‘fit in’ to women whose position is challenged in male-dominated workplaces. This panel aims to bring together researchers working on data from across the globe who look at this topic from a diversity of angles and who use a discursive approach based on either one of these data-types:

- analysis of authentic workplace interactions in which interlocutors have to deal with challenges to their identities, e.g. because of their gender or ethnicity (e.g. female leaders, ethnic minorities) or because of their lack of familiarity with workplace norms (e.g. job interviews in which people have to construct themselves as potential employees that would ‘fit in’);

- analysis of narratives about these issues obtained through interviews with people who have dealt with challenges to their identities in a workplace context because of e.g. (but not exclusively) their gender, religion, ethnicity.

In particular, this panel aims to integrate both western and non-western perspectives, and since the latter are underrepresented in current research on language at work, this will provide an innovating comparative angle that will further insight into the interplay between norms and identities in institutional settings around the world.


Beatriz Viégas-Faria, Fabio Alves

Implicit meanings in literary translation - pragmatic theories in the analysis of translated fiction and as an aid to literary translators
Linguistic pragmatics has much to offer when it comes to training literary translators and qualifying the work of experienced translators. Once the translator knows, for instance, how the author of the source text (ST) composed the textual surface, he/she can emulate that author's technique and create, weave his/her translated or target text (TT). What is implicit must not be made explicit, or else the literariness of the ST is lost in translation. What is comic cannot be explained in a footnote, or else it kills the joke. What is intertext in fiction will not receive bibliographical reference but must be acknowledged in the TT in the forms consecrated in the target language. The ways of constructing irony are more than one; the translator may resolve irony in the TT in such a way that is acceptable in the target language and yet at the same time it is adequate in terms of the ST. He/she must provide translation solutions to puns, modified proverbs, socio-historically marked events present in the plot, and resorting to footnotes is a common (yet almost never the best) solution in creative (re) writing.

Once literary translators are familiar with concepts such as inference, speech act, conversational implicatures, inferential calculation, relevance, poetic effects, deixis, presupposition, etc, the better they can solve the issues related to weaving into the text surface the implicit meanings of the ST that must be acknowledged as an essential part of the process of reading (interpreting) this text and which must be recreated, implicit again, in the process of writing the TT. The translation process is not just a matter of decoding and recoding, but rather of understanding that what you read is made up of several meanings that are inferred by you (the reader/translator) and are not present explicitly in the words as arranged in phrases and sentences and built into paragraphs and chapters or lines and scenes.

Objectives of the panel: to further investigate the link between the fields of Linguistic Pragmatics and Translation Studies, and to bring new contributions from studies that may have developed since the work of early theorists such as the contributors to The Pragmatics of Translation, edited by Leo Hickey (1998), and from recent works, such as 2011 Hassan's Literary Translation: aspects of pragmatic meaning. And the group of scholars that will meet in New Delhi for this Panel is invited to discuss and plan the organization of a volume with the papers presented plus other papers, from invited scholars who would be willing to contribute to a special edition (book or journal) on this topic of implicit meanings in literary translation.

Sophia Waters, Carsten Levisen

Cultural keywords in discourse

Words do not emerge in a cultural vacuum. They reflect the dominant cultural values of a linguistic community. Some words have a particular ability to guide speakers into already established shared cultural logics and to frame communicative events. This panel is devoted to the study of cultural keywords in use. We take as our point of departure Cliff Goddard’s definition of cultural keywords as “highly salient and deeply culture-laden words which act as focal points around which whole cultural domains are organized”.

The presentations in this panel will shed light on the discursive diversity across communities, from the perspective of word usage. The panel’s objective is to systematically investigate i) how discourses can be organised around keywords, and ii) how cultural discourse over time can alter and shape the meaning of keywords. Contributors will be asked to present original research in the form of detailed studies of a keyword (or keywords) in a particular context and setting. Also, we seek to systematically document how ordinary words from everyday life interact with cultural, social, religious, political and ethnophilosophical ways of thinking, and to demonstrate how cultural logics are established, maintained, negotiated and challenged in actual discourse.

Igor Ž. Žagar, Leo Groarke, Paul van den Hoven

Non-verbal means of argumentation (across disciplines and cultures)

In the field of pragmatics, there has been a lot of work on non-verbal communication in the last decade(s). Extensive studies by Fernando Poyatos are especially salient (Nonverbal Communication across Disciplines (2002); Advances in Non-Verbal Communication: Sociocultural, Clinical, Esthetic and Literary Perspectives (1992); New Perspectives in Nonverbal Communication (1984), as well as work on gestures by Armstrong, Stokoe and Wilcox (Gesture and the Nature of Language (1995) and Streeck (Gesturecraft (2009)).

At approximately the same time, the field of rhetoric and argumentation, in the last fifty years mostly influenced by classical rhetoric (Aristotel, Cicero, …), Perelman and Olbrecht-Tyteca’s New Rhetoric (1958), Toulmin’s The Uses of Arguments (1958), pragma-dialectics (van Eemeren, Grootendorst, Houtlosser, …(1983 - )), and informal logic (Johnson, Blair, Govier, … (1981 - )), started to open for new approaches, visual argumentation (Groarke, Birdsell, van den Hove, … (1996 - )) being the most salient one. The pioneering work in the field of non-verbal argumentation is a book by Michael Gilbert Coalescent Argumentation (1997) that introduces four modes of argument(ation): logical, emotional, visceral and kisceral.

This panel would like to explore not just visual (and musical), gestural, emotional, and physical elements of argumentation, but also smell, taste and touch as possible elements of argumentation. Our basic concern will be the following two research questions:
1) can visuals, music, gestures, (expressions of) emotions, smell, taste and touch stand alone as arguments?
2) is it not that only the verbal “glossing” and “translation” turn smell, taste, touch, emotions, gestures, music and visuals into arguments?

Jan Zienkowski, Sarah Scheepers

Countering the methodological deficit of discourse studies: Towards a heuristic for analysis

This panel aims at identifying and exploring heuristic gaps in discourse analysis. There are many monographs and readers providing an overview of methodologies in discourse studies across the disciplines. Nevertheless, this abundance is marked by a lack of heuristic guidelines. Even though authors usually describe their methodologies and their research results, the actual process of analysing data is frequently mystified. Discourse analysts ask themselves questions such as: Where do I start my analysis?; How do I avoid speculation and restrict myself to interpretation?; What if my research does not meet the classical scientific criteria such as ‘generalizability’, ‘objectivity’, etc.?; How do I deal with the agency and subjectivity of research subjects without overpowering them? How to prevent cherry-picking and overinterpretation? How to overcome the predicaments of criticism? How to establish relevant contextual boundaries for interpretation? Sources providing an illustrated set of guidelines with respect to the analytical phase of research are rare.

The authors contributing to this panel will identify key problems in the empirical study of discourse. Even though issues of data collection and presentation may be part of the discussion, the main focus will be on heuristic problems in the analytical phase of research. In order to engage in an interdisciplinary dialogue, this panel consists of an interdisciplinary group of authors representing fields as varied as conversation analysis (CA), critical discourse analysis (CDA), pragmatics, ethnography, and post-structuralism.
PÅL AARSAND,
Girlish games and game play: Categorizing the female gamers in focus-group interviews
(Contribution to Gaming, inter-subjectivity and narration: Game bodies and the multimodality of socialization, organized by Aronsson Karin & Elizabeth Keating)

According to surveys on children and gaming in the Nordic countries, it is shown that between 70-80 % of the girls play game regularly. These reports also show that girls tend to play other kinds of games than boys (Medietilsynet 2010, Medierådet 2010). These findings indicate that girls do play digital games and that they play slightly other types of games. Further on, feministic researchers within game studies have argued that the female gamer stands in contrast to the male gamer. But, who is the female gamer? What does it mean to be a female gamer? How does the female gamer as a category work in conversations about digital games and gameplay?

The present paper takes this as it starting point and place light on how the categories ‘girlish games’ and ‘female gamers’ are collaboratively developed, displayed, challenged or even resisted when constructed as a gender category. The paper discusses this by using membership categorisation analysis (MCA) in which focus is placed on membership categorization devices and category-bound activities in teenagers talk about use and preferences for digital games. The data consists of eight focus group interviews with 32 teenagers in the age of 16 years old in Norway. There were five mixed gender groups, one group consisted of girls and two consisted of boys. The interviews were accomplished at school and consist of students from different programs.

The analysis reveals what is seen as a female gamer among Norwegian teenagers, through the activities and predicates that get tied, in situ, to gender categories. Through this categorial practice, it can be seen that playing digital games is not treated as a category bound activity, but what games you play, how you play them with your friends and how often you play is related to gender. Preliminary findings indicates that being categorized as a heavy gamer is accepted if you are a boy, but when this is displayed with regard to female gamers it is considered problematic.

The paper contributes to the development of membership categorization and in turn to the children and media field. Specifically, it shows how speakers invoke, produce, propose and sustain cultural knowledge about the female gamer.

KEIKO ABE,
How do people describe their problems in advice-giving discourse? (Contribution to Emancipatory Pragmatics: Exploring Modalities of Co-participation and Culture in Social Interaction, organized by Saft Scott & Sachiko Ide)

The purpose of this study is to define the differences between how Americans and Japanese grasp their problems by analyzing narratives consisting of descriptions of their troubles in advice-giving discourse. Even though advice-giving discourse has a common prototype, which is that the advice seekers present their problems and the advisor responds and proposes a solution in return, the contents of the problems and the advice given are reflections of the differences in the norms and culture of their backgrounds.

The study focuses on the first utterance of the advice seekers when they present their problems. The analysis indicates that the following three perspectives were different in the U.S. and Japanese data: 1) whether the problems are their own problems or other persons’ problems, 2) the psychological distances towards the problems and 3) the advice seekers’ grasp of the problems from micro perspectives or macro perspectives. U.S. advice seekers view the problem objectively and start their utterance by explaining the whole image of the problem collectively. U.S. advice seekers expect advisors to give them professional, concrete advice as well as solutions to their problems from a bird's-eye view perspective.

By contrast, Japanese people do not present the whole image of the problem, but they explain and add information about the problem step by step by replying to the advisors’ several questions. Advice seekers expect advisors to understand their situations and accompany them until the time when their problems are resolved.

In short, then, the main focus of U.S. advice-giving discourse was finding a practical way of solving the problem without considering the advice seekers’ intentions. In contrast, the main focus of the Japanese advice-giving discourse was the sharing of information between advisors and the advice seekers.

The data for this study comes from radio programs recorded both in the U.S. and in Japan. The programs aired between 2003 and 2005, and all of the recorded programs, totaling 150, have been transcribed.
Gail Adams,

*Let's play: Proposals for play in a language therapy for boys with autism* (Contribution to *Conversation Analysis and Interventions for Change*, organized by Antaki Charles)

This study is one component of a language socialization and conversation/discourse analysis dissertation about minimally-verbal, 5- to 8-year-old boys with autism who are participating in a lab-based language treatment. Using a video-based, mixed-methods design, the researchers investigated how therapists taught social interaction skills to the boys and how this affected their opportunities for language learning. Analyses are based on the opening segments of 36 hours of videotaped therapist-child interactions (TCX) from boys’ entry, 3-month and exit time points. Using an inductive process and conversation/talk-in-interaction analysis (CA/DA) methods (Goodwin & Goodwin, 2004; Sacks et al, 1976), the researchers determined that proposal sequences related to treatment outcomes for play. Proposals were then coded based on CA/DA findings. Play starts and duration were also coded according to definitions in the Routines Coding manual (Goods et al, 2012). Results indicate that when boys propose play-selections or when therapists transform boys’ solitary play actions into proposals, therapeutic play occurs more frequently and lasts longer compared to when therapists propose play-selections. Thus, boys’ initiations of shared and solitary play relate to increases in their opportunities for language learning (Erickson & Schultz, 1984; Ochs & Shieffelin, 2011). Very little research considers this type of child-centered approach in autism language intervention, which traditionally prioritizes therapist-led behavioral methods (Kasari, 2002). This study aims to address the language learning needs of minimally-verbal older children with autism - a neglected sub-grouping in research (Eagle, 2000) - in part by introducing a new coding scheme developed from video-based CA/DA analysis of clinical-pedagogical interactions.

Mikyung Ahn, Foong Ha Yap, Mizuho Tamaji, Winnie Chor

*On the development of ‘say’ particles as pragmatic clausal grounders at the right periphery (RP) in Korean, Japanese and Cantonese* (Contribution to *The pragmatic role of elements at right periphery*, organized by Traugott Elizabeth & Liesbeth Degand)

This paper examines the development of ‘say’ particles into evidential markers at the right periphery in Korean, Japanese and Cantonese. We will also focus on their extended uses as sentence final pragmatic markers, some of which attend to the face needs of discourse interlocutors. In addition, we discuss the role of these evidential markers as ‘clausal grounding’ devices (Taylor 2003). More specifically, we provide phonological, morphosyntactic and usage frequency evidence to show how sentence final hearsay markers are used to restructure subordinate complement structures as insubordinate (or ‘finite’) independent clauses.

We first provide a diachronic account of the developments of Korean restructuring subordinate complement structures as insubordinate (or ‘finite’) independent clauses. We will also focus on their extended uses as sentence final pragmatic markers, some of which attend to the face needs of discourse interlocutors. In addition, we discuss the role of these evidential markers as ‘clausal grounding’ devices (Taylor 2003). More specifically, we provide phonological, morphosyntactic and usage frequency evidence to show how sentence final hearsay markers are used to restructure subordinate complement structures as insubordinate (or ‘finite’) independent clauses. We first provide a diachronic account of the developments of Korean restructuring subordinate complement structures as insubordinate (or ‘finite’) independent clauses.

This study aims to address the language learning needs of minimally-verbal older children with autism - a neglected sub-grouping in research (Eagle, 2000) - in part by introducing a new coding scheme developed from video-based CA/DA analysis of clinical-pedagogical interactions.

Using frequency data from the Korean UNICONC and Sejong corpora to supplement our morphosyntactic analysis, we will also argue that evidential markers themselves are ‘clausal grounding devices’ that transform subordinate or dependent clauses into independent and finite structures in discourse. In effect, then, evidential markers are a type of ‘insubordination marker’ (e.g. Nolkaeva 2010). This would help explain why evidential constructions are able to occur as stand-alone constructions. This analysis of sentence-final evidential markers as right-periphery ‘clausal grounding devices’ would be consistent with the observation that tenseless non-verb-final languages such as Chinese make extensive use of sentence final particles, unlike their Indo-European languages which rely more on obligatory tense marking.


This paper investigates pragmemic dialogicality in academic texts through using a new model of academic writing, lexico-referential trio. Using this trio has helped the author's students at the Gulf University for Science and Technology, GUST, in Kuwait significantly in consciously recognizing pragmemic dialogicality in academic texts. A group of the author's students were asked to predetermine transitional signals, pronouns and their antecedents, lexical repetitions, and lexical phrases based on academic corpora, the author tries to prove in this paper that pragmemes are used in a particular fashion in academic texts. Writers use their pragmemes to convey their hidden messages. Moreover, When pragmemes are used in their dialogic slots, ideological messages are thus conveyed to the readers. Testing pragmemic dialogic positions would pave the way for understanding the pragmatic nature of academic texts. A group of the author's students were asked to predetermine transitional signals, pronouns and their antecedents, lexical repetitions, and academic lexical phrases they want to use when writing their essays. Results show that the chosen group of English students at GUST succeeded in consciously using pragmemes that reflected their ideological inclinations. This was achieved thanks to using the new writing software, which relies on preplanning academic essays.
Sian Alsop, Hilary Nesi

*Storytelling in engineering lectures: A lexical analysis* (Contribution to *Narrative pragmatics*, organized by Norrick Neal R.)

The Engineering Lecture Corpus (ELC) is a growing corpus of pragmatically annotated transcripts and video files from around the world, currently including 75 lectures from Malaysia, the UK, New Zealand and Italy. Each transcript contains manual annotation of pragmatic features that are typical of lecture discourse, such as ‘Summarising’, ‘Defining’, and ‘Storytelling’. Although Maynard and Leicher (2007) write of the addition of pragmatic information to the headers in a small subset of the Michigan Corpus of Academic Spoken English (MICASE), and Nesi (2012) treats as a partial indication of humour the encoding of laughter in The British Academic Spoken English (BASE) corpus, as far as we know ours is the first project to attempt the systematic pragmatic annotation of a corpus of spoken academic discourse.

In this paper we will examine the pragmatic category of ‘Storytelling’ within the ELC, further divided into four subcategories: ‘anecdote’, ‘exemplum’, ‘narrative’, and ‘recount’ (c.f. Martin 2008). Within lectures, the boundaries of Storytelling mark a shift in register: when a lecturer begins to tell a story, something in their use of language changes. Using the corpus analysis software *Wordsmith Tools* (Scott 2008) we have identified the most salient lexical items, or ‘key’ keywords, in instances of Storytelling within the ELC as compared to the corpus as a whole.

Industry-specific lexis, for example, is characteristic of Storytelling in the corpus: “scaffolding”, “crane”, “aircraft” and “worker/s” occur with significant frequency across all Storytelling categories, and “accident”, “fall”, and “bleed” hold similarly high keyness values, giving an idea of the thrust of these stories and their focus on critical incidents in the workplace. Differences in the lexis of Storytelling categories also exist. The personal pronoun “he”, for example, holds a high keyness value in narrative extracts, but does not register as significant in anecdotes, exempla or recounts.

Our system facilitates a comparison of lecturing styles in different educational and cultural contexts. We have found, for example, that the New Zealand Storytelling extracts place particular emphasis on the participants in the story: “he”, “they”, “people”. The Malaysian extracts, on the other hand, privilege geographical location: “Hong Kong”, “Malaysia”, “Germany”, and stories in the UK attach value to the institutional setting, specifically drawing on the concept of the “university” as an important backdrop.

Changes in the lexis used by lecturers when they are doing something other than delivering academic content helps us to identify some important additional functions of the ELC lectures, such as rapport building and the modelling of professional and academic behaviour. At a time of increased internationalisation in tertiary education, our cross-cultural comparison of Storytelling lexis has pedagogical implications both for those delivering and for those attending lectures - the main means of instruction in most universities around the world.


Fabio Alves,

*Investigating implicit meaning in literary translation from a process-oriented perspective: Metarepresentation and interpretive resemblance under scrutiny* (Contribution to *Implicit Meanings in Literary Translation*, organized by Viégas-Faria Beatriz & Fabio Alves)

According to Gutt (2000), one of the most significant contributions of the Relevance Theory (Sperber and Wilson 1986/1996) for Translation Studies is to provide the discipline with a cause-effect framework from which translation relevant aspects can be accounted for. Gutt (2000) argues that Sperber and Wilson have introduced a cognitive core that appears to be central to all human communication efforts and, therefore, makes human communication across language and cultural boundaries possible. Building on the concepts of metarepresentation and interpretive resemblance postulated by Gutt, this paper looks at how implicit meaning in literary translation is dealt with from the perspective of translation process research. In order to do this, translation process data from four translators with disparate profiles is analysed while these translators rendered into Brazilian Portuguese an extract from “The Orton Diaries” edited by John Larr. The passage under scrutiny deals with a log entry in the diaries of the English screenplay writer Joe Orton which contains implicitly conveyed instances of wit, irony and sarcasm. Each of the four translators has chosen a different strategy to deal with such instances of implicit meaning. Nevertheless, the paper argues, all their different strategies can be explained in relevance-theoretic terms based on the translators’ metarepresentations and on the interpretive resemblance they arrived at in their respective target texts. As a way of conclusion, the paper advocates in favour of what Gutt (2000) calls CORT, namely, a competence-oriented research of translation, aimed at understanding
and explicating the mental faculties that enable human beings to translate in the sense of expressing in one language what has been (implicitly) expressed in another.

Elisabeth Muth Andersen,

*Post clinical ‘talk’: An investigation of how participants mention visits at the doctor when they discuss illness online.* (Contribution to *Interplay between talk and text in professional contexts*, organized by Lehtinen Esa & Pekka Pälli)

Research on doctor-patient interaction has illuminated some of the fundamental organizational features and interactional processes within medical encounters (Pilnick et al. 2009). An overall sequential structure of medical encounters has been identified on the basis of participants’ orientations in medical encounters as opposed to ordinary conversation (ten Have 2001). One of the recognizable phases, the phase in which the patient presents his or her problem, has been studied by Heritage and Robinson (2006) among others. Heritage and Robinson (2006) considered the phase of patient problem presentation in videotaped acute medical visits, and they described practices patients use to manage the social accountability of their decision to visit physicians and, in particular, to justify the decision to seek medical care (2006: 48) in that phase. Heritage and Robinson point to an underlying tension between lay and professional judgment as a way of understanding the relevance of the practice of accounting for the visit (2006: 84). Ten Have points to the fact that many things that happen within the clinical encounter serve as a resource for later re-telling, elaboration, and decision making (2001: 258). He problematizes how to conceive of pre- and post-clinical lay diagnoses and problematizes how to investigate it.

In this paper I investigate how narratives about visits at the doctor are occasioned, constructed, and dealt with in online discussions between people suffering from metabolic conditions as one way of approaching how to investigate it.

On the basis of an investigation of a material of 600 online message exchanges (i.e. a bulletin board system) from the discussion forum on Danish website www.netdoktor.dk on the topic metabolism, narratives about visits at the doctor was found to occur recurrently. Symptoms of problems with the metabolism are varying and versatile, including muscle pain, increased fatigue, and depression (http://www.livestrong.com/article/407511-signs-of-low-high-metabolism/). Health professionals use blood tests etc. to diagnose patients, but health professionals’ diagnoses, lack of diagnoses and/or recommendations do not always correspond with patients’ expectations.

Detailed analyses inspired by conversation analysis (Hutchby & Wooffitt 1998) and discursive psychology (Edwards & Potter 1992) show that forum participants’ mentionings of visits at the doctor accomplish to establish, and/or contribute with, particular understandings about the nature of participants’ health conditions (namely that their experienced problems are medical in nature and that medical help could be expected) and relatedly about patients’ moral obligations (namely that their options are limited because their problems are medical). On the other hand the ways health professionals deal with their moral obligations as professionals are constructed as complainable; health professionals’ recommendations are constructed as interested/subjective, as expressing opinions, and GP’s in particular are viewed as not very knowledgeable on metabolic conditions. In this paper it is argued that orientations to problems as medical problems in nature, and orientations to doctors as not approaching the problems in an ‘appropriate’ ‘objective’ medical way work to account for why participants approach other forum participants with their problems instead of dealing with them in other ways.


Jannis Androutsopoulos,

*Constructing and constructed: Linguists in media discourse on ethnic styles of German* (Contribution to *The notion of ‘experts’ in late modern media*, organized by Östman Jan-Ola & Thøgersen Jacob)

This paper examines how linguists as academic experts contribute to media discourse on new ethnic styles/varieties of German. Media discourse has been pivotal in enregistering (Agha 2003) urban ways of speaking commonly labelled Kanaksprak, Kiezdeutsch or Ethnolekt (Androutsopoulos 2011). It has bolstered their public awareness as a labelled and bounded unit, with characteristic features and speaker types, which is
contrasted to standard language and discursively deployed in order to iconize (Gal & Irvine, 2000) the difference and deviation of its purported speakers. The data for this paper are a data set of 180 newspaper reports from 2002-2012 as well as selected television reports. Methodologically, it draws on discourse analysis and social semiotics to reconstruct experts’ discourse practices, their relation to other voices in the media pieces, and their visual staging in television reports. The findings support three main arguments. First, it academic experts are a staple feature of the newspaper reports under examination. Second, experts actively contribute to the enregisterment of new ethnic styles of German by means of a set of discursive procedures that repeatedly occur in the data, i.e. labelling, classification, feature selection, normative comparison, and interpretive binarisms. These procedures, which also occur in metadiscursive statements by journalists, contribute to ideologies of ‘homogenism’ and ‘standardism’ (Maitz & Elspaß 2011) through which new ethnic styles can be imagined as ‘deviation’ from standard language. Third, experts who appear in television reports are staged in particular linguistic and multimodal ways by the journalists who control the production of the reports. Journalists draw on a range of resources to contextualize experts and their statements, including their visual staging and setting of their presentation, metapragmatic statements that frame expert contributions, and their sequencing with other material, especially statements by ‘authentic speakers’ and popular culture figures. In terms of pragmatic effect, these resources seem to weaken the authority of the experts and increase the news and entertainment value of the media feature. I suggest that the mediatization of institutional authority (Jaffe 2011) is part of the changing role of language experts in late-modern media.

Charles Antaki, W.M.L. Finlay
Supporting adults with intellectual impairments: Interactional challenges for staff
(Contribution to Conversation Analysis and Interventions for Change, organized by Antaki Charles)

We report our experiences of using Conversation Analysis to identify "good" and "bad" practices used by staff who support adults with intellectual impairments. We took videos of everyday interactions in three residential services managed by a National Health Service Trust in the south of England, and in a well-resourced Horticulture Therapy Centre, also in the south of England. We found, among other things, that staff in the residential service used repeat questions in ways that caused their clients to change their original answer, even when it was apparently well-formatted, and this seemed a "bad" practice. In feedback workshops, the staff reported they repeated questions so as to be sure that the client's first answer was genuine, and gave justifications in terms of what they knew about the client's tendency to acquiesce, or to repeat parts of questions. On the other hand, therapy-trained staff in the horticulture centre used very different techniques to solicit information from their clients, with much greater interactional success. This sets up a problem for CA-based interventions, where - as in the residential services case - there may be institutionally settled reasons for apparently unsatisfactory conversational practices, based on the financial resources available for staff training.

Fatima Karime Aragon Aquino,
Visuality, emotion, and identity: Rosa mexicano 'Mexican pink' as a keyword in Oaxaca City
(Contribution to Cultural Keywords in Discourse, organized by Waters Sophia & Carsten Levisen)

This paper presents and discusses the use and meaning of the color name rosa mexicano, as used by speakers of Mexican Spanish. My study is based on extensive fieldwork in Oaxaca City, Mexico (Aragón Aquino 2012). To account for the folk conceptualizations of visual meanings, embedded in this color term, the Natural Semantic Metalanguage approach is employed (Wierzbicka 2005, 2006, 2008). The paper identifies the social and cultural underpinnings of rosa mexicano in Oaxaca City, and more generally in Mexico. Although this color appears to be psychologically salient for speakers, it does not classify as a basic color term in the Berlin & Kay (1969) color paradigm. Neither is the term rosa mexicano ‘officially’ recognized by dictionaries of Spanish and Mexican Spanish. Nevertheless, Aragón Aquino (2012) demonstrates that rosa mexicano is a keyword in the visual, emotional and social spheres of Oaxacans’ daily life. Oaxacans describes how rosa mexicano relates to a variety of domains: handicrafts, textiles, and traditional clothing among indigenous groups. They define the color rosa mexicano as more vivo ‘vivid’, brillante ‘bright’ and intenso ‘intense’ than ordinary rosa ‘pink’. Also, Oaxacans describe the color as a cheerful and happy color, as reflected in the phrase color, folklore y alegría ‘color, folklore and happiness’. A minority of speakers claimed that rosa mexicano does not ‘exist in reality’. They objected that the term was simply a marketing concept, which attempted to associate Mexican folklore with a particular color. However, the national use of this color suggests that speakers in general do think of the color as peculiar to Mexico. In particular, the analysis shows that Mexican speakers associate this particular hue of pink with a certain ‘Mexican charisma’. In conclusion, I suggest that rosa mexicano ‘Mexican pink’ is conceptualized as a “conspicuous” kind of rosa...

Wierzbicka, A. (2005) There are no ‘color universals’, but there are universals of visual semantics. *Anthropological Linguistics* 47.2: 217-244.


**Lúcia Arantes,**

*Children’s difficulties in moving from dialogue to narrative: ‘Change’ as a structural issue in language acquisition and speech pathology* (Contribution to *Structural effects of children’s speech on dialogue and narrative contexts,* organized by Lier-DeVitto Maria Francisca & Lúcia Arantes)

In the field of Speech Pathology and Therapy, several publications, have pointed to the worthiness of the contributions brought about in Pragmatics. It is argued that they are much more efficient in describing the child’s symptomatic participation (conceived of as non-communicative and non-interactive) than grammatically based language evaluation tools. It is asserted that, by including pragmatic aspects, it is possible to establish not only diagnostic procedures but also language intervention programs. Accordingly, echoes from Austin’s (1962), Searle’s (1969) and Grice’s (1972, 1975) proposals can be acknowledged in some speech therapists’ approaches. Besides questioning the naïf application of Pragmatics concepts and descriptive apparatuses to patients’ speeches, this presentation also questions grammatical apparatuses in approaching children’s difficulties related to *the transition from dialogue to narrative productions.* Following De Lemos’s theoretical proposal concerning the language acquisition process, I shall claim that both Pragmatic and grammatically based diagnostic approaches fail to explain the child’s structural moves, i.e., the subjettizing facet of language acquisition. If, in the child’s first steps in language, one can grasp the dominant nature of identification with the mother’s *parole* (there is close relation between the constituents of the mother’s preceding utterance and the child’s speech); pretty soon, s/he moves to a more autonomous position in which “s/he is spoken by *la langue*” (De LEMOS, 1992). The critical comments concerning diagnostic tools, as well as the discussions I shall develop about observed problems faced by children in the expected transition from dialogue to narrative constructions, take into consideration both the relationship between some structural effects of adult’s utterances on the child’s (and vice-versa), and the structural effects of the child’s utterances on her/his own discourse progression. Data from language therapy sessions will be presented and discussed.

**Jolanta Aritz, Robyn Walker**

*Leadership in intercultural groups: A discursive approach* (Contribution to *Leadership and Discourse: Exploring leadership practices, image construction and power management,* organized by Ilie Cornelia, Geert Jacobs & Daniel Perrin)

Leadership in Intercultural Groups: A Discursive Approach Jolanta Aritz, Ph.D. Robyn Walker, Ph.D. Marshall School of Business University of Southern California Los Angeles, CA 90089 The study of leadership has traditionally been undertaken by management studies, whose upsurge has been attributed to the political, technological and economic superiority of the USA in the post-war years (Foster, 1962; Hofstede, 1980; Collard, 2007). As a result, it is laden with theories, practices and modes of operation that reflect U.S. cultural assumptions characterized by consumerism, individualism and self-sufficiency, competitiveness, toughness, and rationality, while being exemplified in some non-Western countries as new, modern, scientific, and results-oriented (Bellah et al., 1985; Lam et al., 1999; Pilkington &Johnson, 2003). Therefore, intercultural leadership studies often take an etic approach, when a theory or a measure developed within one social group is validated in another. Moreover, when validating their theories on other groups or in other countries, their interest has not been to understand how the theories worked but only in seeing that they worked. Leadership researchers rarely have done cross-cultural studies to learn the limitations of their theories (Aymán & Korabik, 2010). In contrast to the traditional approach to leadership, in our research we use an inductive approach to analyze leadership as a dialogic skill (Bakhtin, 1981) and apply discourse-analysis techniques to identify how leadership emerges in dialogue in intercultural teams composed of participants from the United States and East Asian countries, two cultures that fall on the opposite spectrum of cultural dimensions. More specifically, we analyze leadership from the perspective of how it may resolve some of the problems associated with working in intercultural groups in diverse organizational settings (Earley & Gibson, 2002; Jehn, Northcraft, & Neale, 1999; Earley & Mosakoski, 2000; Ravlin, Thomas & Ilsev, 2000). Our research is grounded in a social constructionist perspective that...
examines leadership by looking at language and approaches the phenomenon as an act of social constructionism (Alversson & Kärreman, 2000; Fairhurst, 2008; Fairhurst & Cooren, 2004). From the social constructionist perspective, leadership is viewed in the context of what leaders do and is thus discursive in nature. In other words, leadership emerges and is co-constructed through linguistic interaction. Whereas a discursive leadership perspective has provided us with an insight into the language of leadership in the Western context (Fairhurst, 2010; Wodak et al., 2011; Marra, et al., 2008), few studies have examined discursive leadership across cultures and addressed ways in which such insights might advance intercultural dialogue and facilitate progress and joint decision-making in intercultural settings. By using descriptive and interpretive modes (Carbaugh, 2007), our research aims to address the question of how specific discursive strategies (micro) contributes to organizational functioning of multicultural teams (macro), and whether knowledge can be drawn from an examination of natural interaction and close text analysis that would help us better understand the dynamics of intercultural teams and the emergence of leadership in an intercultural context. Our study uses a situational and interactive model developed by Gumperz (1982a, 1982b, 1996) that underscores the importance of cultural norms and socio-cultural knowledge. Individuals from different cultures often learn the other’s language but apply their own discourse conventions when using it. More specifically, we use a model of turn taking developed by Sacks (Sacks et al., 1974) to analyze conversational interaction and to examine different leadership styles and team dynamics. Our research demonstrates that different modes of organizing talk have an effect on other members in the team and that a more collaborative leadership style leads to more balanced contribution and participation of all members in the intercultural groups. Finally, we argue that it is helpful to view intercultural dialogue as an inductive process that gets constructed in real time by its main actors through communicative interaction. The discourse of each of the participating actors is influenced by cultural norms that may not be shared by group members from a different culture. As such, specific discursive strategies, if recognized and used by leaders from different cultural backgrounds, can create a more collaborative discussion space that can potentially produce more collaborative solutions and decisions. The awareness of leadership as a dialogic skill can empower any group not only to deepen trust and understanding of the “Other” (Witteborn, 2011) but to enable joint decision-making.

(References not present here due to too long abstract)

Yuko Asano-Cavanagh,

Analysis of three Japanese expressions of ‘cute’: Kawaii ‘cute’, otona-kawaii ‘adult cute’ and kimo-kawaii ‘repellent cute’ (Contribution to Cultural Keywords in Discourse, organized by Waters Sophia & Carsten Levisen)

This paper examines three Japanese words kawaii ‘cute’, otona-kawaii ‘adult cute’ and kimo-kawaii ‘repellent cute’. Japanese people frequently say kawaii to show positive feelings toward objects or people in their surroundings. As many scholars suggest (e.g. Allison, 2006), kawaii is a central aspect of Japanese material and popular culture. Being kawaii is considered desirable in many aspects such as school items, outfit, manners, and also in communication. By being kawaii, young women are able to occupy their ‘proper place’ in society (McVeigh, 1996).

Interestingly, kawaii is currently being used as a suffix as well. Kawaii often qualifies a noun or an adjective. For example, when older women try to look kawaii, they are criticised. Thus older women are advised to be otona-kawaii ‘adult cute’. Women’s magazines are full of suggestions on how to look otona-kawaii in terms of fashion, hair-style, and make-up.

Kimo-kawaii is another expression observed among Japanese youth. Kimo is a shortened word of kimochi-warui ‘feeling bad’, ‘unpleasant’, or ‘disgusting’. Young people say kimo-kawaii in describing something repellent but cute at the same time. There are various school items on market which are called kimo-kawaii.

From a linguistic perspective, kawaii, otona-kawaii, and kimo-kawaii are not lexicalised in other languages. While English speakers may say cute for various social actions, scholars suggest that kawaii is tied to empathy and relationships (Burdelski & Matsumoto, 2010). There is no exact translation of otona-kawaii and kimo-kawaii. Both expressions include dichotomous features in their meaning. Although the kawaii phenomenon has been discussed by many scholars, there has been no rigorous semantic analysis for the three words, particularly in their use by Japanese speakers in general.

The framework of the Natural Semantic Metalanguage approach (Goddard, 2012; Goddard & Wierzbicka, in press) was applied to explicate the exact meaning of kawaii, otona-kawaii and kimo-kawaii for non-Japanese speakers. The corpus was publicly available information about the accoutrements provided especially for Japanese women who are between school age and middle age.

The analysis indicates that the core meaning of kawaii is linked to a notion of a ‘child’, its delicacy, and one’s desire of touch. The emotion is explained as ‘when I see this, I can’t not feel something good’. On the other hand, otona-kawaii does not include a quality of being soft and fragile. Otona-kawaii involves one’s mixed perceptions of something which looks like a child but has a quality of being an adult at the same time. The expression of otona-kawaii reflects a social norm which enforces women to look cute and mature at the same
time. In the case of kimo-kawaii, the expression does not contain the meaning of spontaneous desire of touch. On the contrary, kimo-kawaii represents the speaker’s repulsive emotion of ‘I don’t want to touch this’. Otona-kawaii and kimo-kawaii reveal a Japanese cultural characteristic of creating and using a word which involves two opposing characteristics. The analysis has implications for other kawaii related concepts which are unique to Japanese youth culture.


Lluisa Astruc,

*The intonational encoding of politeness* (Contribution to Fonocortesía (phono-politeness), organized by Cabedo Adrián)

Research in different languages has shown that intonation significantly contributes to the perception of politeness. For instance, the perception of politeness has been found to correlate positively with: (i) a slower speech rate (Ofuka et al. 2000 in Japanese); (ii) localised lengthening (e.g. Álvarez and Blondet 2003 in Venezuelan Spanish); (iii) a higher initial pitch (Orozco 2008 in Mexican Spanish), and with a combination of both slower speech rate and higher pitch (Payà 2003 in Catalan). It has also been argued that use of categorically different intonational patterns (e.g. rising vs. falling) may be relevant to perceptions of politeness (in Catalan yes-no questions, Nadeu and Prieto 2011; Astruc, Prieto and Vanrell 2011) although more research is needed in this area.

In this paper, I examine the intonational encoding of politeness, and how this is achieved by the co-occurrence of different intonational elements with discourse markers and other lexical and morpho-syntactic devices. Following laboratory phonology methods, I draw on empirical data from Catalan, Spanish, and English. The data have been collected from 30 participants using Discourse Completion Tests, which elicited a controlled range of registers, from colloquial to formal, and was analysed transcribing pitch accents and boundary tones, in line with the Autosegmental metrical framework. Some intonational phenomena frequently found in the data and which will be discussed include: the use of specific intonation patterns, slower speech rate, localised lengthening, wide pitch modulation, and high pitch.


Lem Lilian Atanga, Alexandre Djimeli

*The representation of women in Cameroonian media: Presence and performance in television debates* (Contribution to Pragmatic approaches to news media in Africa: Ethnicity, ideology and professionalism, organized by Coesemans Roel)

To say women are not seen on the television will be fallacious, but women’s active participation in political debates in Cameroon is minimal. The TV as a public space allows women negotiate and assert their presence in it and challenge stereotypes about their presence and performance in such spaces. Women’s presence and performance in the media is regarded to be contrary to traditional norms of visibility where women are to belong to private and domestic sphere of life. This presence and performance allows women to challenge the status quo and subvert traditional distribution of public spaces. Using feminist media studies (Zoonen 1997, Gill 2007) as a theoretical framework, we ask the questions: how is access to TV debates in Cameroon secured? What discursive strategies do women use to challenge gender stereotypes, subvert patriarchy and push forth their ideas in male dominated media? How do women legitimate this media presence and make their ideas credible and competitive? To answer these questions, we choose as data two TV debates. First, Canal Presse, a debate panel where everybody talks on a key issue and the other Arene, where a woman is faced with a panel which questions, criticizes and challenges her ideas and philosophies. The debates are analysed using a multi-modal approach.
contra-factual constructions, in which normative and non-normative discourse features can be grasped as that they are derived from the dominance of the mechanisms of language. These processes can be observed in the child has moved to a more autonomous position regarding the interlocutor’s utterance and interpretation, but also functioning of language is concerned, the so called “errors”, which appear a little latter, indicate not only that the effects of the adult’s utterances on the child’s (and vice-versa). It should also be stressed that insofar the methodological status of the ... of her/his interlocutor in the beginning of the language acquisition process. This assumption underlies the main discursive and pragmatic functions of follow-ups in online political discussions: evaluation, request for clarification, refutation, etc.

In a more general level, these questions raise the problem of the interactional nature of online political discussions: follow-ups messages can be seen as markers of interaction in these discussions. Indeed, because of the lack of co-presence, of the weak visual awareness, and of the asynchronicity (Sproull and Kiesler 1986), follow-up messages in computer-mediated discussions are in fact the only explicit way for A to ratify the reaction of B and to make manifest the mutual exchange.

This question of follow-up is also relevant for the analysis of the impact of internet on political communication. Indeed, the internet is supposed to favor the citizens’ participation to political discourse and to modify the way politicians spread their messages. It is claimed that the internet is more participatory, with potential interactions between citizens and politicians, for example with the “fact checking” phenomena. The observation of follow-up moves in online political discussion allows us to verify this claim.

This paper will be based on a comparative analysis of several genres of online political discussions (discussion forums, participatory journalism, online newspapers articles and comments, Twitter, Facebook). The theoretical and methodological frame is the pragmatics of Computer-Mediated Communication (Herring, Stein and Virtanen eds., 2012) and the computer-mediated conversation analysis (Herring, 2010).

Hassan Atifi, Michel Marcoccia
Follow-ups in online political interactions: From discussion forums to Twitter
(Contribution to Follow-ups in mediated political discourse, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

The internet permits various genres of online political discussions. Two types can be distinguished according to the nature of the participants: discussions about politics between “ordinary citizens” and discussions between “citizens” and “professionals” (politicians, experts, journalists, etc.). Online political discussions can be supported by various technical platforms: discussion forums, weblogs, Facebook, Twitter, online newspapers, etc.

This paper will focus on the question of follow-up moves in these different types of online political discussions (Fetzer, 2007). Are these discussions based on the IRF (Initiate - Respond - Follow-up) exchange structure (Sinclair and Coulthard, 1975) or not? Do these discussions favor the production of follow-ups? Are some devices more suitable to their production? Which participants produce the largest number of follow-ups (experts, journalist, politicians, “ordinary” persons)? What are the main forms (textual, hypertextual, quotations, etc.) and the main discursive and pragmatic functions of follow-ups in online political discussions: evaluation, request for clarification, refutation, etc.

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Rosa Attie Figueira,
Reflections on the acquisition of a complex construction in Brazilian Portuguese and its effects in the dialogue (Contribution to Structural effects of children’s speech on dialogue and narrative contexts, organized by Lier-DeVitto Maria Francisca & Lúcia Arantes)

Children’s speech analysis, carried on under the ‘interaction framework’, as proposed by De Lemos (1992, 2002, 2003), depart from the assumption that there is close structural relationship between the child’s speech and that of her/his interlocutor in the beginning of the language acquisition process. This assumption underlies the methodological status of the dialogue as the unit of the analysis, that is, close attention is paid to the structural effects of the adult’s utterances on the child’s (and vice-versa). It should also be stressed that insofar the functioning of language is concerned, the so called “errors”, which appear a little latter, indicate not only that the child has moved to a more autonomous position regarding the interlocutor’s utterance and interpretation, but also that they are derived from the dominance of the mechanisms of language. These processes can be observed in the contra-factual constructions, in which normative and non-normative discourse features can be grasped as
residues in the narrative compositions, since their very source is the child’s interlocutor’s linguistic productions (PEREIRA DE CASTRO 1985). Figueira (2011) has investigated complex constructions involving “why (por que) questions”, argumentative replies and contra-factual sequences. The specific focus of this presentation will be directed to the latter type of complex constructions to be dealt with in terms of a longitudinal naturalistic research approach (tape-recorded material and diary notes). The corpora investigated cover the period from 2.8 to 5.0 years of age of two children acquiring Brazilian Portuguese as their mother tongue. The data follow the syntactic frame: \( \text{If } p, \text{ then } q \). The analysis has shown that errors were basically related to the verbal forms of the conditional clause (protasis) and the main clause (apodosis). This empirical finding cannot be analysed per se. The utterances addressed in this paper concern the assumption that contra-factual constructions should not be approached exclusively through an analysis of morphological patterns and/or syntactic-semantic structures, since the interlocutor’s discourse is constitutive of those complex sentences. According to Ducrot, the fundamental value of \( \text{If } p, \text{ then } q \) “est de permettre la réalisation successive de deux actes illocutoires: l’auditeur d’imaginer ‘p’; 2) une fois le dialogue introduit dans cette situation imaginaire, y affirmer ‘q’” (DUCROT, 1972, p. 168). Careful consideration of the child’s act of “taking the speech turn” - the very moment at which a supposition framework is exposed to the interlocutor -, seems to be mandatory in the analysis of the child’s errors in verbal forms. The data to be discussed shall contribute to enlighten important aspect concerning the emergence of contra-factual constructions in the language acquisition process, i.e., verbal forms are strongly affected by their discourse roots. Those findings seem to provide safe empirical support to an analysis based both on the language system and discourse processes.

*CNPq sponsored research

Eun Young Bae, Sung-Ock Sohn, Seunggon Jeong

**Epistemic stance and common ground in Korean electoral discourse** (Contribution to Establishing Common Ground in Public Discourse: A Communication Studies and Discourse Analysis Approach to the Evolving Relationship between Political Leaders, Media Professionals and the General Public, organized by Cheng Winnie & Foong Ha Yap)

Although primary elections function as the means to nominate a party’s presidential candidate in the Korean political system, it was not until recently that they have gained importance in the scene of presidential elections. The presidential primaries in 2002 played a pivotal role in changing politicians’ perspectives on primary elections. By successfully mobilizing the public’s support in an open primary system, a low profile candidate, Roh Moo-hyun, won both the primary and general presidential elections. This monumental political event convinced candidates to become more aware of the powerful impact that primaries can have on the public’s decision-making process. Nationally televised primary debates among candidates for the 2012 presidential election clearly illustrate this point. During the intra-party debate, the candidates strove to establish common ground with the general public by building up and optimizing common ground with opposing candidates. Due to interactional constraints on primary debates, the general public was positioned as an overhearer of the talk, while the opposing candidates stood as the direct addressees (cf. Goffman, 1981). Thus, the candidates’ establishment of common ground with the general public was mediated through their interaction with the opposing candidates. This paper examines the linguistic strategies for seeking common ground in the electoral discourse among the 2012 party candidates for Korean president. By analyzing nationally televised debates (a total of 500 minutes), we discovered that there are recurrent patterns among the candidates in terms of their strategies for establishing common ground with their rivals. For example, during the question and answer sessions in which a candidate addresses questions directed at another candidate, various yes/no polar question formats are routinely employed by all candidates. Interestingly, the yes/no polar questions a candidate directs to his/her opponent tend to embody the questioner’s perspective through grammatical devices for marking epistemic stance, and are formulated in a manner which solicits affirmation from the opponent. By using the interactional linguistic approach, we further demonstrate that the choice of these question formats as well as the opponent’s subsequent responses is not made randomly, but is systematically and delicately managed between the questioner and the opponent in a sequential context (cf. Heritage, 2002).

By adopting diverse yes/no polar question and response formats with different epistemic forces, the 2012 party candidates for Korean president attempted to negotiate their epistemic stance on an issue in a way which optimized common ground for their own advantage. Thus, the findings of this study show that establishing common ground with the general public is an interactional achievement which may be attained through the negotiation of epistemic stance among political candidates.


Sangeeta Bagga-Gupta,

**Accounting for and (re)visiting special needs: The identity of language and the language of...**
My interest in this paper is twofold: first, to make visible the work that participants and institutions do through analyses of naturally occurring communication, including policy texts over time. Second, by using a range of representational techniques, illustrate how multimodal analyses across time and space allows for revisiting the ways in which language categories get talked-and-written-into-being and how identity positions become framed in and through social practices. This data-driven contribution takes both a socially oriented perspective and a postcolonial framework on human ways-with-words and human ways-of-being. It is based upon analyses of ethnographically framed video-recordings of mundane activities, naturally occurring or data-prompted discussions and policy texts vis-à-vis different institutional settings in Sweden where Swedish Sign Language, SSL is used in addition to Swedish and English.

My previous studies in a range of settings inside and outside schools across time in Sweden have highlighted the need for “Going beyond the great divide” (Bagga-Gupta 2004, 2007) in both research and education for students with hearing impairment. This divide points to the highly dichotomized state of deaf research, institutional fields and discussions therein vis-à-vis oralism-signing, integration-segregation, normality-disability, medical/psychological-cultural, monolingualism-bilingualism etc. Transcending these dichotomies (and the concomitant normative positions that they are tagged with), I juxtapose ethnographic data from primarily two areas brought together under the umbrella concepts “languageing” and “diversity/identity” research with the intention of exploring how special needs are accounted for through the systematic analysis of data-sets from two large scale Swedish national research projects where fieldwork was conducted in deaf schools since 1996. Data includes video-taped classroom life in signing environments, video-data prompted oral reflections and policy data including discussions during the 1990s that lead to the establishment of some of these projects.

Analysis focuses upon exploring the ways in which individuals and institutions account for the special needs of pupils with a functional disability. What are the ways in which language use in itself frames identity positions in different sites (and across time)? How do micro-interactional analysis and the use of time and space in institutional settings inform issues related to inclusion/exclusion? What is the status that is accorded different language varieties in these settings and how does this status frame accounting practices related to special needs? The preliminary findings in this study challenge current understandings attributed to identity and language generally and the organization of (segregated) education for the deaf in Sweden more specifically. Issues are also raised with regards to the ways in which individuals and both SSL and Swedish become “technified”. This paper presents evidence that questions the polarized positions between linguistic-medical, signed-spoken/written language varieties, mono-bilingualism and deaf-hearing worlds. The analysis contributes to the growing research literature where detailed analyses of textual discourses and signing-oral-written interaction can both provide an emic understanding of how narratives and accounting are a core aspect of the negotiation of identity positions as well as illustrate the Third Position in the area of special needs.


**Lut Baten, Jan Van Maele**

**Story frames and assessment annotations for foreign language capacity building in intercultural online job screening interviews.** (Contribution to The pragmatics of social media communication. Cross-cultural and register perspectives, organized by Baumgarten Nicole, Nadine Rentel & Juliane House)

In this contribution to the panel the authors will report on their work on storytelling for capacity building in bridging higher education and the business world in an intercultural context, using English as an international language. This multifaceted action research project ran from 2009 to 2012 and was conducted with about one hundred home and international students of business economics in a master course of English for global business performance at the University of Leuven, Belgium. Two types of text resulted, namely (1) video recorded students’ narrative discourse for self-promotion in the context of simulated online job screening interviews, and (2) digitalized feedback on those stories as provided by peer assessors in the form of annotated ratings. This communication was produced in CEF cult, an open learning environment for language and intercultural competence with web 2.0 functionalities that was co-developed by the authors as part of the E.U. Lifelong Learning Program ( www.ceficult.eu ; Van Maele, Baten, Beaven & Rajagopal, forthcoming)

The authors’ experiences will be clarified within a wider pragmatics perspective of business communication and of text construction in which stories, schemas and scripts are incorporated (Putnam, 2004). As stories are commonly used in business communication (Putnam, 2004), they function as discourse organizers. To become effective storytellers, language learners need to learn to adjust the forms and structures of their communication to
different settings and for different purposes and audiences. As high-quality feedback plays a crucial role in the learning process (Black & William, 2006), the question arises of how annotations can help build mental organizers for getting one’s stories across in intercultural communication.

In autonomous language learning in open web-based environments, individual learners have the opportunity to obtain, select, and give customized feedback by means of annotations. The authors experienced (Van Maele, Baten, Beaven & Rajagopal, forthcoming) that acquiring a shared language of feedback is the stepping stone to raise the quality of co-constructing an understanding of the assessments made and received. However, the active steering of feedback by students is still lagging behind. How can this problem, crucial in a life long learning perspective, be overcome? How can insight in the discourse of storytelling mediate? What else constitutes effective feedback and how it can best be elicited through annotations in social media?

In the ensuing discussion the usefulness of the developed rationale and of the online tools will be questioned with reference to related initiatives within the realm of open learning communities (open educational resources, digital storytelling, podcasts in Creative Commons, itunesU, ...) and call for likewise experiences and research for strategy building in intercultural communication. As a final say, the views of traditional storytellers will be accounted for.

Annette Becker, Jacob Mey, Anita Fetzer

Constructing, reconstructing and deconstructing expertise in mediated political discourse
(Contribution to The notion of 'experts' in late modern media, organized by Östman Jan-Ola & Thøgersen Jacob)

This paper departs from the premise that expertise is an interactional achievement which is constructed, reconstructed and - possibly - deconstructed in and through the process of communication. Its goal is to identify strategies of how politicians and other agents in the political arena, such as journalists and experts themselves, ‘do’ and ‘un-do’ expertise in more monologic and more dialogic types of discourse, both in spoken and written genres.

In the context of mediated political discourse, the interactional organization of expertise is not only of relevance to the first-frame interactants, but also, if not primarily, to the media-frame interactants comprising the first-frame interactants, the media audience, and further audiences, should the construction, reconstruction and deconstruction of expertise be taken up in follow-ups. In interactional-sociolinguistic terms, expertise is brought into discourse, and it is brought out in discourse. Expertise is thus assigned a presuppositional status as regards frame interactants, the media audience, and further audiences, should the construction, reconstruction and deconstruction of expertise be taken up in follow-ups. In interactional-sociolinguistic terms, expertise is brought into discourse, and it is brought out in discourse. Expertise is thus assigned a presuppositional status as regards discourse as a whole, and it is assigned the status of an object of talk, if it is negotiated locally.

Political discourse has been described as public discourse, as media discourse and as professional discourse. It has a particularized recipient design, comprising a more or less particularized set of addressees with a ratified participation status. As regards its production framework, political discourse is produced by one or more individuals, whose footing may be author, principal or animator in Goffmanian terms, speaking for a more or less particularized collective.

Political agents may intend to ‘do expertise’ in discourse, and they may perform communicative acts of that kind in a felicitous manner. However, it is their communication partners who may acknowledge (and thus co-construct) their or others’ status of expertise, or who may not acknowledge that status thereby deconstructing that status. Doing and un-doing expertise in mediated political discourse is thus a public action.

The first part of the paper analyses doing and un-doing of expertise in the context of political interviews and speeches, which can be done explicitly by political agents’ explicit references to particular discourse topics previously covered by the expert, e.g. economy, environment or education, and addressed either monologically or dialogically, as in the interviewer question “just let me give you another quote which you gave on this erm every economic expert now says that the tax cut induced last November ...”. Doing and un-doing expertise can also be done implicitly by political agents’ references to relevant constitutive parts of ‘expertise’, such as statistics, figures, or other scientists, as in “How much would it cost? Well, on the government’s own figures it would save money”. The second part of the paper analyses the construction, reconstruction and deconstruction of expertise during the recent trial against the members of Pussy Riot, the Russian punk band, two of whose members were sentenced to two years of prison camp for hooliganism charges, considering data from international online sources of various political orientations, such as Radio Voice of Russia, SPIEGEL Online, and humanitarian organisations such as Amnesty International USA and its Human Rights Now Blog, where expert authority is used to corroborate claims, or openly challenged, as in the headline “I wonder who the experts are: Who Helps to Keep Pussy Riot in Jail?”, or through negative evaluations such as “gross lack of professionalism”, or “a disgrace to our profession”.

The third part compares and contrasts the doing and undoing of expertise in the two sets of data, focusing on the contexts in which similar strategies are used, such as name-dropping, quotation and the use of statistics, and on contexts in which there is a genre-preferential use of strategies.


Kate Beeching,  
*Then/alors at the right periphery: Seeking confirmation of an inference* (Contribution to *The pragmatic role of elements at right periphery*, organized by Traugott Elizabeth & Liesbeth Degand)

The present paper contrasts functions and frequencies of occurrence at the right periphery of *then* and *alors* in spoken corpora of English and French. The motivation for selecting these items is that both:

- developed historically from temporal expressions
- express consequence
- serve, intersubjectively, as an appeal to the addressee to confirm previous assumptions

Degand and Fagard (2011) provide a very detailed corpus-based analysis of the evolution of *alors* from Old French to contemporary spoken French with right-peripheral non-temporal *alors* emerging in the most recent spoken corpora. They suggest, following Hansen, that the intersubjective use at the right periphery may be a case of grammaticalization whereby adverbials become modal particles, which could in turn function as turn-transition devices (Selting 2000). However, we do not have enough data to investigate this issue further, and will leave it for future research.

Less work has been conducted on *then* and the present paper aims to compare usages of *then* and *alors* and to test the hypothesis highlighted by Degand and Fagard that modal particles function as turn-transition devices (rather than the opposite). It aims to address questions b) and d) posed by the Panel organizers, concerning the functions expressed at RP and the historical development of RP elements.

A conversation and discourse analytic approach will be taken to the investigation of the function(s) of RP *then/alors*. The Schegloff, Sacks and Jefferson (SSJ) model, with its focus on turns, adjacency pairs, first pair-parts (FPP) and second pair-parts (SPP) may help clarify some of the dialogic aspects of LP and RP usages. The FPP/SPP distinction highlights the difference between RP in first pair-parts where responses are requested and RP in second pair-parts where exchanges are closed down.

For *then/alors*, in both English and French, a temporal expression develops a consequential sense and from there a discourse-marking usage. Degand (forthc.) shows that, by using *donc* or *alors*, the speaker makes explicit how the situation described in segment 2 is meaningfully related to the situation described in a previous segment 1. She points out that these usages correspond in many respects to Sweetser’s (1990) content and epistemic relations. ‘It follows from this that…’. Once an LP deductive use is established, both *donc* and *alors* can be used intersubjectively on the RP as confirmation requests, thus initiating a new question-answer adjacency pair.

Degand’s (2009) findings for Dutch show that the temporal/causal/consequential polysemy appears to be captured in different expressions (*dan*, *dus*, *toen* etc.). I will explore the hypothesis that, unlike French, *so* and *then* are in complementary distribution in English; deductive *then* can only appear at RP in English (with *so* appearing in this function on LP). I will investigate LP and RP occurrences of *then* in historical data to discover whether intersubjectification entails subjectification.

William Beeman,  
*Music and words: Exploring the pragmatic linguistic skills of song composers* (Contribution to *Emancipatory Pragmatics: Exploring Modalities of Co-participation and Culture in Social Interaction*, organized by Saft Scott & Sachiko Ide)

There is no society on earth that does not express itself in song. However, matching words to music can be a difficult artistic challenge. In this paper I will highlight the linguistic skills of song composers, examining the ways that artists modify both music and language in order to create a comprehensive artistic product that can be inspiring and attractive to an audience. The challenges are distinct for each language and musical system. Thus we may have different languages and different musical traditions, and distinct systems of matching text to music.

Composers are thus amateur pragmatic linguists who must understand the contours of their own languages as well as their musical systems. One important challenge for these artists is analyzing and matching the rhythms and accentuation of speech to musical rhythms. Since music has distinct strong and weak beats as well as different lengths for musical tones, syllabic and sentence stress in the language and strong and weak beats in music must be tailored by these composers to fit each other, or else the sung text may be incomprehensible. Second, all languages have distinct intonation contours distinct from stress. Composers must analyze these speech dimensions as well and coordinate them with musical lines. Finally, a special problem exists with “tone” languages like Chinese, Thai or Yoruba, in that contrasting distinct tones create “minimal pairs.” If a word is pronounced with the wrong tone, it will be mistaken for another word. When composers set these languages to
music, they must use special composition techniques to make the text comprehensible. In this way we can see that excellent song composers are also excellent linguists with a strong “ethnolinguistic” sense of the structure of their own language. In exploring this topic, I will draw on examples from composers in English, Italian, Hindi, Chinese, Persian and Thai.

Spyridoula Bella, Amalia Moser

*What's in a first? The link between invitation format and type of response* (Contribution to *Invitations: the formation of actions across languages*, organized by Margutti Piera, Renata Galatolo & Véronique Traverso)

Invitations are important for social interaction and the accomplishment of social commitments. They are thus particularly revealing for the communicative/interactional patterns and the sociocultural norms of any linguistic community (see e.g. Wolfson et al. 1983; Bella 2009).

The aim of this presentation is to examine Greek invitations within the framework of Conversation Analysis, focusing on the construction of invitations as first pair parts during telephone conversations between friends. We will try to show how the overall format of the invitation and the specific syntactic choices involved have important consequences on the unfolding of interaction with respect to sequencing and preference organization. More specifically, we will focus on invitations employing the negative-interrogative construction and we will examine the interactional circumstances that trigger its use. Furthermore, we will examine this particular construction's effects on the interactional organization of the whole invitation – response sequence.

Finally, following the insights of a number of researchers (see e.g. Heritage 1984; Brown & Levinson 1987; Clayman 2002), we will attempt to show that conversation analytic findings such as the ones presented in this paper can shed light onto aspects of social solidarity "from the standpoint of how solidarity relations are achieved and maintained within actual social situations in which persons are interactionally engaged" (Clayman 2002: 229).


Lawrence Berlin,

*Following up in political debates* (Contribution to *Follow-ups in mediated political discourse*, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

Debating, as a pragmatic act (Mey 2001), possesses a certain recognizable structure. Additionally, a mediator is often used to explain and maintain the rules of the imposed structure. In a televised debate during a political campaign, for instance, a mediator will typically give a question to one candidate, then proceed to give the opponent a turn, either to answer the same question or to follow-up on a claim made in the first move. It is this latter case that will be the focus of this study, specifically when taking the form of 1. an assertion and 2. a follow-up whereby the opponent challenges, rejects, or refutes the original assertion. Herein, Positioning Theory (Harré & van Langenhove 1999) can be especially informative. Positioning Theory, as a form of social constructionism, explores the way in which humans act discursively, creating themselves and others through their utterances. In first order positioning--here represented in the first move--the candidate positions himself and his opponent; however, due to the contentious nature of having each candidate vying for favor with voters, self-positioning will most likely reflect positive aspects whereas other (i.e., the opponent) positioning will most likely be negative and lead to second order positioning. Second order positioning--here taking place in the follow-up--will likely take the form of a challenge (cf. Weizman 2008) whereby the opponent either refutes the claims the first speaker makes about himself or rejects the assertions previously made through other positioning. This presentation will focus on the follow-ups which occur as challenges to the original speaker's attempts to define his own or the receiver's identity during the 2010 debates preceding the US mid-term congressional elections. A critical discourse analysis using the Multilayered Model of Context (Berlin 2007, 2011) is used to identify how politicians engaged in a debate use follow-ups to negotiate a threat to their political persona. Analyses of the discourse, the practice of US political debates, and the conjuncture of synchronic factors which had bearing on the performance in the interactions are provided.


Ruth Berman, Bracha Nir

Developing use of connectivity marking in different communicative contexts (Contribution to Natural-language connectives: Evidence from discourse, typology and grammaticization, organized by Ariel Mira & Caterina Mauri)

The study concerns use of one particular device for marking clause-combining by Hebrew-speaking children in relation to three main issues: development in use of connectives from early preschool to adolescence; Hebrew-specific as against more general, shared properties of connectivity marking; and the impact of communicative context on marking of connectivity. Inter-clausal connectivity is structurally fairly straightforward in Hebrew, word-order changes are not involved, same-subject ellipsis is permitted but not obligatory, and sequence-of-tense constraints are minor. Marking of subordination relies largely on the general-purpose conjunction še- ‘that’ (Ariel, 1978; Berman & Lustigman, in press; Dromi & Berman, 1986), a typological factor that may facilitate early acquisition, but also involves considerable ambiguity. Our study aims to characterize the consequences of this ambiguity from the emergence of the multifunctional marker še- in preschool children’s usage through to their deployment in proficiently mature clause-combining in different discourse contexts (Berman & Nir, 2009).

The data-base includes adult-child and adult-adult conversational interactions (longitudinal and cross-sectional) as well as oral narratives, both picture-based and personal-experience accounts. Analysis is based on a detailed breakdown of discursively motivated functional categories (including different types of complement, adverbal, and relative clause constructions). Four categories of še- are identified. In the shift from ambiguous or non-conventional to lexically explicit markings of inter-clausal relations: omission, vague general purpose usage, well-formed but non-lexically specified, and explicit lexico-semantic marking of the relevant relation (e.g., kdey še- ‘in order that’). These usages can be seen to lie on a continuum, with the first two types confined largely to juvenile and/or highly colloquial interactive communicative settings while the more conventional, and lexically specific usages will be preferred by older, school-age children in more structured narrative contexts. Omissions are predicted to be rare, even in very early usage, since Hebrew differs from English, for example, in that the še- complementizer is generally obligatory (Dor, 2005).


Rukmini Bhaya Nair,

Speech, script and story: The material culture of oral narratives in postcolonial India (Contribution to The pragmatics of narrative fictions: creativity, modes, cultures, organized by Hidalgo Downing Laura & Lucia Aranda)

How are the oral repertoires of cultures reconstituted by their acts of writing? In a postcolonial society such as India's, there is no denying that "universal" literacy is an essential democratic premise but could this result in a certain epistemic violence done to the long-standing oral traditions of India? As is well known, the Indian subcontinent comprises nearly half the formally illiterate population of the world yet boasts of more written scripts than the rest of the world put together. This paper investigates the implications of this cultural "paradox". It examines the complex linguistics and pragmatics of the relationship between speech and script on the Indian subcontinent by focussing on a device commonly known as a kavad or "story-box". The kavad, sometime also called a 'portable shrine' (see picture below), is used to illustrate and amplify traditional, oral performances of story-telling. A longstanding and integral part of material culture in northern India and, in particular, the state of Rajasthan, it is a shared narrative resource and a reservoir of emotional empathy. The paper argues that an exploration of the rich and participative narrative culture that the kavad symbolizes may thus help us re-imagine the stereotypical dichotomy between speech and script not as separate cognitive modes but, more aptly, as a speech-script continuum that is constitutive of, rather than ancillary to, India's multilingual linguistic heritage. Further, it is suggested that our insight into contemporary modes of communication - verbal, non-verbal and written - could benefit enormously from paying greater attention to the sophisticated modes of oral storytelling exemplified by the kavad. The culture of the kavad, at once identifiable 'Indian' and local as well as indubitably universal, challenges our standardised modernist notions of "literacy" by summoning up the less tractable idea of "cultural literacy". In this sense, it might be said that the kavad offers us a critical lens through which the contemporary narratives of postcoloniality in contemporary India might be scrutinized. Consequently, the relevance of the Indian 'story-box' in the age of the comic-book, the graphic novel and interactive computer story-games should by no means be underestimated.
Merete Birkelund,

The French negation as a marker of (external/internal) polyphony (Contribution to The Pragmatics of Negation, organized by Roitman Malin)

The negation is traditionally considered as the canonical example of linguistic polyphony in so far as the negation can introduce two different viewpoints: an explicit negative one and an implicit positive one. This study will be devoted to the polemic nature of the French negation ne ... pas and will focus especially upon its polyphonic nature. In certain contexts the polyphony may be analyzed as external, whereas in other special contexts the negation may represent an internal kind of polyphony. However, most often the polyphonic meaning of the negation is that of external polyphony.

According to the theoretical framework the ScaPoLine (the Scandinavian Theory of Linguistic Polyphony), which will be applied in this presentation, the two viewpoints, i.e. the explicit negative and the implicit positive one, will appear from a number of different signs, linguistic as well as non-linguistic.

The aim of this presentation is to consider different linguistic elements which assure a polemic reading of the French negation ne ... pas, linguistic elements which trigger or block such a reading. These triggers or blockers can be of different kinds, linguistic as well as structural, such as e.g. the presence of the negation in a concessive or in an adversative structure, a modal verb or the verbal tense.

The question to be answered is whether the French negation ne ... pas is always a marker of external polyphony or if it is possible, in some cases, to consider the polyphony expressed by the negation as internal. This point will be the core question in the presentation. The aim of the analysis will be to discuss 1) how it is possible to make a distinction between external and internal polyphony and 2) how it is possible to detect the linguistic triggers for one or the other interpretation of the polyphony represented by the negation. The focus of the analysis will especially be on concessive and adversative structures where the presence of the negation reveals a special kind of (external/internal) polyphony.


Polly Björk-Willén,

Children’s investigation of the Internet: How children stretch the social and moral order of Internet use at preschool (Contribution to Being connected: how children manage the interface between their social activity and the affordances of digital technologies, organized by Davidson Christina & Susan Danby)

Tomas: oh: ho: take that one take that one ((points at the screen))
Ali: you're not allowed
Tomas: yes
Ali: ask Steven ((the teacher))
Tomas: >no<
Ali: you press I don't dare
Tomas: so ((clicks the symbol)) so now it comes (.) it was not that dangerous

The aim of this paper is to highlight how children stretch the borders of social and moral order when using Internet at preschool. More specifically I want to highlight how the children collaboratively breach the established order when using Internet.

Most studies of children’s computer use at preschool have focused on children’s organization in front of the screen (Ljung-Djärf et al. 2005; Nir-Gal & Nur, 2003; Plowman & Stephen, 2005) or learning issues (Turbill, 2001; Alexanderson, 2002; Klerfelt, 2002; Gee, 2006). Studies investigating children’s interactions on the Internet have focused on older children in school and home settings. There are less considerations of what younger children do on the Internet in preschool (but see Spink et al., 2010). The present study will be a further contribution.

The data are drawn from a study of young children’s Internet use and gaming during the ‘free play’ period at Swedish preschool; that is, periods when the children were free to choose any play activities. The children’s computer use has been video recorded in four different preschool settings. Most recordings involved more than one child at the computer. The children were between 3 and 5 years of age. The analytic framework of the study is influenced by ethnomethodological work on social action focusing in particular on participants’ methodical ways of accomplishing and making sense of social activities (Garfinkel, 1967; Heritage, 1984).
In one of the studied preschools, the children were free to choose between a range of games and programs accessible on Internet. The children, however, told the investigator that they were not allowed to use ‘killing games’. The most common and popular website was a free Swedish game site called the Candy/sweeties site (http://burkar.nu/smagodis/god-lankar.html). There, the children could choose between different edutainment games, but also between games that could be categorized as more ‘commercial’, i.e. which purpose was rather to amuse than to teach (Ito, 2009).

The analysis shows how the children i) orient themselves on the web site, ‘reading’ the images of different games when searching for a new game to play. ii) judge the games’ ‘moral value’, displaying what games are banned by the adults, iii) collaboratively resist the adult social order using one of the banned games.

Internet use at preschool, compared to other pedagogical activities, does not afford teachers the same overview and control of the children’s selection of activities, even if there are restrictions of what sites and games to use. This becomes a space for children to explore and construct the social orders outside the direct gaze of the teacher, a chance to try out and test the social and the rules of the preschool classroom.

Gerda J. Blees,
Now I’m telling you where I am’: Explicit alignment in problem solving conversations between Dutch and German students using English as a lingua franca or lingua receptiva (Contribution to Multilingual practices and the management of linguistic and cultural diversity, organized by Hohenstein Christiane & Jan D. ten Thije)

Lingua receptiva (LaRa) is a language mode where participants agree to speak different languages within one conversation. It has been proposed as a promising alternative to English as a lingua franca (ELF) in situations where interlocutors have a good passive proficiency in each other’s language because of typological overlap or historical familiarity but lack the skills to speak it fluently. In this study, German and Dutch students were asked to solve a maze problem together using either lingua receptiva or English as a lingua franca. Conversations were videorecorded and analysed quantitatively and qualitatively. Quantitative analysis showed that students solved the tasks more effectively using ELF than using LaRa, and that this difference could largely be explained by their proficiency levels, which were generally higher in English than in the native language of their partner (either Dutch or German). This paper presents a qualitative analysis of the strategies participants used in both language modes to explicitly create alignment about the task they were given, their spatial orientation in the maze and the language they used. In ELF, participants used more explicit alignment strategies than in LaRa. When participants did try to align explicitly in LaRa, they often failed because of misunderstandings that seemed to be caused by problems in understanding each other’s first language. Apparently, there is not enough overlap between German and Dutch to speak of ‘inherent’ intercomprehension of the languages, and some familiarity or training is needed for participants to acquire the basic level of passive proficiency needed to effectively communicate using LaRa.

Andrea Bogner, Barbara Dengel
Science as a cultural issue: Polyglot intercultural practices in international scientific communication (Contribution to The pragmatics of knowledge circulation, organized by Mey Jacob L. & Hermine Penz)

In the view of globalized science our research studies respond to the heightened need for a reflection of scientific action and communication. One of the leading assumptions is that the objects of research are not given but constituted through specific research questions and theoretical assumptions and further developed within a frame of reference in culture specific contexts. Our contribution departs from a certain degree of language dependence of scientific knowledge and investigates the potentials of a plurilingual practice in international scientific communication. The aim is to develop forms of intercultural mediation in international scientific communication.

In order to capture this language dependence of scientific knowledge we work on the term ‘Wissenschaftssprachkultur’, which due to its components ‘Wissen’ (knowledge), ‘Wissenschaft’ (science), ‘Sprache’ (language) and ‘Kultur’ (culture) structures the approach along the following questions:

How is knowledge generated in interaction? How is scientific knowledge recognized? Which communicative processes contribute to the generation of knowledge? How can we distinguish different types of knowledge in different scientific cultures? Which criteria are used in the canonization of knowledge?

Derek Bousfield, Michael Haugh
Bandwagon banter (Contribution to (Im)politeness and mixed messages, organized by Haugh Michael & Jonathan Culpeper)
Developing the understanding, scope, varieties and role of banter in social intimates’ interaction, we extend the argument made in Haugh and Bousfield (2012) to discuss two distinct types of extended, multi-party, multi-turn instances of jocular mockery or jocular abuse. ‘Bandwagon banter’ is the term we adopt for the act whereby an instance of either jocular mockery, or jocular abuse triggered by one participant, is quickly taken up by others involved in the interaction who invariably extend the mockery/abuse of the original target for humorous or comedic effect. We identify and discuss two types of bandwagon banter: target-triggered - where the ultimate target of the bandwagon banter makes a (jocularly) self-effacing comment which is then taken up and extended by multiple others - and other-triggered, where another interactant makes a jocularly mocking or abusive comment which, again, is then taken up and extended by others at the cost of the target. Further, we identify bandwagon banter which is both multi-turn in a single interactive event, and multi-turn (on the same/similar topic of jocular mockery/abuse) across different interactive events - differentiated in time, location and even original participants.


**Diana Boxer,**

**Senior confessions: Narratives of self disclosure** (Contribution to *Narrative pragmatics*, organized by Norrick Neal R.)

This paper is an analysis of the pragmatics of self-disclosures (SD) in narratives among a group of senior citizens in the US. The data focuses on a small group of retired participants in their sixties thrown together in a setting in which they become acquainted over a limited period of time—one month. These people serve in the capacity of “campground hosts,” living and traveling in recreational vehicles (RVs). As they move into a new hosting situation, they live and work with others who may be from different regions and social classes of the US. Most would be designated as either former blue collar workers (e.g. pipefitters, firefighters) to pink collar (secretaries, nurses). The participants develop social relationships by frequent interactions within a speech event known as “happy hour.” Happy hour is defined in the micro-cultural context as a period of two to three hours, prior to the dinner hour, for the purpose of drinking and conversation. The short time in which they have to display and develop their identities serves to intensify and accelerate “confessions” of past transgressions in their lived histories.

Most early research on self-disclosure has been carried out in the field of social psychology. This research has focused on the multiple uses of SD: its effectiveness (e.g. Derlega and Grzelak1979); its usefulness in exploring self concept (e.g. Archer and Earle 1983); and how it functions in relationship development (e.g. Altman and Taylor 1973). Fewer studies have been carried out from the perspective of linguistic pragmatics (for exceptions see Boxer and Cortes-Conde, 2010; Ervin-Tripp and Lampert 1992; Ervin-Tripp 2001; Ervin-Tripp, Lampert, Escalera and Reyes, 2004; Lampert and Ervin-Tripp 2006); Norrick (2009). These have examined how disclosures are carried out, with whom, and how humor is employed in the realization of SD.

Americans in their sixties are newly designated as seniors. As such, their identity as “elderly” is in transition, especially given their status as “baby-boomers.” This is in direct juxtaposition to Norrick’s (2009) work on people some twenty years older than the storytellers in the present data. Nonetheless, similar to the storytellers in Norrick, these participants present multiple and sometimes conflicting identities that serve to confess and contrast with current conceptualizations of self.

This paper takes a new look at the age variable and its effect on revealing distant past events of a life-altering nature within the genre of conversational narrative. Such events as “illegitimate” pregnancy, brushes with crime, and sequences of courtship are explored as these newly designated “seniors” confess the events in regular happy-hour gatherings over a short interval of hosting together. Implications for the pragmatics of narrative are revealed via the analysis of these very rich sequences of storytelling.

**Scriven Brooke, C. Davidson, S. Danby, K. Thorpe, L. Given**

*‘Barbie in a mermaid tale’: The social accomplishment of play through simultaneous onscreen and offscreen actions* (Contribution to *Being connected: how children manage the interface between their social activity and the affordances of digital technologies*, organized by Davidson Christina & Susan Danby)

Young children’s interactions with digital technology remains an under-researched area (Davidson, 2011). In existing research documenting young children’s use of technologies, it has been recognised that their onscreen actions may inspire their offscreen activity (Johnson & Christie, 2009), however, the ways onscreen and offscreen actions converge during interactions with digital technology continues to be recondite. The paper will present an ethnomethodological account of one child’s use of technology to methodically select and interact with videos on Youtube. Data is drawn from naturally occurring interactions of Tina, a child aged three years, who
accessed the Internet in the home. The video data was recorded by the young child’s mother. The recording was then viewed numerous times to develop a detailed description of how the child navigated physical and digital social spaces to interact with the objects around her, and the video selections onscreen. The child made a number of deliberate video selections based on her interest in the movie Barbie in a Mermaid Tale. While viewing various videos, the child used her Barbie doll to mirror some aspects of actions in the selected Youtube videos. The Barbie doll acted as an affiliative object between the child and technology (Suchman, 2005). In this way, the child’s orientations to particular videos had consequences for her offscreen actions, which occurred in response to, and with, the actions in Youtube videos. Discussion will consider this reflexive relationship. Therefore this paper establishes the child’s orientation to technology as a social object (Suchman, 1987), and the circumstantial interactivity embodied in the characterisation of affiliative objects as simultaneous onscreen and offscreen actions that socially accomplish play.


Peter Bull,

Follow-ups in broadcast political discourse: Speeches, interviews, and parliamentary questions (Contribution to Follow-ups in mediated political discourse, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

In this paper, it is proposed that the concepts of the follow-up and the sequential triad as originally formulated in the context of classroom discourse by Sinclair and Coulthard (1975) are directly applicable to political discourse. Three distinct genres of communication are considered: speeches, broadcast interviews, and questions to the prime minister (PMQs), utilizing illustrative examples from television broadcasts with British politicians. In the context of political speeches, how politicians invite applause has been analyzed through the concept of rhetorical devices embedded in the structure of speech (e.g., Atkinson, 1984); if unsuccessful, applause invitations may be followed up through what have been termed pursuits (Heritage & Greatbatch, 1986). These three elements (applause invitation, absence of response, and pursuit) can be conceptualized in terms of Sinclair and Coulthard’s (1975) sequential triad, but with several notable differences. Firstly, the second element of this triad refers not to a response but to its absence (i.e., the lack of applause). Secondly, the absent response is not verbal, but nonverbal. Thirdly, the pursuit itself may also be nonverbal, as well as verbal. In the context of broadcast interviews, the concept of the sequential triad can be used to highlight substantial gaps in the research literature. Whereas question-response sequences have been analyzed in considerable depth, there has been little research on the third element of the triad, on how interviewers follow up the politicians’ responses. Thus, whereas the author has devised an equivocation typology which systematically distinguishes between 35 different ways of not replying to questions (Bull & Mayer, 1993; Bull, 2003), there has been no comparable systematic analysis of how interviewers follow up either equivocal or non-equivocal responses by the politicians.

In the context of PMQs, it is also possible to analyze how the Leader of the Opposition (LO) follows up both replies and non-replies to questions by the Prime Minister (PM). In addition, the concept of follow-ups can be extended beyond the sequential triad to analyze questions and responses over time, both within the six questions allotted to the LO in each session of PMQs, and between successive sessions of PMQs. Furthermore, it can also be extended to the analysis of different forms of political action (either within and/or outside Parliament), which may in themselves be construed as a form of follow-up.

In conclusion, it is proposed that it is not question-response sequences but the sequential triad that should arguably be regarded as the primary unit of analysis in the context of both broadcast political interviews and parliamentary questions.


Pia Bülow, Elisabet Cedersund

Narratives and accounts in cross-institutional, multiparty talk about work capacity (Contribution to Social intervention interactions: narrative and accounting practices, organized by Paoletti Isabella & Elisabet Cedersund)
A central tenet of pragmatics is that language is used not only for referential functions, but also to perform social action (e.g., Atkinson & Heritage, 1984; Duranti, 1984; Malinowski, 1923; Sacks, Schegloff, & Jefferson, 1972). That is, people do things with words (Austin, 1962; Searle, 1969), such as make requests and offers, invite, accuse, accept, reject, and clarify. The primordial site for social action is face-to-face interaction (e.g., Brown & Levinson, 1987; Goffman, 1981; Schegloff & Sacks, 1973) in which participants build action not only through their talk but also through other semiotic resources such as their bodies and objects (e.g., Goodwin, 2000; Streeck, Goodwin, & LeBaron, 2011). This is true not only for adults, but also especially for young children, who draw upon a more limited set of utterances, gestures, and objects in performing social action with others in their lifeworld (e.g., Lerner, Zimmerman, & Kidwell, 2011; Lerner & Zimmerman, 2003; Wootten, 1996, 1997).

Learning to interpret utterances and bodily behavior as social action is central to becoming a linguistic and social competent member of a community. Across the globe, caregivers play a role in socializing children to understand and use language as social action along with other socioculturally-meaningful realities (e.g., Duranti, Ochs & Schieffelin, 2012). For instance, caregivers may repeat and rephrase an utterance in order to facilitate children’s understanding of what the utterance is doing (e.g. requesting) and their ability to respond. In particular, in Japan, it has been shown that caregivers repeat the utterances of third parties in order to encourage children to listen and respond to utterances produced by others, which socializes the socio-cultural value of “attentive listening” (e.g. Clancy, 1986).

The present paper builds on prior research on the socialization of attentive listening by examining how Japanese caregivers socialize children to both hear utterances and see others’ bodily behavior as social action. More specifically, it shows how caregivers socialize children to respond to multi-semiotic social action with their own social action. The analysis draws upon more than 100 hours of video-recordings of naturally occurring multiparty interaction involving two-year old children in and around the household. The paper examines how caregivers guide children using verbal (e.g. repetition, explicit directives) and embodied means (e.g. pointing, touching a child’s body) to hear a third party’s utterance and/or see their bodily actions (e.g. gesture, facial
expression, bodily orientation) as social action that requires a next relevant action. The analysis builds on our understanding of how children are socialized to understand and respond to language for pragmatic ends, including how to interpret indirectness and politeness.

Gillian Busch,
*Grandparents and grand children using SKYPE* (Contribution to *Being connected: how children manage the interface between their social activity and the affordances of digital technologies*, organized by Davidson Christina & Susan Danby)

Australian families have greater access to and capacities with Information Communication Technologies (ICTs) with such technologies having implications for how families do being families, particularly the way in which they maintain familial relationships when physically separated by distance. Video supported communication such as SKYPE has been embraced because of its affordability, its mobility due to wireless technology (WiFi) and the capacity of the technology to provide family members with a visual on the screen. The visual capacity of the technology affords members, including children, with opportunities to ‘show their ideas’ and to interact using multimodal methods encompassing gaze and gesture. For grandparents, video supported communication has provided a mechanism for grandparents to see, interact and play with their grandchildren even though they may be separated by distance. Most research investigating family use of SKYPE uses case study or semi-structured interviews; however, there is a paucity of research using naturally occurring interactions to show the social practices used by children, parents and grandparents as they engage in SKYPE sessions.

Using an ethnomethodological lens, this paper examines a number of extended sequences of talk during SKYPE sessions from two families. Interactions from two families with young children were video-recorded and then transcribed using the Jeffersonian system. Analysis of the sequences focuses on first, how members orient to gaps in talk as time to observe children engaging in everyday practices such as play and, second, how talked activity is recommenced by children and adults following gaps in the talk and third, how what the child has been ‘doing’ during the gaps is used as a resource for the talk that follows the gap in talked activity, and finally, how the children orient to the screen space to re-engage the grandparents in interaction. This paper contributes understandings of how social and moral orders are assembled during family SKYPE sessions.

Adrián Cabedo,
*Phono(politeness): A brief outline* (Contribution to *Fonocortesía (phono-politeness)*, organized by Cabedo Adrián)

In this contribution I will present the main goals and some of the results obtained in the project FONOCORTESÍA (phono-politeness), a research project on the phonic component of colloquial Spanish. The project is supported by members of different European universities: Valencia, Copenhagen, Bergen, Barcelona, or Alicante.

From an oral reference corpus (Val.Es.Co. corpus of colloquial Spanish conversations), an online subcorpus was developed including (im)polite phonic phenomena. The platform allows researchers to select and upload excerpts of conversations where the phonic (prosodic) component plays an essential role in conveying politeness, and to later fill a form to explicit the acoustic as well as the non-acoustic data, shown below. Currently, circa 300 registers of (im)polite expressions have been gathered, each one including the following data:

**Acoustic variables**
1. Tone: pitch, F0 maximum, F0 minimum, F0 mean, F0 initial, F0 ending, tonal behaviour…
2. Intensity: mean intensity, minimum intensity, maximum intensity…
3. Speech rate
4. Duration
5. Pause duration

**Non acoustic variables**
1. Phonic units (intonational clause, intonational group, paratone).
2. Expression method (attenuation, intensification…).
3. Pragmatic strategy (jokes, greetings…).
4. Modal value (question, assertion…).
5. Charts: basic and stylized.

Cross-tabulating variables and values, some interesting results were found about the way in which (im)politeness is expressed using phonic criteria. The main results will be summarised in the last part of the talk.

Liliana Cabral Bastos,
*Violence and narrative: Ethical issues in conducting research in an urban conflict zone* (Contribution to *Pragmatics in the field: issues of ethics in studying language-using humans*, organized by Chambers Heather & van Lambalgen Marleen)
In this paper, I discuss the experience of violence in the talk of young adolescents living in and near *favelas* (low-income neighborhoods), situated in an urban conflict zone in the center of Rio de Janeiro, Brazil. This discussion will be conducted focusing on the question of homogenization, involved in different dimensions of ethical issues in research: from the immediate relationship with the field, to the quality and relevance of the contribution of the study to social research. In continuity with an ongoing research project (Bastos, 2011; Lewis and Bastos, forthcoming), the analysis will focus on narratives produced in interviews and focus groups, in the context of a social project.

Traditionally, the ethics of research projects involve bureaucratic procedures (such as consent forms, if dealing with people) and guidelines for proper behavior. In social and human sciences, however, this is not enough. Cameron et al (1993) have remarked that we should consider the unequal relationship between researchers and subjects and their often conflicting interests. And when conducting work in contexts of clear social inequality (as it is the case in the present study), it becomes evident that researchers should work not only work on or for, but also with social subjects. This brings us to the question of reciprocity (researcher/field), very interestingly discussed by Gillan and Pickerill (2012). I propose a form of reciprocity that involves investigating, and thus potentially combating, stigmatizing homogenization, in different dimensions and on different levels of the research project, considering the tendency (both in common sense and in social research) to regard low income neighborhoods as homogeneous, illegal and poor territories, inhabited by the miserably poor and criminals. It is my belief that this is a main ethical issue to deal with when doing research in *favelas* and their neighborhoods. It is along these lines that the present research aims to address the question of reciprocity with the field.

The lives of people residing in low-income neighborhoods are not homogenous, but rather are characterized by a great complexity of situations and social trajectories (Caldeira, 2000; Valladares, 2005; Sarti, 2003). There is much more happening in these areas than violence, shootings and drug dealing (Kokoreff, 2003); and the people who live there do not all adopt the same behavior, as social stereotypes lead us to believe (Velho, 1974). In order to capture the diversity and complexity of the perceptions of young people who live in the conflict zone, a heavily contextualized research approach is adopted. The main focus of attention is on narratives produced in interviews and in focus groups, which are analyzed as identity performances (Mishler, 1999; Butler, 1990).

Presenting discourse as narrative has consequences: at the same time that the telling and retelling of narratives work on the naturalization of common sense prejudice and stereotypes, they can also be a site of struggle over personal and social meanings and identities (Langellier, 2001). The young adolescents do talk about shootings and drug trafficking - but while doing so they also work on the deconstruction of the crime stigma (Lewis and Bastos, forthcoming). In addition, they talk about many other things, making relevant aspects of violence in conflicts in the neighborhood and in school, with friends, family and neighbors. Analyzing these narratives it is possible to hear individual voices and heterogeneous stories, and get closer to their perceptions of what is happening in *favelas* here and now. This is, I believe, the contribution we can offer to the ethical problem initially introduced; this is how we face the homogenization and stigmatization of low-income territories and the young people who live there.

**Piotr Cap,**

*Follow-ups in the US anti-terrorist discourse* (Contribution to *Follow-ups in mediated political discourse*, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

Follow-ups are conventionally (e.g. Sinclair and Coulthard 1975; Goffman 1981) considered a dialogic phenomenon. In this paper I continue to argue (Cap 2012) that the concept of the follow-up could be extended to cover monologic discourses as well, especially those in which the speaker realizes a macro-goal over a number of texts produced in different contextual conditions. These dynamically evolving conditions make the speaker - as happens in dialogue - continually update and redefine her rhetorical choices to keep realization of the macro-goal intact. Such an approach subsumes a “dialogic” relation between the speaker and the ongoing discourse context - rather than between the speaker and her specific interlocutor - and sees “follow-up” as an instance of rhetoric that has had to be modified from a previous instance, to keep enacting the speaker’s macro-goal against the requirements of a new context.

To illustrate this proposal, I show how monologic follow-ups work in G.W. Bush’s War-on-Terror speeches 2001-2005. In particular, I discuss how the original macro-goal of Bush’s discourse (legitimization of preemptive military response, sanctioned by the US National Security Strategy passed in 2002) has been sustained in the 2004-2005 speeches reflecting the loss of the initial (2001-2003) legitimization premise, i.e. the alleged possession of weapons of mass destruction (WMD) by the Middle East regimes and terrorist groups such as Al-Qaeda. The 2004-2005 speeches, involving complex ideological premises, are thus considered follow-ups redefining - successfully - the “direct threat”, WMD-related premise of the 2001-2003 speeches.

Suzana Carielo da Fonseca,

On telegraphic speech and the uniqueness of its manifestation in children's and aphasics' speeches (Contribution to Structural effects of children's speech on dialogue and narrative contexts, organized by Lier-DeVitto Maria Francisca & Lúcia Arantes)

Both in the area of Language Acquisition, and Language Pathology, the expression "telegraphic speech" is described, from a linguistic point of view, as the absence of function words in the utterance. This phenomenon is observed in early child speech and is currently referred to either as “organic immaturity” (KOLK, 1985), or due to a precarious linguistic developmental stage. When aphasic speech is at stake, telegraphic speech is attributed to the disruption of the functioning of the brain, resulting from a nervous system injury (JAKOBSON, 1954). It is worth mentioning that, in both cases, the basic assumption is that organic conditions impose strict limits to the linguistic processing. In this paper, which discusses the complex language-brain-subject speaker relationship, I intend to question the above mentioned assumption and also the naturalization of terms such as "child's speech" and "aphasic's speech". This presentation aims at uncovering the uniqueness implied in each one of those expressions in focusing the relation between telegraphic speech and the speaker's subjective position. In other words, in approaching the generic use of the expression telegraphic speech, I intend to shed light on the heterogeneous effects it hides. To do so, I start from three basic assumptions: (1) any and all linguistic expressions is the product of the functioning of language (SAUSSURE, 1916; JAKOBSON, 1954), (2) each speaker has a unique way of inhabiting language – no matter if at beginning of his/her language acquisition journey, or when the adult-speaker’s subjective position is strongly disturbed under the effect of a cerebral injury, (3) telegraphic speeches are closely linked to previous utterances, i.e., they are dialogic echoes them which have their source in the "game of language on language itself" (LEMO, 1995, 2002). I shall try to present an alternative view to the phenomenon called telegraphic speech arguing that the issue of subjectivity in language should be taken as a problematic proposition (Milner, 1978). Data will be presented and discussed.

Eloá Carvalho Pires,

The Sertanejo’s context: A translation challenge (Contribution to Implicit Meanings in Literary Translation, organized by Viégas-Faria Beatriz & Fabio Alves)

Context comprises the interrelation between the time-space dimensions of a literary text and with the writer's beliefs, knowledge and intentions underlying it. Understanding the writer’s intention in the various degrees of implicitness is crucial for literary translation, and an awareness of implicatures can both help clarify the intended meaning of the original text and help maintain the subtler literary effects in the translated text. A fuller understanding of context is thus both essential and challenging, particularly when the translator has to render strong culture bound elements in his /her own language. In this study, we draw attention to the difficulties encountered in translating the words sertão, sertanejo and its greater context from Portuguese into other languages. The aim of this study was then to analyse to what extent both the fidelity to the core meaning of the text and the nuances of literary effects were maintained in the translated texts and the role context played in the translation work. For this, a corpus of fictional dialogues from Grande Sertão Veredas and Os Sertões was chosen, and our analysis was grounded on inferential theories and conversational implicature calculation.


Asta Cekaite,

Embodied accountability and subversive displays of emotions in teacher-student remedial interchanges (Contribution to Affective stances in remedial interchanges: Socializing embodied accountability in adult – child interactions, organized by Cekaite Asta & Ann-Carita Evaldsson)

The present paper examines the emotional layering of remedial work in teacher-student interactions, demonstrating the embodied and affective character of moral accountability and socialization. In contrast to
semantic approach to emotion that focuses on emotion labels abstracted from embedding social and sequential environment (Wierzbicka, 1996), the present study adopts a dialogical perspective on emotion as stance (Goodwin & Goodwin, 2000) and explores how norms of social conduct and moral order in educational settings come into being through holding the children accountable to discursive and embodied display of ‘remorse’ in remedial interchanges.

The study is based on video-ethnography from a multicultural 1st grade class in a Swedish school (1 year fieldwork, 80 hours of recordings). The methods adopted combine a microanalytic (CA-inspired), approach to everyday interactions with ethnographic fieldwork analyses of language socialization within a classroom community. Analytical focus is put on the ways in which participation frameworks, embodied resources and sequential patterns are combined in the interactional design of teacher-initiated remedial interchanges.

The present study investigates specifically teacher disciplining requiring public modification of students’ remedial conduct, and students’ multimodally assembled, subversive answers. It will be shown how different modalities (talk, body postures, gaze, prosody, and facial expressions) are skilfully deployed by the students to recast the teacher’s moral agenda through subversive embodied displays of normatively inappropriate emotions.

The study reveals the systematic embodied practices through which children are socialized as morally accountable, discursive and embodied social actors and demonstrates that acceptable and proper display of remorse is dependent on the children’s congruent assemblage of verbal and embodied actions. It is argued that the microanalyses of multimodal interactions in which children are embedded allow gaining theoretical insights into socialization of agency and morality.

Angela Chan,

Being a mentor, a manager, or both? Exploring the construction of professional identities in business meetings in a Hong Kong workplace (Contribution to Fighting for a place in the workplace: Western and non-western perspectives on the discursive construction, negotiation and legitimization of ‘valid’ identities, organized by Van De Mieroop Dorien, Abha Chatterjee & Stephanie Schnurr)

This paper provides an in-depth case-study of some of the processes through which a CEO constructs his professional identity by negotiating the different demands of ‘managing’ and ‘mentoring’ his subordinates. Managers often play different roles at different times, and according to the mentoring literature, effective managers should mentor their subordinates. However, the processes of managing and mentoring are quite distinct: While managing primarily aims at advancing the development of the organisation, mentoring focuses on the enhancement of the addressee’s competence and effectiveness in his/her professional role. Given these differences, this paper explores how these practices and the different identities they index are enacted by the CEO of a small family business when interacting with his subordinates.

The paper draws on 14 hours of video- and audio-recordings of authentic business meetings collected from a small company in Hong Kong, complemented by follow-up interviews, ethnographic information and workplace observations. In the company under examination, the CEO puts great emphasis on advancing his employees’ competence and is frequently engaged in mentoring.

By employing conversation analysis, and using the community of practice theory, the paper analyses and discusses some of the discourse strategies used by the CEO in giving corrective feedback (as an instantiation of mentoring) and assigning tasks (as an instantiation of managing). A particular focus of the analysis is on those instances where the CEO seems to be performing mentoring and managing activities simultaneously. In these instances, where he skilfully combines strategies that are indexed for both activities (which evoke different identities), it is difficult to pinpoint which professional identity exactly he is foregrounding. Thus, rather than conceptualising identity construction as a fluid exchange of different identities, it appears to be more promising to acknowledge that sometimes several professional identities are constructed and enacted at the same time.

Abha Chatterjee, Dorien Van De Mieroop

Workplace harassment: Gender and identity in transition (Contribution to Fighting for a place in the workplace: Western and non-western perspectives on the discursive construction, negotiation and legitimization of ‘valid’ identities, organized by Van De Mieroop Dorien, Abha Chatterjee & Stephanie Schnurr)

Women in India are joining the workforce more than ever before. Since the 1990’s, however, there has been a steady influx of women professionals in the Indian workplace. This has altered workplace dynamics. We intend to focus particularly on workplace harassment. A ruling by the Supreme Court of India on Sexual Harassment at the workplace (1997) includes the setting up of complaints committees and provisions for appropriate work conditions but few organizations practice these guidelines. This makes the situation
problematic, especially since the seriousness of sexual harassment is not accepted by many, including the perpetrators (Aravamudan, 2010). We examine two women with varying educational backgrounds and ages, who worked with a multinational and a governmental institution in order to explore their views and thoughts on gender at the workplace through interviews, which were audiotaped and transcribed. We selected these interviewees in particular since they suffered harassment at work.

While their experiences were similar in that there was harassment – either gender based or in terms of aggression/discrimination – the issues raised by both significantly altered their lives and their choices in terms of careers and workplace behavior. Family support was partly the reason for actions taken by them, thus demonstrating that women are still dependent on the positions taken by family members regarding their work life. Furthermore, after their official complaints, both interviewees resigned from their positions, demonstrating that patriarchal and hierarchical structures dominate Indian society.

In the analyses of interviews, we take a discursive perspective focusing particularly on the way interviewees negotiate their identities with the interviewer, who, as a female Indian professional, has experience with the typical societal norms regarding women in the workplace and who co-constructs the narratives with the interviewees. We thus take an interactional approach to the interview data (De Fina, 2009) and scrutinize the relation between the interviewees’ narratives and the dominant discourses or master narratives. These are ‘sociocultural forces’ that on the one hand ‘position speakers in their situated practices and construct who they are without their agentive involvement’ (De Fina, Schiffirin and Bamberg, 2006:7), while on the other hand, narrators discursively work up a position that can potentially either counter or acquiesce to these discourses (Bamberg, 2006: 145) that are situated on many levels, both within the workplace as well as in patriarchal family structures.

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Xinren Chen,
Representing Nongmin in contemporary popular Chinese novels: A critical-pragmatic perspective (Contribution to Implicit discrimination in public discourse, organized by Chen Xinren & Michael Rinn)

Representations of social groups have attracted enormous attention from critical linguists (e.g. Blommaert, 2001; Fairclough, 1995, 2003; Fowler, 1991; Richardson, 2007; van Dijk, 1988; White, 2006), concluding that the representations are not only reflections of social reality but are also constitutive elements in the production of reality (Coul dryer, 2000) and exert a strong shaping effect on their audience, often in implicit ways, regarding how they perceive, interpret, and face people and events in the world. However, these studies are typically confined to the following: 1) examination of power relations and political stances; 2) the stereotyping of such social groups as gender, ethnicity and even countries (e.g. Anderson, et al, 2011; Liu, 2012; van Sterkenburg, et al, 2012; Vertommen, et al, 2012); and 3) exploration of media such as journalistic and advertising discourse. This study will focus on the expression and dissemination of prejudice against the farmers (nongmin, including mingong, nongcuuren and xiangxiaren in Chinese) as a political- economical social class, with data collected from some contemporary Chinese popular novels (all adapted into TV series). Supported by the qualitative and quantitative analysis of the collected data with particular reference to the social class, this present research intends to exhibit the diverse explicit and implicit pragmatic-linguistic ways in which the socially underprivileged class is, to an extensive extent, negatively represented in contemporary Chinese popular novels. It will be further argued that the persistent discursive practices add to the migrating farmers’ difficulty in assimilating themselves to the urban society and widens the social gulf between the native citizens and people from the countryside, as revealed through interviews.

Qi Chen,

Memory or information carrier? A contrastive functional genre analysis of German and Chinese obituaries (Contribution to Pragmatics in Contrastive Textology, organized by Spillner Bernd)

Regarded as a highly standardized and formulaic text type, obituary belongs to the most studied genres by the linguists and sociologists. In Germany it was mainly researched from the perspective of structure, function, symbol, culture and pragmatic realization. In China it was preferably studied from the views of journalism and publication. According to the system theory of Luhmann and the concept of communicative genres of Luckmann, this article will make a comparative study of German and Chinese obituaries from an interactive and intercultural perspective. Based on a quantitative analysis of more than 600 obituaries in German and Chinese newspapers, we regard obituaries as part of the mourning rituals and means to solve certain communicative social tasks. We try to offer some socio-cultural explanations for the diverse functions of obituaries in German and Chinese societies.

Our standpoint is that obituaries combine different part-systems of a society and have distinctive contributions for these systems. According to the system theory, the function of a system can be classified in area function (Bereichsfunktion), text function (Textfunktion) and effecting function (Bewirkungsfunktion). The text function is most important for the genre analysis. In this article, the text function is not regarded as the dominant, but the constitutive function, which determines the existence of the genre. (e.g. the informative function of the obituary)

Then we use the concept of the communicative genres as our mechanism of analysing, and compare German and Chinese obituaries from the external structure (Außenstruktur), the internal structure (Binnenstruktur) and the structure of communicative realization (kommunikative Realisierungsstruktur). All these three levels have influences on the way of functioning of the obituaries, which can be seen as a process of interaction and an indicator of their social order and cultural features.

The study results show that German and Chinese obituaries carry different social functions. German obituaries are more seen as memory carriers for the family members. Their main function is to express emotions. While Chinese obituaries serve as information carriers and tools for social propaganda. Both German and Chinese obituaries are structural couplings between journalism and mourning rituals. However they have different touch points with these two social systems and reflect their own cultural features in societies.

Seongsook Choi, Stephanie Schnurr

Enacting and negotiating power relations through teasing in distributed leadership constellations (Contribution to Leadership and Discourse: Exploring leadership practices, image construction and power management, organized by Ilie Cornelia, Geert Jacobs & Daniel Perrin)

This paper aims to contribute to recent research which views leadership as a collaborative process rather than as an attribute assigned to individuals (e.g. Gronn 2002; Day et al 2004; Jackson & Parry 2008; Heenan & Bennis 1999). Moving away from traditional perceptions which view leadership as a one-way top-down influence process, we follow more recent so-called critical perspectives that conceptualise leadership as a collaborative process which involves several people regardless of their formal position or hierarchical standing within their organisation. In this paper we explore one of these critical perspectives on leadership, namely the notion of distributed leadership.

Distributed leadership describes those constellations in which teams lead their work “collectively and independently of formal leaders” (Vine et al. 2008: 341). In other words, these teams do not have an assigned leader or chair. Rather, the various activities and processes typically associated with leadership (such as decision making, negotiating and reaching consensus) are conjointly performed by the team members who are often on the same hierarchical level within their organisation (see also Nielsen 2004; Day et al. 2004; Gronn 2002).

Drawing on a corpus of more than 120 hours of audio-recorded meetings of different interdisciplinary scientific research groups, this paper explores how leadership is enacted in a team that does not have an assigned leader or chair. Members of this team are from different academic disciplines, namely mathematics, statistics, biology and bio-informatics, and their positions ranging from professors to PhD students. Our specific focus is the processes through which power is enacted, maintained as well as challenged and contested by team members. One of the discursive strategies used to do power and leadership is humour (e.g. Schnurr 2009a; Holmes & Stubbe 2003). More specifically, due to its ability to function “as a bouquet, a shield, and a cloak, as well as an incisive weapon in the armoury of the oppressed” (Holmes, 1998) humour seems to be particularly suitable to negotiate power relations while simultaneously expressing solidarity among interlocutors by mediating between the prevalent
discourses of power and solidarity (Holmes & Stubbe, 2003: 117). This is particularly true for teasing, an inherently ambiguous strategy which may simultaneously convey and create solidarity among interlocutors as well as display power and control (Boxer and Cortés-Conde 1997; Eisenberg, 1986; Schnurr 2009b).

Findings indicate that although all members of the team use humour (regardless of their status and role in the project) and teasing occurs both upwards (from junior to senior members), downwards (from senior to junior members) and horizontally (between equals), there are differences in the ways in which power and solidarity are enacted and negotiated and consequently how leadership is accomplished in these instances.

This study contributes to research on leadership discourse in two ways: i) by exploring some of the discursive processes through which leadership and power are performed through teasing in these leaderless teams, and ii) by looking at a largely under-researched leadership constellation, namely distributed leadership.


Roel Coesemans,

*Context and implicitness in discourse analysis: A critical pragmatic perspective on problems of delimitation, demonstration and interpretation* (Contribution to Countering the methodological deficit of discourse studies: towards a heuristic for analysis, organized by Zienkowski Jan & Sarah Scheepers)

Context is a crucial concept for discourse analysis. The importance of context for analyses of discourse derives from the fact that language in use presupposes context, *i.e.* language can only be understood with reference to the specific context in which it is produced and interpreted (cf. Auer & Di Luzio 1992; Wodak & Meyer 2009). When linguistic pragmatics can be broadly defined as “the study of meaning in context” (Verschueren 2008: 13), discourse analysis can be generally viewed as the study of language use in specific (social, cultural, cognitive, historical, political, …) contexts (cf. Schiffrin, Tannen & Hamilton 2001). However, language use does not only derive its meaning from the interaction between context and linguistic structure, meaning generation also depends on the interplay between what is communicated explicitly and what is conveyed implicitly. Implicitness is another basic feature of discourse, since language use always relies on supposedly shared assumptions, worldviews, frames, inferences, etc., which are not usually (or only partly) expressed explicitly (Bertuccelli Papi 2009).

Both context and implicitness should be reflected in the praxis of discourse analysis. However, they are far from straightforward notions. In their interpretations of a particular discourse, analysts constantly make choices and some of those relate to context and explicitness, as they tend to focus on certain (salient) aspects of the context while making sense of both explicit and implicit meanings. In this respect there are problems of delimitation, demonstration and interpretation. The context of a specific instance of language use is difficult to delimit. It is not a stable ‘outside’ reality, nor is it finite, so it cannot be described exhaustively. But for the purpose of analysis the context should be accounted for. The problem of demonstration has to do with the question whether context is to be sought within and/or outside the text. Where does context manifest itself? Is the context limited to those aspects of the ‘wider world’ which are actualized in the discourse (Verschueren 2012) or does it also pertain to aspects which are less easily recoverable on the basis of textual analysis? These questions have implications for the interpretive work of discourse analysis. Similar questions can be asked for implicitness. Can implicitness be defined on the basis of (con)textual assumptions or does it relate to wider frames of interpretation? Can the study of implicit meanings be limited to the analysis of presuppositions, based on explicit presupposition triggers, or should it also involve other types of implicit meaning (*e.g.* implicature) for which the interpreter takes more responsibility? Where are implicit meanings to be found? Is it possible to speak of ‘markers of implicitness’? How do we deal with the faint boundary between empirically-founded interpretation and unwarranted speculation?

By looking into some of the analytical difficulties with regard to context and implicitness, this paper tries to reflect on issues of interpretation and speculation, (re/de)contextualization, saturation, self-reflection,
In this talk, I classify the main types of responses given in focus groups about food, and analyze the conversational development of three of these types (conditional, anecdotal, and quotation) that occur in storytelling contexts. Increasingly, food product marketers and manufacturers use focus groups to guide product development (Wolford 2011) as well as marketing/advertising campaigns. Responses that are stories provide a key input into new product development (Dooday 2011), as storytellers have “the ability to place facts in context and deliver them with emotional impact” (Pink 2006, p. 103). The data for this study come from videotaped recordings of eight focus groups with three participants and one moderator. In my analysis, I address three questions: (1) What verbal and nonverbal devices do focus group participants use in their responses, and how do these devices contribute to the development of stories? (2) How do participants use stories and quotations to make assessments? (3) How do these responses lead to new and improved food products?

A major challenge in addressing these questions relates to the conversational flow in focus groups. In most focus groups, the stories participants tell are elicited (Labov and Waletsky 1966); moreover, they are presumed (by both the moderator and the fellow participants) to be legitimate – that is, accepted as relevant (Sacks 1992). Because they are elicited and legitimate, they do not always follow the canonical story beginning structure (Jefferson 1978). Also, because assessments in focus groups are expected, and disagreement tacitly encouraged, characterizations of assessments that account for focus group conversation must be expanded beyond those used to describe normal talk-in-interaction (Pomerantz 1984). Finally, focus group participants employ quotations as demonstrations (i.e., nonserious depictions of their referents; Clark and Gerrig 1990), which may themselves be stories, but their quotations are often restricted to themselves, family members, or the moderator.

I classified the participants’ responses in my data into seven types:

1. Literal: “This has way too much salt for me.”
2. Simile: “This tastes just like banana bread.”
3. Metaphorical: “This is a party in my mouth.”
4. Avoidance: “You really don’t want to know what I think about this.”
5. Conditional: “I can tell you what my husband would say if I served this for dinner.”
6. Anecdotal: “I remember the best hot dog I ever had. It was about 10 years ago, in Moscow, and I bought it from a street vendor…”
7. Quotation (as demonstration): “This is like, ‘Mommy, don’t make me eat this.’”

In my analysis, I discuss how the latter three are used in the development of stories and show how amplitude, pitch, and gestures are used to signal assessment trajectory. I also suggest ways in which these response types are used to develop new and improved products. This research shows how the methods of conversation analysis can be applied to the analysis of focus group conversations. It also contributes to food product development by showing how focus group participants’ stories are powerful levers that guide the ever-evolving packaged food landscape.

**Paulo Cortes Gago, Roberto Perobelli de Oliveira**

*Narrative accounts and conflict aggravation in legal family mediation* (Contribution to *Social intervention interactions: narrative and accounting practices*, organized by Paoletti Isabella & Elisabet Cedersund)

This paper aims to highlight how narrative accounts can operate in a given speech event as mechanisms for aggravating the conflict, opposed to what the literature on the topic (BUTTNY, 1993) states, which tends to point only the harmonizing character of accounts. Based on the theoretical contributions of Conversation Analysis, this research reveals that a sequence with confrontational actions (which we are calling conflict episode) presents glossing reports about the antagonistic positions of the litigants, who invest in the conflict. Our data was collected at a Family Court in a country town in southeastern Brazil and consists of about 220 minutes of talk, recorded only in audio, since we didn’t obtain permission to record it in video. It is distributed along

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**Jonathon Coltz,**

*Assessments in focus groups about food: From story to product* (Contribution to *Japanese and English stories about and over food: Verbal and nonverbal negotiation of assessments, categories, and knowledge*, organized by Szatrowski Polly)

In this talk, I discuss how the latter three are used in the development of stories and show how amplitude, pitch, and gestures are used to signal assessment trajectory. I also suggest ways in which these response types are used to develop new and improved products. This research shows how the methods of conversation analysis can be applied to the analysis of focus group conversations. It also contributes to food product development by showing how focus group participants’ stories are powerful levers that guide the ever-evolving packaged food landscape.
several mediation meetings between Amir, nickname assigned to one of the litigants, who requests to visit the children more often than every other weekend, and Flavia, nickname assigned to the another litigant, who orients to deny such a request, and points out Amir’s troubled relationship with his daughter (nicknamed Iris). This event is mediated by Sonia, a social worker. The data was transcribed according to Jefferson’s model. The conflict episode that we intend to analyze is a fragment of a meeting, in which the three participants get together for the first time. Prior to this meeting, Sonia had met separately with each of the litigants twice. In the episode, Flavia asks Amir to account for his relationship with Iris (if he feels like her father) and he begins to produce a narrative account oriented to that request. Amir glosses a negative image of Flavia, stressing that she would have behaved like a child, grimacing. From the analysis, it is possible to discuss the relevance of managing the narrative accounts in mediated encounters, since the treatment by the third part in such a speech events is essential to the conduct of the episode. In terms of the sequential organization of accounts, a consequence of the analysis lies in the fact that the narratives may show the participants’ orientations in relation to attempts to disqualify each other, i.e., to emphasize the negative features of his/her opponent. The research shows how accounts are used to construct conflict and moreover, how a theory of conflict in mediation could benefit from it, since such a dynamic (a loose or win situation) is not desirable. Recognition of these ethnomethods can help participants, specially the mediator understand better when her participation is more necessary.

Colleen Cotter, Dan Marschall

**The role of the 'founding narrative' in workplace management** (Contribution to *Leadership and Discourse: Exploring leadership practices, image construction and power management*, organized by Ilie Cornelia, Geert Jacobs & Daniel Perrin)

In this paper, we examine the manner in which a company’s workplace ethos and organizational identity is developed through its “founding narrative” - a story told and retold by the company’s founders and managers to articulate its core ideology (cf. Collins and Poras 1994) to prospective hires and current employees. Using discourse examples from internal employment guides, archive documents, and ethnographic interviews and observation over a four-year period during a time of very rapid change at a small U.S. software development firm in a large urban area (Marschall 2012), we articulate the narrative process by which community membership and organizational alignments are conceptualized, established, and sustained in the workplace (Cotter and Marschall 2008). The founding narrative is shown to be a key element in employee socialization, helping to structure “interactions that conjoin less and more experienced persons in the structuring of knowledge, emotion, and social action” (Ochs 2001: 297). The longitudinal dimension, in tandem with ethnographic, interactional sociolinguistic, and interpretive sociological approaches, demonstrates how the promotion and interpretation of the firm’s organizational ideology through its founding narrative contributes to the formation and maintenance of its occupational community. It also draws attention to discursive mechanisms that create organizational identity and its persistence over time.

Claire Cowie,

**Modality in Indian-American service encounters an experimental study** (Contribution to *Digital diasporas: Vernaculars and multilingual practices as style resources in mediated communication*, organized by Heyd Theresa & Christian Mair)

The data discussed here is drawn from an experiment in which speakers of Indian English complete a maptask (Anderson et al 1991, Brown 1995, Lindemann 2002) on the telephone with an (unfamiliar) speaker of American English and with an (unfamiliar) speaker of Indian English. The first stage of the analysis determines whether these “agents” phonetically converge towards their American interlocutor (Pande 2010, Cowie and Pande in prep). Because the maptask creates a context for the giving of multiple instructions, we are afforded an opportunity to compare whether the Indian instruction givers choose different pragmatic strategies for their American compared to their Indian instruction follower. In dialogues with fellow Indians the instruction givers make use of focusing strategies peculiar to Indian English and local interactive markers such as *na*. They also make greater use of *would* for future in the Indian dialogues, a feature which has already been noted for Indian English and other L2 Englishes (Mesthrie and Bhatt 2008). Even though these features are not present in the dialogue with the American interlocutor, it is not clear that the Indian instruction giver has a non-local alternative available. This can provide us with some insights as to why customer service representatives in international service encounters perceive their customers to be less polite and vice versa. Although perceptions of politeness may be affected, the efficiency and success of the interaction (measured by the time and accuracy of the route drawn) do not appear to be impaired.

Stephen Cowley,

**Knowledge-making: A distributed perspective** (Contribution to *The pragmatics of knowledge*
In the pragmatics of knowledge use, attention can be given to both social systems and how people pursue activities that enact knowing. Focusing on the latter, a distributed language view (see, Cowley, 2011) opens up how digital language-extensions impact to individuals and populations. Leaving aside other issues, the paper focuses on human knowledge-making. As Kravchenko (2009) argues, there are serious dangers in ascribing more value to digital access than other cultural products. While access to IT provides opportunities for learning/knowing, this does not mean that it enhances an individual’s knowledge-making. In a first-world university, it is argued, management faith in extended resources has created a culture that encourages staff and students to deliver and consume knowledge. A focus on knowing (not knowledge-making) is replacing well-established traditions/ways with practices borrowed in from other domains. If this undermines knowledge-making, questions must be asked: (a) Can we specify knowledge-making? (b) Where and how are digital resources most effectively integrated with such practices? (c) How is knowing enriched by experience of non-digital culture and bodily engagement with the world?


Carmen Cúrcó, Teresa Peralta
On the interpretation of numerical quantified nominal phrases (Contribution to Ostension and communication: Theory and evidence, organized by Curcó Carmen & Teresa Peralta)

The semantic meaning of number words has been a subject of debate in the linguistics literature. Some authors argue that numerals have a punctual semantics (‘three’ means EXACTLY THREE) (Koenig 1991, Brechney 2008), while other maintain that numerals have a lower bounded intervalar semantics (‘three’ means AT LEAST THREE) (Horn 1972, Levinson 2000, van Roosik & Schultz 2006). A third position is that the semantics of a number term n is underspecified and can be represented by \([X[n]]\), where X is a variable that can be fixed with one of three values: at least, at most, exactly (Carston 1998).

Empirical studies increasingly support an exact semantics for numerals (e.g. Musolino 2004, 2009), but they do not systematically separate pragmatics form semantics. Recently, Huang, Spelke and Snedekker (2013) developed an experimental paradigm that arguably teases apart the semantics and the pragmatics of number words, providing strong indications that numerals do have a punctual semantics.

Most of these studies, however, deal only with numerically quantified noun phrases, and do not take into account other uses of numerals (e.g. arithmetical, predicative, adjectival, measure, or label) nor the compositional nature of semantic meaning. Geurts (2006) argues convincingly that it is a mistake to ask for the meaning of a number term. He suggests that the primary semantic meaning of a number term is that of an ‘exact’ quantifier, from which and ‘exact’ predicate meaning and an ‘at least’ quantifier meaning are derivable by non-pragmatic rules.

To our knowledge, this claim has not been tested empirically.

In this talk, we report results from a study that addresses the meanings children aged between 2 and 5 and adults give to numerically quantified noun phrases and to numerals in predicative use. We use the paradigm developed by Huang, Spelke and Snedekker (2013), but we adapt it to test the contrast between the quantifying and the predicative function of number terms in Spanish to test the predictions made by Geurts' proposal.


Federica Da Milano,
The linguistic expression of identity (Contribution to Borders, discourses, identity, organized by Vallentin Rita, Katharina Rosenberg & Concha Höfler)

This paper aims to analyze the constitution of the notions of ‘identity’ and ‘border’ through language. We will take into account two dimensions of language: the more abstract level of grammatical categories on the one hand and the concrete level of dialogic usage on the other hand, underlying their close interconnection. In particular, we will focus our attention on how certain types of grammatical categories characterized by a high level of intersubjectivity and lined with the notions of ‘self’ and ‘other’ develop from more or less recurrent
constructions in dialogic usage, showing how grammar develops out of discourse. The goal of this paper is therefore a typological and diachronic survey of the strategies referring to the notions of self and other on different levels of analysis. We start from the assumption that the notion of identity is a symbolic construction operated by individuals and by communities and that language constitutes one of the most important symbolic elements taking part in the realization of identity construction.

Dialogic interaction is indeed par excellence the place where the construction and negotiation of individual, social and spatial identities are observed. Although such phenomena have been mainly the object of ethno-sociological studies, they have a significant linguistic interest.

A special focus will be devoted to the expression of identity at the phrase level, linking the categories of person and spatial deixis to the wider area of lexicon, where the concepts of identity and otherness are directly indicated through specific lexemes.

The following phenomena will be analyzed: on the one hand, the processes of renovation and development of the strategies used for self-reference and reference to others, with special attention to their relation to space; the coding of space is deeply connected with the coding of roles and, especially, of the relational vicinity/distance between speakers; and, on the other hand, the lexical fields connected to the notions of identity and otherness, with the aim to examine the presence and follow the development of lexemes designating the stranger, the other, the different and the same. Special attention will be paid to situations of long-lasting language contact, where the interdefinition of identities is crucial.


Susan Danby, Maryanne Theobald, Christina Davidson, Karen Thorpe, Julie Hansen, Lisa Given

Accomplishing young children’s web searching in pre-school classrooms: Home-school connections (Contribution to Being connected: how children manage the interface between their social activity and the affordances of digital technologies, organized by Davidson Christina & Susan Danby)

Australian children are being immersed in new technologies, with over 60% of children aged 5-8 years accessing the Internet, and there is evidence of similar uptake internationally, including, for example, in the UK, Sweden and the USA. Educational contexts are being transformed by the rapid uptake of technologies and multimedia practices, with children and teachers increasingly using computers and mobile technologies. Most research investigating children’s engagement with technologies involves a focus on children in school-age educational settings, and there is little research to date investigating the everyday practices of young children in preschool settings as they engage with the Internet and new media. The dilemma is that national and state policies identify learning new technologies as essential for attaining knowledge, educational success and social equity, and yet little is known about the social practices of children and teachers when engaging with internet-linked technologies in preschool classrooms.

Using video ethnography, this study investigates young children’s web searching as they access multiple sites, sometimes with peers and sometimes with teachers. Drawing on over 100 hours of videorecorded data in preschool settings, an ethnomethodological lens is used to understand how children take part in, and organize, their everyday life experiences when web searching. The specific focus in this paper is how children and teachers make use of experiences and resources from the children’s home contexts in the classroom context. Transcribed extracts from videorecorded episodes of interaction show the teachers’ orientation to children’s home experiences, such as a family outing, or a toy brought in from home, and how they use this opportunity as a resource for undertaking a web search. How teachers engage in this practice is quite different, and we show in this paper their differing approaches. Some teachers afford the children great scope in how the search will be undertaken whereas other teachers are directive in their search. Underpinning the approach is how teachers orient to the process and to the outcomes of the search. Studying children’s everyday practices is not a new phenomenon, but studying them in the emerging contexts of web searching is, and the findings of this paper show the interconnected contexts of home, school and public places.

Anna Danielewicz-Betz,

Face-saving discursive strategies of negation: Saudi-Japanese comparison (Contribution to The Pragmatics of Negation, organized by Roitman Malin)

Cultural scripts are a way of spelling out different cultural conventions of discourse using the metalanguage of
universal semantic primes. They form some interpretive background against which individuals position their own acts and those of others (Goddard 2006). Following Wierzbicka (2007), I will present Saudi Arabian scripts for Inshallah intended to capture Saudi cultural norms, such as this one:

Many people think like this:

When someone asks me to do something,
I have to (= can’t not) say “Inshallah” to this someone:
“Will do it, Inshallah”

I have to (= can’t not) say this because Allah – not I – is in control of my fate and myself cannot vouch for my own acts and those of others (Goddard 2006). Following Wierzbicka (2007), I will present Saudi Arabian scripts for denial strategies used by Japanese speakers. The results of the analysis of paralinguistic and discursive cues will be presented, followed by Japanese cultural scripts for denial and negation. In the next phase, a pragmatic comparison between seemingly contrastive, yet similar in some aspects such as ‘face’ (further related to shame, honour, and conflict avoidance) cultures of Japan and Saudi Arabia will be carried out. Berton (2001) claims that in Japanese cultural context “yes” means “no” and “no” means “yes.” He assesses the Japanese to have 22 ways to avoid saying “no”, such as “muzukashii desu ne …” (“It's difficult, I think”) or “(subject) desune, wakarimasu”, meaning vaguely “You said (subject), I totally understand.” This reluctance to do so is related to the Japanese high-context culture and its communication patterns of leaving much unsaid, thus relying on haragei (non-verbal expression or an exchange of thoughts and feelings that is implied in conversation).

Anupam Das, Sayantan Mukherjee, Anurag Beniwal, Rushil Agarwal

The power of image-enabled conversations on Facebook: An organizational perspective

/Images speak louder than words. Based on this premise, we analyzed the image-enabled conversations on the Facebook walls of a network of 230 MBA students aged between 23 and 30 in a Business school in India. The study was motivated with the assumption that the understanding of a virtual socializing place of future managers may inform us about the patterns of and motivation for their social interaction. After all, small talk can help employees build relationships in organizations (Coupland, 2000). We were particularly interested to understand if there was any connection between the users’ perceived social distance and the comments that they posted to the photos of their contacts on Facebook. If so, can we use images to facilitate meaningful interactions in the organizations to strengthen interpersonal relationships among the employees?

We hypothesize that the image-enabled conversations on Facebook will help us identify the strength of interpersonal relationships. The underlying construct for the hypothesis is based on the general observation in the social sphere. Family albums and/or school yearbooks are often known to generate small talk among family members and/or friends. To test our hypothesis, we analyzed 1780 photos and 10589 text messages through convenient sampling. The analyses of the images and text messages that followed them were done drawing from the grammar of visual design (Kress & Leeuwen, 2006), methods of content analysis of visual images (Bell, 2001), and framework of multimodal interaction analysis (Norris, 2004). The social distance between the user and his/her contacts was measured using a three-point scale - Close Friend, Friend, and Acquaintance.

The results indicate that two third of the total images enabled conversations. Further, it was observed that the close friends and friends engaged themselves in more disembodied than embodied social interaction. In contrast, acquaintances engaged themselves in more embodied than disembodied social interaction paying attention to the quality and aesthetics of the images. Additionally, it was learned that the images in which the users were in the focal point and/or images that are atypical drew comments from the acquaintances more frequently than those photos that are typical and/or have public content. We argue that like in the physical social space, images in the virtual social space can enable conversations among the contacts in a network. However, the depth of the conversation depends on the depth of their relationships as well as the type of the photos. We further noticed that the depth of the relationship is linked to the amount of shared background knowledge between the contacts. We, therefore, suggest that in addition to conducting social activities (e.g., team lunch, picnic, celebration of
birthdays and anniversaries), organizations may consider displaying images of the organizational activities (old as well as new). Consequently, image-enabled conversations can only strengthen the bonding between existing employees but also foster bonding between existing and new employees. After all, there are structural as well as functional parallelism between a family and business organization in India. They both are often hierarchical in structure and work for a common goal/agenda.

Christina Davidson,

We've got geckoes haven't we buddy?: How parents and children accomplish shared understandings of information from Wikipedia (Contribution to Being connected: how children manage the interface between their social activity and the affordances of digital technologies, organized by Davidson Christina & Susan Danby)

Studies of children’s engagement with digital technologies continue to foreground computer game playing; less attention has been given to examining other purposes for children’s activity with digital technologies. In this paper I consider two children’s use of Wikipedia to access information about lizards. The children regularly used Wikipedia during interactions with each other and with their parents. The paper provides detailed analysis of excerpts from a single video recording of the children’s selection and use of Wikipedia pages during use of the computer in their home. The children were aged two and five at the time of recording. The recording was transcribed using Jefferson notation and then conversation analysis was employed to develop a sequential analysis of participants’ social interactions. The analysis addressed the question: How do family members produce shared understandings of information on the Wikipedia site? Formulating comparisons was one technique used to make links between on-screen images and experiences in the daily life of family members. Another was the design of turns to seek agreement with comparisons through the use of tag questions. Touched off stories also linked on-screen images in the present to past experiences of family members. Overall, it is argued in the paper that family interactions produced information on the Wikipedia site as being about a world that was known to them already (Sacks, 1995). Sacks, H. (1995). Lectures on conversation: Volumes 1 & 2. Oxford: Blackwell.

Catherine Evans Davies,

Narrative and local identity: Alabama storytelling (Contribution to Narrative pragmatics, organized by Norrick Neal R.)

“Storytelling” in the form of traditional narrative is a genre of oral discourse that has received considerable scholarly attention by American sociolinguists, drawing on data in the form of personal-experience narratives from different sociocultural contexts in the United States. Apart from Heath (1983) which examines stories by black and white speakers in the rural Carolinas, the other studies have considered data collected from non-Southern speakers: (Labov (1972) and Polanyi (1985) from New Yorkers, Schiffrin (1981) from Philadelphians, Johnstone (1990) from Midwesterners, and Norrick (2000) from a wider sampling of white, non-Southern speakers. Most of these narratives conform to the classic oral narrative structure as identified in Labov and Waletsky (1967 ) and Labov (1972). Another sort of discourse defined by its practitioners as “storytelling” does not conform to a classic narrative structure, but can easily be imagined as a component of multi-generational conversations on Alabama front porches during long summer evenings. Falling under the general heading of “first-person reminiscences” and “family stories,” it has long created categorization problems for folklorists (Brunvand 1978, Dorson 1983). Such discourse is captured and represented in short pieces heard as “commentary” on local public radio and then collected on tapes/cds and sold under the title of “Recollections.” The data under analysis here is a group of about 40 of these “recollections” from the pre-eminent professional storyteller from Alabama, Kathryn Tucker Windham (1987, 1988, 1989, 1997). Whereas Windham’s repertoire also includes more traditional narratives (in the form of recordings of ghost stories and of Alabama folktales), most of her “recollections” have another form of coherence more akin to an “essay” as a written genre, organized around topics (Chevalier 1997). They may also represent a cultural reflex of a form of oral discourse in conversation which is named in Irish tradition (Lambert 1985), and culturally recognizable but unnamed within the American folk inventory. As such they would represent cultural influences from earlier immigration patterns in Alabama (McWhiney 1988, Fischer 1989, Montgomery 2001). This analysis explores how coherence is created within the “recollections,” examining both cognitive (Chaife 1980, 2001) and structural dimensions (Halliday & Hasan 1976, Tannen 1989), in an attempt to identify the prototype of a genre which in this case is highlighted by commodification. Moving from the identification of potential convention in the form of genre to the recognition of the particular, the analysis then takes up the question of the individual voice (Johnstone 1996, 1997, 2003), analyzing how Windham’s accent and dialect locate the discourse both within social and historical space and also in terms of “place” in Alabama. Finally, the paper links this genre to the socialization function of discourse (Heath 1983, Flynt 1993) through an exploration of “evaluation” (Labov 1972, Bamberg 1997). As a
form of nostalgia (Frow 1997, Dika 2003, Davis 1979), the recollections fit within a Southern cultural orientation to the value of tradition (Wyatt-Brown 1982, Reed 1974) and as a commodified genre become available to a wider audience.

Dennis Day,
**Moving between them and us: The cake story** (Contribution to *Categorization in Multilingual Storytelling*, organized by Prior Matthew & Gabriele Kasper)

In this presentation I will demonstrate how the collaborative and sequential unfolding of a story ties into the constitution of a membership categorization device which I have glossed as ‘us and them’. The data come from a focus group activity where first and second generation immigrants to Denmark have been asked to discuss their situation in Denmark. Using Ethnmethodological Conversation and Membership Categorization Analysis, I analyze one story from a video recording of this activity which involves the story-teller and his family and an elderly Danish couple living in the same block of flats. Through the telling of the story, co-participants align and affiliate, and disalign and disaffiliate, at, for the activity of story-telling, sequentially relevant junctions. What is novel in this analysis is that I will argue that not only do such phenomena indicate listenership and possible agreement to the moral of the story in its telling, but also to the morally implicative categorical work involved in the story’s telling. This, together with the descriptive work carried out by the story-teller, continually constitutes the device in-situ. Previous work has shown an overall two part structure to story telling: the teller of the story demonstrates a stance with regard to what is being reported which, in its turn, makes relevant the taking of a stance by the story’s recipients and, as with other types of paired actions, there is a preference order for recipient responses (Jefferson 1978; Sacks 1974; Cuff & Francis 1978; Kjaerbeck & Asmuss 2005; Kjaerbeck 2008; Stivers 2008). I will show here how final recipient response to the moral of the story is necessarily precluded by consensus on how the ‘us and them’ device organizes its incumbents - who is one of us and who is one of them? In fact, I will show how the story may not end until this consensus is reached.


Glória Maria M. de Carvalho,
**Questioning the notions of shared knowledge and socialization in the field of Language Acquisition** (Contribution to *Structural effects of children’s speech on dialogue and narrative contexts*, organized by Lier-DeVitto Maria Francisca & Lúcia Arantes)

According to Schieffelin (2006), the so called language socialization approach constitutes a field of research which has emerged and developed during the last 25 years. In such a perspective, one of the targets of socialization, in the field of language acquisition, is to help children learn how to use language in order to produce effective utterances, that is, well adapted to the culture in which they are inserted. Thus, socialization is assumed as the very matrix of the dialogical communicative contexts. Despite the different approaches found, one aspect seems to be common to this research trend: the fundamental importance of the building up of shared social knowledge between the interlocutors, also referred to as social potentiality, social knowledge, social competence. Socialization has, indeed, achieved a relevant status in several proposals in Language Acquisition. It can be stated that, in all of them, the fundamental condition for the acquisition of language is attributed to the impact of the social practices on the child’s social potentialities. In other words, the child’s social potentialities should include the capacity to recognize the others’ knowledge, feelings, social beliefs, and so on. It is important to notice that, in the realm of language acquisition, pragmatic approaches to the child’s linguistic trajectory still carries the strong assumption of the old hypothesis of a necessary shared knowledge. In this presentation, the following question will be raised and discussed: if shared knowledge is a condition for language acquisition, how could one explain the fact that the absence of that very condition in some social communities does not block the child’s linguistic development (OCHS AND SCHIEFFELIN, 1995). I understand that such a state of affairs should be seriously taken into account, since it may lead to an alternative view of the relationship between social interaction and linguistic communication in the language acquisition process. In this presentation, I shall argue that the socialization process ought to be seen as an effect of both discourse and structural functioning of language (De LEMOS, 1992, 2002). The theoretical discussion will be illustrated with some dialogical episodes between mother and child.
Juliana De La Mora, Ricardo Maldonado

**Dizque: A reportative loss over subjective representations** (Contribution to Evidentiality in 'non-evidential' languages. Is evidentiality grammatically encoded in Spanish?, organized by Albelda Marta & María Estellés Arguedas)

*Dizque* ‘supposedly, allegedly’ has been analyzed as a marker that extends from purely evidential marker encoding reported speech to an epistemic marker of modality encoding doubt (Travis 2006, Olbertz 2007). While this analysis coincides with the diachronic development of the marker (Miglio 2010) neither Travis’ examples from Colombian Spanish nor the cases found in Mexican Spanish provide clear evidence of the evidential reportative value. Instead mainly epistemic readings questioning the veracity of events that need not be reported are found. This paper proposes that the core meaning of *dizque* corresponds to a schematic representation where the veracity of events is called into question as in (1) and (2):

1. …porque/ en el propedéutico/ *dizque* también te dan tu este/ entrada/ a todas las licenciaturas/ pero no es cierto/ entonces/ ahi seguí con la duda/ de qué era lo que/ lo que iba a hacer

2. a los nuevos los mandan a dormir/ *dizque* a dormir/ pero es para este/ agarrarlos/ en (titubea)/ cuando están en su/ en su cama

‘…because/if you take the intro course they supposedly take you in every program/ but that is not true/ therefore I stayed there wondering what to do’

*Lourdes de Leon,*

**New literacy practices of Tzotzil Mayan bilingual adolescents: Medialects in the creation of youth peer cultures** (Contribution to Multiple literacies: Bilingual children’s situated literacy practices in lifeworld activities, organized by Kyritzis Amelia (Amy), Lourdes de Leon & Inma Garcia-Sanchez)

The present study offers an ethnography of media literacy practices of bilingual Tzotzil Mayan-Spanish youth peer groups in their practice of text messaging. I examine the nature of a Spanish “medialect” (Mcintosh 2010) where vocatives, slang words, codes, and affective registers index Mestizo and global urban youth identities. The data reveals some evolving codes with orthographic manipulations that reflect a wide range of literacy competences. While the adolescents of the study normally communicate in Tzotzil in their everyday interactions with their peer groups and their families, they seldom use Tzotzil in their text messaging practices. Code-switching across domains reflects stances and ideologies that associate Spanish with modern, mobile, urban identity. By contrast, participants, argue that Tzotzil “can’t be written,” an ideology learned and reinforced at school. This ideology is resignified by the youth peer groups who embrace the Spanish medialect as an index of their own peer culture.

The emergent community of text-messaging practitioners reshapes conventional peer social spaces and generational boundaries traditionally based on authority and respect for the elders in a highly illiterate society.
The research is based on an ongoing project focused on the changing patterns of communication in the Tzotzil speaking municipalities of Zinacantan and Chamula, Chiapas, Mexico. Our database consists of approximately 2000 text messages of ten focal individuals and their friends between 16 to 20 years old. It is framed by in-depth ethnographic research with several families and peer groups together with interviews with young and adult members of these communities regarding mobile phone use in their everyday lives.


**Susana de los Heros,**

*Household workers' construction of a professional identity through disagreement in Lima Peru* (Contribution to *Fighting for a place in the workplace: Western and non-western perspectives on the discursive construction, negotiation and legitimation of 'valid' identities,* organized by Van De Mieroop Dorien, Abha Chatterjee & Stephanie Schnurr)

People negotiate their identity through discourse and discursive exchanges. Identities are fluid and renegotiated depending on the situation and the roles that individuals play. In work settings, for instance, individuals may negotiate their professional identity by using specialized jargon and displaying knowledge on important work subject matters (Holmes, Marra and Vine 2011). This presentation will examine how Peruvian household workers (generally poor indigenous females deemed by many as uneducated) convey a professional status with their employers through disagreement.

Traditionally, disagreements are seen as confrontational and therefore dispreferred acts (Sifianou 2012: 1554). However, disagreements, complex multifunctional acts, have diverse functions and need to be analyzed in relation to culture, context and situation. Interlocutor’s power and status also impact on their manifestations. It should be noted that, in certain situations they are expected (i.e., a debate), and some national cultures promote them (Sifianou 2012). Furthermore, disagreement may serve as an interrelational tool (Angouri, Locher 2012). Indeed, interlocutors may choose to disagree to have fun and joke or to get attention. Of course, they may disagree to convey a stance.

The data for the presentation consist of eight recordings between household workers and their employers and their friends in naturally occurring interactions. The analysis of the data was carried out using conversational analysis as well as Culpeper’s (2008) & Locher and Watts’ (2008) conceptualizations of social norms, relational work, power and the interplay between norms and identities in institutional settings (Holmes, Marra and Vine 2011) in Peru.

The analysis of the data shows that there are differences between the linguistic rights of employers and household workers. This is no surprise since in Peru, western (white) culture is more prestigious and household work is not considered real work. However, household workers are able to negotiate a more professional identity in work exchanges by disagreeing with employers. Many of the disagreements initiated by the household employees occur when they talk about topics related to their job to show their expertise. Sometimes employees feel they are in charge and have more knowledge than their employers they show it. In these cases, household workers not only disagree with employer’s opinions, but also support their opinions to convince employers they are wrong in issues that they (household workers) have more experienced because they are professional.

In the data, disagreements either take the form of indirect speech acts or manifest politeness forms (i.e., diminutives). This is probably due to the differences in power and status between employers and household workers.


**Nancy Decloux, Patrick Dendale**

*Representation of enunciators and discourses in Congolese compared to French and Belgian newspapers;* (Contribution to *Pragmatic approaches to news media in Africa: Ethnicity, ideology and professionalism,* organized by Coemesans Roel)

It is widely accepted that news media present an image of society. This image is determined by a series of cultural elements, such as political tendencies in a country, institutions, editors’ ideologies, etc. In the context of globalization, the representation of foreign cultures leads to a possible comparison between what could be called “global press” and “local press”, the first one referring to international news providers having a monopoly of
information and the second one to national press published in particular, in casu African, countries. In both types of press, representation of an event implies differences or similarities in the way language is used to present actors, actions, enunciators and discourses.

With this contribution, I would like to explore transformations of meanings that are made when a local African news item is turned into foreign news by Occidental media. Analysing a corpus of eight newspapers published in French and composed by texts about a conflict that occurred in 2008 in Nord Kivu in the Democratic Republic of Congo (DRC), I will present the transformations identified in Belgium (Le Soir, La Libre Belgique), France (Le Monde, Le Figaro, Libération), and DRC (Le Potentiel, L’Observateur, Le Phare). Focussing on reported speech and evidentiality, I will make the following assumptions: (i) The general idea that a local event is first represented by local press before it is published in the global press is contradicted by some of the Congolese newspapers. Possibly, the development of journalistic institutions could be an explanation as to why some Congolese news media obtain information not directly from where it occurs, but rather retrieve it from international media. (ii) This access to information leads Congolese newspapers to use enunciative mechanisms to show their agreement or disagreement with quotes from occidental newspapers. If the representation of society depends on discourse representation, enunciators and speech acts categorisation will reveal subjacent points of view of each newspaper studied. To understand those points of view, 2 types of analysis were carried out: (a) The qualification of quoted enunciators, who play the role of journalists (ex.: ‘Colette Braeckman says...’; ‘According to Le Soir...’) or the role of actors in the reported event (ex.: ‘The soldiers say...’). I will show that their qualification depends on institutional and social practices (politics, military, ethnicity), but also on axiological and ideological judgments (what is considered as good/bad? With whom of the represented speakers are the journalists in agreement/disagreement: government, armed groups, etc?) (b) The categorization of speech acts, by which I will show that agreement or disagreement with actors’ and journalists’ discourses also depends on speech verbs. Several values such as doubt/certainty, truth/falseness, etc. will be examined here. For both types of analysis (qualification of quoted enunciators and categorization of speech acts), a comparison between Occidental and Congolese newspapers will be presented. Such discursive transformations of meaning will help to understand differences in the representation of the studied conflict.

Liesbeth Degand, Elizabeth Traugott

The pragmatics of linguistic elements at right periphery: An overview (Contribution to The pragmatic role of elements at right periphery, organized by Traugott Elizabeth & Liesbeth Degand)

Recently it has been proposed that pragmatic elements preceding the clause (at “left periphery” or LP) and clause-finally (at “right periphery” or RP) have different functions (Beeching and Detges Forthcoming). Specifically, the role of RP is hypothesized to mark turn-yielding and therefore elements at RP are likely to be intersubjective and dialogic in the sense that the speaker positions the utterance against anticipated contributions of other speakers. The hypothesis is, however, not strongly supported by cross-linguistic and cross-time data. This raises the question what the functions of pragmatic elements at RP might be, and what sort of analysis (sentence-based, interactional, etc.) might be most appropriate.

In this paper we seek to summarize the “state-of-the-art” of work on RP, both from a synchronic and diachronic perspective, in different languages of the world. The following set of questions will form the main thread of this panel introduction:

a) How can RP be defined? On what basis should distinctions be made between elements within argument structure (e.g. question-markers at RP) and those often “outside” it and disjunct (e.g. pragmatic markers, comment clauses, tags, right-dislocations, afterthoughts, extenders)? Are bonded “sentence-final particles”, such as are found in Japanese, Korean, and Chinese, different in pragmatic function from disjunct particles?

b) What sorts of functions are preferred at RP? Is this set language-specific or cross-linguistically robust for elements at RP?

c) To what extent are pragmatic markers at RP constrained by mode (e.g. interactive talk, writing) and does this differ cross-linguistically? To what extent does this affect our ability to trace historical developments?

d) What do the findings suggest about the relevance of intersubjectivity to the use and function of elements at RP (see e.g. Brems, Ghesquière, Van de Velde 2012)?


Arnulf Deppermann,

Don’t get me wrong: The use of negation as a means to deflect unwanted interpretations of actions (Contribution to Recipient design at the interface of cognition and interaction, organized by Fischer Kerstin & Arnulf Deppermann)
Negation is a paramount grammatical device of recipient-design, because speakers negate what they assume to be (at least potentially) relevant and/or believed by their addressees (cf. Verhagen 2005). Negation is used in various practices in order to prevent addressees’ assumptions from becoming part of the common ground. One such practice is the use of negation as a satellite action (cf. Mann/Thompson 1988) in order to restrict the interpretation of a nucleus action performed by the same speaker. In these cases, negation is used to explicitly exclude an interpretation of the nucleus which the recipient has already arrived at or is likely to arrive at. The paper lays out the generic pragmatic structure of this use of negation as a way of recipient-design and discusses its rhetorical potentials and problems. In rhetorical terms, a basic property of this practice is that by negating the speaker precisely makes the interpretation salient which s/he explicitly states to be unintended. This may be useful for the speaker, because s/he suggests an interpretation without assuming responsibility for it. It may, however, also prove to be problematic for the speaker, because s/he may suggest an interpretation to the hearer in the first place which is detrimental to his/her interactional position.

Taking a conversation analytic and online-syntax approach, special attention is paid to the the temporal relationship between the nucleus action and the negation and to the sequential organization of interactional motivations and consequences of the practice. Retrospective uses of negation are interactionally occasioned and respond to a more or less implicit antecedent produced by the recipient. Anticipatory uses negate possible interpretations of the nucleus actions before it becomes overt that the recipient has arrived at the interpretation which is negated.

The study rests on more than 60 instances of the use of negation as interpretation restriction in corpora of talk-in-interaction in German from broadcasted discussions, psychotherapy, university exams, and ordinary conversation.

The paper contributes to our understanding of recipient design by a) analyzing a specific interactive practice of recipient-design and b) by clarifying conceptual issues. In particular, it is shown that a distinction has to be made between first-order meta-cognition (assumptions about the recipient’s assumptions) and second-order meta-cognition (assumptions about the recipient’s assumptions about the speaker’s assumptions), the use of negation for restricting the interpretation of a nucleus action being a case of second-order meta-cognition. Furthermore, the relationship between cognitive assumptions, recipient-design as a property of linguistic action and properties of the factual recipient will be discussed.


Ana Deumert,
Ttalking about the president: Political spectacles and the politics of language on Twitter
(Contribution to Pragmatic approaches to news media in Africa: Ethnicity, ideology and professionalism, organized by Coesemans Roel)

This paper considers the role of the micro-blogging service Twitter as a platform for popular political commentary in South Africa. The analysis focuses on three political events which were broadcast on national media, and in which the President of South Africa, Jacob Zuma, played a central role: (a) the centenary celebrations of the African National Congress (ANC) on 8 January 2012; (b) the presidential State of the Nation Address (SONA) during the formal opening of parliament on 9 February 2012; and (c) the national conference of the ANC from 16 to 20 December 2012.

All three political occasions can be characterized as ‘spectacles’, that is, large-scale (national) mass-mediated events, and they created considerable activity on Twitter. In early 2012, #ANC100 and #SONA (the hashtags for the centenary celebrations and the parliamentary address respectively) were trending across the country. While professional journalists were active contributors on Twitter during these two events, ordinary citizens were even more active in the Twitter-sphere. For many South Africans the experience of these three political media spectacles was polyphonic and dialogic: as one was watching and/or listening to the speeches on television and radio, one was simultaneously engaged - on phone, laptop or iPad - with the responses of others who were listening to the same event. The comments and interactions on Twitter created a new, digital public sphere, a place where political, social and cultural concerns were expressed, commented on and explored dialogically, through rational discussion as well as transgressive forms of humour.

Linguistic performance - the way in which the speeches were delivered by the President - emerged as a central trope in the tweets of citizens (but not in those of journalists who focused on propositional content). His style became an object of intense debate; it was parodied and mocked. The tweets, which will be analyzed in this paper, present language ideology in action as strong indexical relationships are established between ways of speaking and education as well as political competence. Black South African Twitter users, especially, held the President accountable not only for what he said, but also for how he said it. By constructing the President’s language as deficient, they are able to affirm an oppositional identity for themselves: African, yet, modern, educated and cosmopolitan. They are the ‘clever blacks’, which the president, in turn, has chastised for losing
their ‘African ways’ (‘Zuma scolds ‘clever blacks’, City Press, 4/11/2012). The old ideological distinction between tradition and modernity, which has shaped public debate in Africa for decades, is thus enacted and recontextualized in a new medium.

Holly Didi-Ogren,
*Do mixed linguistic forms lead to interpretive dissonance? The 'juxtaposition' of distal and familiar forms in Japanese women’s speech to reinforce solidarity* (Contribution to (Im)politeness and mixed messages, organized by Haugh Michael & Jonathan Culpeper)

This paper examines the question of “mixed messages,” instances within interactions where features that point towards a polite interpretation are mixed with features that point towards an impolite interpretation (Culpeper 2011), in the context of activity-centered interactions among women in Northeastern (Iwate Prefecture) Japan. Despite work over the last 10 years which has sought to reconcile ideologies about women and language use in Japan(ese) with empirical analysis grounded in actual language use, the intersection of region, gender, and politeness in language-in-interaction studies has received very little attention (Sturtz Sreetharan 2004). In particular, the role of Local Language Variety (hereafter LLV) forms in creating interactional effects – including (im)politeness – has hardly been explored (but see Okayama 2007 for an exception). This is a significant shortcoming in the scholarly consideration of language use in relation to politeness, as speakers throughout Japan regularly use LLV forms as part of their linguistic repertoire. This paper thus also reinforces Haugh’s (2007) emphasis on “place” as a highly salient notion in conceptualizations of politeness in Japan/Japanese the importance of geographic place, as displayed through language choice.

LLV forms are also important linguistic resources to consider with regard to politeness because such a focus contributes to our understanding of speech style shifts in Japanese. Empirical research on speech level shifts based on naturally-occurring stretches of talk (for example, Cook 2008; Okayama 2011) has shown that linguistic forms that mark speech levels can index a variety of social meanings, but how LLV forms might work in conjunction with speech level shifts has not yet been addressed.

Using data collected from naturally-occurring interactions gathered during 13 months of fieldwork in Iwate, Japan, excerpts will be presented that illustrate the interactional effects of stretches of talk that include seemingly contradictory distal and familiar forms. The co-occurrence of such forms across a stretch of talk would suggest interpretive dissonance, but in fact my examples will show this is not the case. By considering the simultaneous use of these seemingly contradictory forms – *desu/masu* marking distance, and regional forms marking interpersonal closeness – I illustrate how forms that would suggest dissonance are in fact deployed to both maintain levels of formality (through *desu/-masu* forms) that are sociolinguistically appropriate to the situation, while at the same time reinforcing solidarity between interlocutors through the use of LLV forms.

This presentation will thus contribute to our understanding of how forms which from a structuralist perspective might be perceived as “mixed messages” in Japanese are in fact deployed by speakers to create situationally formal but interpersonally solidarity-enforcing interactional effects.


Gabriele Diewald,
*Retrieving missing links – the interrelations between basic connective functions in text and discourse* (Contribution to *Natural-language connectives: Evidence from discourse, typology and grammaticization*, organized by Ariel Mira & Caterina Mauri)

The study takes a grammaticalization perspective on questions pertaining to the interrelations between connective functions of particular linguistic items on the textual and discourse planes. The empirical data are taken from Present-day German, and focus on connective lexemes like *denn* ("then") and *vielleicht* ("maybe") each of which displays a variety of functions in written monologue as well as in spoken discourse. As their
syntactic, semantic and functional behaviour in these usages differs considerably these items are classified as heterosemhes, i.e. forms with multiple memberships in different word classes (or syntactic categories). *Denn*, for instance, is used as a conjunction (*Sie bleibt zuhause, denn sie ist krank* "She stays at home because she is ill"), as an adverb (*Wie heißt du denn?* "What is your name, after all?") as a comparative particle (*Die Liebe ist stärker denn der Tod* "Love is stronger than death") and as a modal particle (*Warum schreist du denn so?* "Why do you shout like that?"). *Vielleicht* is common as an epistemic adverbial (*Sie hat es vielleicht nicht gesehen" "Maybe, she hasn't noticed"), as a modal particle (*Das ist vielleicht eine Überraschung!" "What a surprise!") and as a discourse element used in answers to sentential questions (*Kommst du? - Vielleicht, "Will you be there? - I do not yet know""). The choice of items in the empirical study also takes into account the speech act types the items are used in, i.e. whether the item is used in directive, expressive, interrogatory or assertive illocutionary acts.

It is assumed that all connective functions of an item can be traced back to an abstract relational template which is present in the synchronic variations, as well as in the diachronie origins.

In a broad empirical investigation using synchronic corpora from spoken and written German all heterosemhes of these items are investigated as to their particular types of connective functions, i.e. their sychronic network of connective usages. The analysis undertaken aims at defining the prototypical contextual features and restrictions for each focal usages (e.g. *denn* as modal particle versus *denn* as adverb) as well as for intermediated and ambiguous usages between the focal points. The criteria for the investigation are i.) the variations and modifications of each item's relational template in its various functions, ii.) the concomitant formal features, iii.) relevant distributional facts (including constructional phenomena). The aims of the study are:

- Providing a coherent description of the various functions in spoken as well as in written language usage together with the respective semantic and formal distinctive features (cf. Diewald 2011, Diewald [submitted]);
- Classifying each function in terms of the linguistic layer it applies to (oriented by notions like text versus discourse, grammar versus pragmatics);
- Tracing the interconnections of each function in terms of distance from the basic relational template and from each other, i.e. devising a synchronic grammaticalization scale among the usages of each item;
- Working out correlations with diachronic facts, i.e. classical grammaticalization paths.

In a more general perspective the study pertains to the issues of i.) the relation between grammar and discourse, ii.) the delimitation between grammaticalization and pragmaticalization, and iii.) the problems of defining syntactic categories or word classes in the field of particles and other items with connective function.


Diewald, Gabriele [submitted] Same same but different modal particles, discourse markers and the art (and purpose) of categORIZATION. In Liesbeth Degand, Paola Pietrandrea and Bert Cornillie (eds.), *Discourse markers and modal particles: Two sides of a same coin?* Amsterdam, New York: John Benjamins Publishing Company.

**Dmitrij Dobrovolskij, Ludmila Pöppel, Artem Šarandin**

**Pragmatic connectors in parallel corpora and bilingual dictionaries** (Contribution to *Pragmatics in Contrastive Textology*, organized by Spillner Bernd)

Pragmatic connectors are linking entities; their main function is to make separate utterances and fragments of a verbal and non-verbal context coherent. They play a principle role in connecting the elements of a communication situation. In spite of their important role in communication, they are not sufficiently described in linguistics.

We are going to clarify semantic differences between the Russian pragmatic connectors *(vot) imenno* and *to-to i ono* (both as independent utterances and as matrix predicates: *(vot) imenno, čto P* and *to-to i ono, čto P*) and to describe their functional equivalents in Swedish and German.

Every language has a unique system of lexical meanings and grammatical categories that are not identical with corresponding meanings and categories in other languages. It means that none of the German or Swedish correlates is semantically equivalent with these Russian constructions in the strict sense. What we find in translations and bilingual dictionaries are functional or pragmatic parallels rather than semantic equivalents. While translating utterances containing such connectors, contexts have to be taken into account to a large extent. However, while compiling bilingual dictionaries, a lexicographer has to find equivalents on the lexical level. Present-day Russian-Swedish and Russian-German dictionaries do not explain semantic and pragmatic differences between the Russian connectors *(vot) imenno* and *to-to i ono*, on the one hand, and their Swedish or German near-equivalents, on the other.

We have checked translations in parallel text corpora and works of fiction of *(vot) imenno* and *to-to i ono* and found the following translational equivalents: *German so ist es; es ist so; das ist es; das ist es (ja) eben; eben; eben, eben; ja; genau (das); allerdings for *(vot) imenno*; and eben; das ist es (ja) eben; ja for to-to i ono; *Swedish just det; just precis; precis; korrekt; exact for *(vot) imenno*; and just det; ja ja... just det; jo, jo... just det; exact for to-to i ono. *(Vot) imenno* and *to-to i ono* may have the same translational equivalents in the target language, nevertheless, it is obvious that these two constructions display different semantic features.
The basic semantic difference between *vot imeno* and *to-to i ono* is that *to-to i ono* stresses the most important element in the interlocutor’s utterance, whereas *vot imeno* expresses agreement with the interlocutor. In our talk we will show how these semantic and pragmatic properties can be revealed on the basis of corpus analysis and should be reflected in bilingual dictionaries.

Seza Dogruoz,

*Analyzing language change through constructions in bilingual online environments*  
(Contribution to *Constructional Constraints on Language: Exploring the Impact of Communicative Contexts*, organized by Nir Bracha, Seza Dogruoz & Yoshiko Marsumoto)

What all languages share is changeability, and contact with other languages is one of the reasons for change (Weinreich, 1953; Thomason, 2001; Heine & Kuteva, 2005). Turkish spoken in the Netherlands (NL-Turkish) is in contact with Dutch and it is a widely spoken (2% of the population) minority language (CBS, 2011). NL-Turkish sounds different in comparison to Turkish spoken in Turkey (TR-Turkish) and it is changing due to Dutch influence (Backus, 2005; Doğruöz, 2007; Doğruöz & Backus, 2007, 2009; Doğruöz & Gries, forthc.). So far, Turkish contact with European languages has mainly been investigated through analyses of spoken conversational data. Although spoken data provide invaluable insights about language change, they reflect the language use of individuals only at a given time segment and their size is limited due to the difficulties in data collection (e.g. fieldwork, transcription, coding, standardization). Computer-mediated interaction (CMC) provides excellent opportunities to overcome these limitations by analyzing large scale digitalized data through automatized computational tools (Androutsopoulos, forthc., Paoliillo, 2001).

Herring (2011) defines CMC as “text-based human-human interaction mediated by networked computers and telephony” and describes it as a third medium in addition to spoken and written media. Despite the increasing rate of Internet accessibility and the availability of data, language practices of immigrant communities through CMC are understudied (Dorleijn & Nortier, 2009). In order to fill this gap, this study will investigate the ongoing changes in bilingual (Turkish-Dutch) online CMC data through constructional analysis. Turkish-Dutch codeswitches and literally translated Dutch-like constructions will be analyzed based on their origins of unconventionality (e.g. lexical or structural) as well as their level of schematicity (e.g. fixed or partially fixed constructions).

Caixia Dong,

*Climate slogans* (Contribution to *The pragmatics of knowledge circulation*, organized by Mey Jacob L. & Hermine Penz)

It is often argued that media play a crucial role in disseminating climate policies and climate knowledge. While that is nearly undisputed both in the West and in China, climate communication research neglects other channels, such as schools and universities as an important platform where young people receive climate information and education. In the past the Chinese party-state relied on schools and universities and government-approved grassroot youth organizations, empowered with “command and control” mechanisms, to ensure ideological integration. Those channels are still in use, though with new names and changed structures, in the government’s massive efforts in pushing “the green economy”, a cornerstone of the 12th 5-Year Plan. The Chinese policy makers are confident that China is transforming from a “black cat” to a “green cat” economy in not so long a future. What is the central framing of the “Plan”? How does the government make sure that the population and the young generation, in particular, understand and support its framing? It is by no means an easy task, since China is no longer a society with “one voice” or one official channel of communications. How does the government disseminate its climate policy framings through educational institutions and the official youth organizations? To make a comprehensive understanding of these questions, this paper analyzes the key slogans the government put forward that target at youngsters and enforced through the mentioned institutions and organizations. The major slogans are focused on climate understanding and change of behavior such as, “We have only one earth”, “Turn waste into treasure” and “Be a low-carbon hero”. Methodologically, this paper employs framing and theories of mobilizing structures as well as the interplay between these two. Climate slogans bridge between climate policy framings and individual understandings and actions. Clearly, the Chinese government regards the young generation as “the hope of China’s future” and aims to direct their orientations toward the “opportunities” that “the green economy” may provide in future. The study discusses issues of framings, forms of organization and strategies of collective action that climate change undoubtedly is.

China’s 12th 5-Year Plan  
Martin Döring.

‘Climate citizenship’ at the foreshore? The framing and understanding of climate knowledge among coastal inhabitants in Northern Germany (Contribution to The pragmatics of knowledge circulation, organized by Mey Jacob L. & Hermine Penz)

Citizen participation is frequently discussed and represents an important topic in ongoing debates about the societal mitigation of or the social adaptation to climate change. A wide range of participatory procedures have emerged over the last three decades aiming at facilitating knowledge transfer between science and society in a variety of ways. Many of these approaches, however, rely on a deficit model of social knowledge implicitly triggered by the normative assumption that de-contextualised scientific knowledge provides the relevant key for solving the so-called climate problem. The idea of pure scientific knowledge of climate change to be communicated to the citizen has proven to be problematic as it reifies knowledge in idealised terms of ‘climate citizenship’ and does not take note of contextualised processes of local knowledge acquisition and enhancement. Local knowledge about climate change is socially dispersed, perceived and discussed and only a contextualised understanding of the social, cognitive and cultural foundations of framing climate change will pave the way to create future policies that do not come into conflict with deep-rooted beliefs, social representations and feelings of various social constituencies and stakeholders. Even though first attempts to understand and implement processes of knowledge acquisition are underway (Moser/Dilling 2005; Moser/Boykoff in press), linguists have to date been relatively silent about the pragmatic dimensions and conceptual processes underlying the social generation of climate knowledge(s) (exceptions are Alexander 2009; Koteyko et al. 2010; Nerlich 2010). The paper takes this gap as a starting point to analyse the metaphorically triggered knowledge making processes in two closely affected coastal communities in northern Germany. Data was gathered though semi-structured interviews with a variety of citizens and analysed according to requirements as outlined in grounded theory. The aim of the paper is threefold: to discover whether and how climate knowledge(s) are linguistically and pragmatically generated by various social groups, to determine how these types of knowledge(s) interact and to contribute new data and new opportunities for theorising about climate knowledge(s), the flow of these ‘knowledges’ and their role in contextualised adaptation strategies.

Kathleen L. Doty,

Pleading for one’s life: Narrative patterns within legal petitions (Contribution to Narrative pragmatics, organized by Norrck Neal R.)

While the past decade has seen much important scholarship on the legal language of the Salem witchcraft trials in 1692, few studies have been completed on the narrative features of petitions. Formal petitions, which were legal documents presented as part of the trials, were written and/or orally presented to magistrates by those accused of being witches in attempts to save their lives. Some researchers have characterized and described these texts as predominately formulaic legal documents (Rosenthal et al. 2009), while others include some analysis according to their text category and their place in historical contexts of legal petitions (cf. Dodd 2007, Peikola 2012). This study, in contrast, focuses not solely on the formulaic aspects of petitions but rather on the social narratives implicit within them. These social narratives highlight the socio-pragmatic contexts of life in Salem during the witchcraft crisis such as the petitioner’s family life, religious beliefs and activities, and status in the community and church. Using both pragmatic analysis of the petitionary language (speech acts employed, use of honorifics, submissive stances, etc.) and theoretical approaches to narrative (cf. Labov, Nair), my study shows how the petitions functioned as final attempts to persuade others of their innocence and worthiness to live. Because certain formal features were required in petitions, I examine the tension between the formulaic features and the
more personal, social narratives therein. I show how the careful study of narrative features within a legal petition enhances our understanding of this text type and sheds light on how socio-pragmatic elements are signalled. Petitions share intertextuality with other documents from the trials—depositions, indictments, and, most notably, examinations—in that they function as signals of power relations.

The data consist of petitions presented in 1692 during the height of the crisis (March to December), including both petitions written by individuals accused of witchcraft and those written by other individuals. Several petitions are examined in depth to serve as emblematic of the strategies deployed by the accused and in some instances, those used by other individuals. I conclude that the intersection between formulaic petitionary language and the language of implicit narratives that evoke both family and religion dominate in the petitions of 1692.

Dove, Ian. *Distinguishing the logical from the merely persuasive in some visual arguments* (Contribution to *Non-verbal means of argumentation (across disciplines and cultures)*, organized by Zagar Igor Z., Leo Groarke & Paul van den Hoven)

The Zubaan Poster Women Project collects (and is collecting) posters representing the women’s movement in India. Although not all of the posters are argumentative, some are. The images can be arresting, to say the least. Yet, how can we determine the logical strength of the arguments presented in these posters and in cases like these posters? Were the arguments to have been presented wholly verbally, one would determine the logical strength through the usual means of logical analysis and evaluation. In cases of visual argument, this analysis and evaluation cannot proceed directly. Still, I think it is a mistake to consider only the emotional or ethical impact of the visual elements. That is, some cases of visual argumentation partake of straightforwardly logical maneuvers. In this presentation, I consider and critique several different schemes for the analysis of visual argumentation: Leo Groarke’s four-part classification of visual elements, Cameron Shelley’s distinction of Rhetorical from Demonstrative Modes, and Valerie Smith’s use of classical Aristotelian enthymemes. From these analyses, I measure the logical strength of the visual arguments. This measurement may not be a component of the overall persuasive force of the arguments; it is, of course, always possible that an argument is logically suspect, though nevertheless persuasive to some recipient. However, from the perspective of rational persuasion, the logical strength of the visual argument ought to be an important component of the argument’s normative force. Hence, if one scheme is better able to lead to the assessment of logical strength, that scheme should be preferred. I conclude with a heterogeneous scheme that partakes of the strengths of the differing models.

Dwivedi, Amitabhvikram. Application of coordinate conjunction in Bhadarwahi language: The problem of selection and placement (Contribution to *Natural-language connectives: Evidence from discourse, typology and grammaticization*, organized by Ariel Mira & Caterina Mauri)

This paper investigates the application of coordinate conjunctions: ‘ts’, ‘kne’, ‘horo’, ‘to kne’, and ‘to horo’ (all mean *and* in English) in Bhadarwahi language (an SOV type). The problem of their selection and placement at a sentence level will be discussed in this paper. The trouble with these coordinate conjunctions is that they cannot occur anywhere in the structure of a sentence as English coordinate conjunction ‘and’ (Grishman 1980: 501). In this paper I will discuss the situation when a coordinator interacts with another, and how it influences the selection and the placement procedure of another. Bhadarwahi coordinators group together to form a conjunction phrase but at times each conjunct is licensed separately as if it were used alone (Camacho 1997, 2000, Goodall 1987). These five conjunctions: ‘ts’, ‘kne’, ‘horo’, ‘to kne’, and ‘to horo’ can interact with each other in 20 different ways in a sentence where a coordinator may or may not precede or follow the other. This occurrence is taken care by linearization principles. I will discuss the constraints in detail where restricted interaction leads to either an ungrammatical or inappropriate construction.

**Possible Interaction:**

```
alit to raju ts/kne /to hon/to kne/kotwel cale
1.1SG and raju and Kotwal walk.PRG.PRES
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**Possible Interaction:**

```
alit to raju ts/kne /to hon/to kne/kotwel cale
1.1SG and raju and Kotwal walk.PRG.PRES
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Maria Egbert,

*Interventions in audiology based on a conversation analytic study of problems in depicting hearing 'objectively' and 'subjectively'.* (Contribution to *Conversation Analysis and Interventions for Change*, organized by Antaki Charles)

Conversation Analysis of interactions in medical settings (e.g. Stivers 2007) finds that diagnosis, choice of treatment and patient compliance are not only based on the healthcare professional's medical assessment, but also on the interactional conduct of both the professional and the patient. Recently, results of CA studies have been applied successfully to intervention to make those interactions more productive (e.g Heritage and Robinson 2012; Gülich 2012).

Working within the emerging endeavor of “Interventionist Applied Conversation Analysis” (Antaki, this panel), this paper develops interventions in the area of Audiology, i.e. the medical branch concerned with hearing...
problems. For the most frequent type of hearing loss (sensorineural), there is no cure, but the use of well-fitted hearing aids can help. Sensorineural hearing loss develops mostly due to ageing, exposure to noise and infections, affecting about every third adult above age 40 in western societies. Less than 20% of affected persons use hearing aids. One important reason for this low usage rate lies in the health care interactions.

This study analyzes interactional problems between hearing aid acousticians and patients with hearing loss. A core problem in hearing aid fitting is that the "objective" audiometric diagnosis of hearing loss is not sufficient for the audiologist to select the appropriate hearing aid and to fit it optimally. Audiologists depend on the client’s accurate description of their subjective hearing experiences with and without the hearing aid. The impoverished use of vocabulary to describe hearing loss or trouble with hearing aids determines the resulting diagnosis and is consequential for treatment. This study examines the problems in depicting the phenomenology of hearing during 12 hours of interaction during authentic, video-taped hearing aid consultations in Germany. The analysis focuses on (a) how patients and audiologists represent hearing, e.g. words, descriptions, circumscriptions, metaphors, and nonverbal signals, (b) how the participants achieve and fail to achieve mutual understanding, and (c) how this is related to the institutional goal, constraints and provisions.

The results serve as the basis for developing a concept for intervention. Two ethical questions are addressed: (1) How can the diverging conceptualizations of the phenomenology of hearing by the patient and the healthcare professional be integrated? (2) In Science and Technology, hearing loss is conceived as a medical condition. For the person with hearing loss, however, it is a social disability which reduces social participation. At the same time, there is a predominance of investments into technological advancement, while sociality is neglected. How can technological and social innovation be combined most beneficially?


Stuart Ekberg, Katie Ekberg

‘Conceptual confusion’ in psychotherapy: The case of ‘thoughts’ and ‘feelings’ in Cognitive Behavioural Therapy (CBT) (Contribution to Interaction in Psychotherapy, organized by Muntigl Peter)

As a manualised approach to psychotherapy, Cognitive Behavioural Therapy (CBT) provides a structured framework for practitioners to implement. Although many of the claims made about communication skills in CBT handbooks have a theoretical rationale, their influence has rarely been empirically evaluated. This paper aims to address this gap by examining how a key CBT concept is implemented in interactions between therapists and their clients. A central tenet of CBT is that people’s cognitions (or thoughts) are considered to have a controlling influence on their emotions and behaviour. CBT emphasizes techniques designed to help clients detect and modify their inner thoughts, especially those that are associated with negative emotional symptoms, with the goal of bringing their cognitions into conscious awareness and control (Beck, 2011). These techniques involve therapists communicating to clients how to distinguish between their ‘thoughts’ and ‘feelings’. Although there is an increasing body of empirical evidence to support the CBT framework (e.g., APS, 2010), there is considerably less research on how CBT is accomplished within the social encounters between a therapist and their client that constitute the therapeutic process (Norcross & Lambert, 2011). Using conversation analysis and recordings of CBT consultations from Australia and the UK, we show how the communication advocated for in CBT handbooks comes to be realised in actual sessions of therapy. Our focus is on sequences of interaction where therapists attempt to identify and explore the relationship between a client’s ‘thoughts’ and ‘feelings’. Analysis of the CBT corpora shows that this conceptual distinction is prone to misunderstandings within the interaction. These misunderstandings appear to be related to the issue that (English) speakers often use these terms interchangeably in everyday discourse. We explore how these misunderstandings surrounding the thought/feeling distinction are interactionally realized within therapy sessions, showing that both therapists and clients can struggle to adopt the conceptual distinction made in CBT theory. We then identify ways in which therapists come to manage these misunderstandings, such as through the use of embedded correction (Jefferson, 1987). Finally, we discuss the implications that this work has for CBT practice, particularly training, and for psychotherapy process research.


This paper discusses the proposal that LP and RP have different functions (Beeching & Detges, in prep.) from a discourse-pragmatic point of view, based on the investigation of independent pronouns in Egyptian Arabic (EA). The study supports the conclusion of Detges and Waltereit (forthcoming) that the asymmetric functions encoded in the peripheral domains are rooted in the linear order of the domains. Under this view, the LP is the place where a proposition is anchored whereas it is commented on in the RP.

EA is an exclusively spoken variety of Arabic, characterized by Brustad (2000) as a topic-prominent language. My examination of a corpus of spoken data suggests that EA utterances are best analyzed as involving three parts: an optional, but frequent LP, an obligatory core containing the predication, and an optional, less frequent RP. From an informational point of view, the LP is the domain for topics and frames, while the RP hosts antitopics (Lambrecht 1981) and focused constituents. Discursive elements with subjective and intersubjective meanings and binding elements establishing textual coherence may appear in both domains.

Like in French, EA pronouns occur in an independent and a bound form, but only object pronouns have to be expressed explicitly. In the LP, independent pronouns may serve as aboutness topics whose referents are also linguistically encoded as participants of the proposition. Frequently a pronoun in the LP serves as a reference point (Langacker 1993), anchoring the whole proposition to one of the interlocutors, thus expressing the speaker's viewpoint or relating the utterance to the addressee. Accordingly, such pronouns are most frequently 1st or 2nd person (including the honorific expression 1st person with possessive suffix).

In the RP, a prosodically weak pronoun may serve as antitopic, prominent forms occur to indicate plural subjects. Such uses can be considered as repair constructions, adding relevant information concerning the topic. A special variant of the latter is the pragmatically motivated RP construction inta w-huwwa 'you (M) and him' that adds to the obvious intersubjective meaning a hedging nuance. The whole construction is mostly used in a humilative sense, employed after directive speech acts. In (1) the pronoun not necessarily generalizes the predication to a group, but rather serves a face-saving function, seemingly generalizing the command to more than one person.

(1) uskut ja-wad / inta w-huwwa
be.quiet.IMP.SM VOC-boy 2SM and-3SM
'Shut up!' (fieldwork data, DE)

Beeching, Kate, and Ulrich Detges (in prep.) Papers from IPra 12.
Detges, Ulrich, and Richard Waltereit (forthcoming) Moi je ne sais pas vs. Je ne sais pas moi: French disjoint pronouns in the left vs. right periphery. (Ms.)

Sanae Elmoudden,
_Migrations à l’envers: The effect of CMC on diaspora_ (Contribution to Digital diasporas: Vernaculars and multilingual practices as style resources in mediated communication, organized by Heyd Theresa & Christian Mair)

As a term in popular discourse, globalization marks a celebrated openness of global spaces including cybernetic spaces. The complexity of today’s cybernetic spaces demands more than the dominant binary of territorial crossing versus virtual crossing. Considering offshore call center as the epicenter of computer-mediated communication (CMC), this paper examines the ways in which employees in Moroccan call centers negotiate spaces provided to them by the use of CMC. Morocco’s experience with globalization runs deep. Its strategic geographical location (between Europe and Sub-Saharan Africa), has drawn Arab Settlers and French/Spanish colonizers who left traces of their cultures (Amazigh-Arabic), religion (Islam) and languages behind (such as French and Spanish). With the advent of the internet, Moroccan youth have embraced British/American influences and languages. These historical preconditions enable Moroccan youth to be ready for the new offshore global jobs that require some digital knowledge and multi-language training. Locales, such as Morocco, are especially central to offshore call center employment because offshoring organizations benefit from cheap labor and fluency of colonized languages (Hegde, 2002). Drawing on ethnographic study and informed by interdisciplinary research on space, this paper argues that attaining the diasporic space should be understood both in terms of physical crossing and in terms of discursive crossing that includes non-territorial movement. Taking “discursive crossings” as a transgression of boundaries within discourses, the paper illustrates how the
Towards a typology of systems of language use: The case of other-initiated repair
(Contribution to Troubles in speaking, hearing and understanding: Repair, rights and responsibilities, organized by Sidnell Jack)

This presentation will report on the findings of a large-scale comparative project on other-initiated repair in 12 languages, representing major and minor languages of Europe, Southeast Asia, East Asia, Australia, South America, and Papua New Guinea (and including a sign language). This comparative project is based on a multi-language corpus of video-recorded interaction in informal settings in homes and villages, among family and friends. Building on findings from qualitative work, a research team in the "Interactional Foundations of Language" Project at the Max Planck Institute for Psycholinguistics in Nijmegen has developed a detailed coding scheme for the systematic comparison of other-initiated repair sequences across languages. These languages belong to different language families, have different typological profiles, and are spoken by members of distinctly different cultures. Despite the diversity of languages and cultures represented, the findings of this study show a striking set of commonalities in the sequential and formal organization of other-initiated repair. This lends some support to an "interactional infrastructure" hypothesis, which suggests that interactional structures are more likely to be universal than lexico-grammatical structures. At the same time, however, we also observe differences across the languages in how the common system of possibilities for other-initiated repair is used: for example, while most if not all languages allow speakers to use both an interjection ("Huh?") and a WH-word ("What?") strategy for "open-class other-initiation of repair", the relative frequency of these strategies varies, with English showing quite common use of "What?" for this function, but with many other languages almost exclusively using a "Huh?" strategy. The presentation will summarize and explain findings of the coding study, with reference not only to the different strategies available for other-initiation of repair, but also the kinds of repair operations that can be carried out as a function of the choice of repair initiator. There will also be some discussion of the relevance of these results to our understanding of the cultural status of rights and responsibilities in the domain of social agency.

Electronic mail is a widespread communicative tool that focuses on exchanging ideas rather than simply delivering messages. It is agreed that email has its unique linguistic and communicative properties and various studies are conducted to understand email communication (Crystal, 2001). Most of the studies have focused on grammatical, orthographic, and text structure of language use in emails and little research has been done regarding politeness in email communication.

As Davis and Brewer (1997) state people talk through email. Not only is electronic discourse used to deliver messages, but also it is used to exchange ideas. Furthermore it can be used to create and sustain relationships. Bloch (2002) maintains that if one is going to use email as a tool for communication, he/she know that language affects the relationship between the writer and the audience, and he/she should be aware of the differences
between formal/informal writing. Research indicates that email interactions can be affected by distinctions in social relationships among the participants.

As a prevalent mode of communication in institutional settings, inappropriate use of language in emails can have serious consequences in such a gate keeping setting.

This paper examines 150 emails by Iranian non-native English speaking (NNES) graduate TESOL students and Native English speaking graduate students (NES) received by two non-native English-speaking professors. The study concentrates on the openings and closings of emails and how they are realized by native and Iranian non-native English speaking graduate students and explores the areas of differences between the two groups of students.

The results show that there are quantitative and qualitative differences between these two groups of students’ emails in the area of opening and closing. Native English speaking graduate students use openings and closings in the emails sent to their faculty member significantly less frequently than Iranian NNE graduate students. Also, there is much more variety in the range of the terms used for opening and closing among Iranian NNES graduate students compared to those used by NESs. The opening and closing formulas used by NESs indicate more informality compared to those used by NNESs which show more deference.

The study has theoretical and practical implications in the area of developmental pragmatics and teaching.


Maria Estellés-Arguedas, Adrián Cabedo Nebot

Phonic expression of politeness in academic courts (Contribution to Fonocortesía (phono-politeness), organized by Cabedo Adrián)

This contribution carries out an exploratory prosodic analysis of (im)politeness in a corpus of academic interventions. More precisely, the corpus includes PhD defences and Master Dissertations, and selects the interventions made by the members of the committee judging the work. The present corpus analysis builds on a genre still little discussed in Spanish (but see Savio 2009, Müller 2009) using the methodology of the research project FONOCORTESIA, which aims to study the available phonic (mainly prosodic) strategies in Spanish to express politeness or impoliteness.

When a committee of experts evaluates (and grades) an academic work, it is reasonable to expect allusions to the positive features of the text, but also to the negative or improvable aspects. All members must express their particular opinion on the candidate’s work, making the act a suitable environment to deploy mitigation/intensification strategies. Hypothetically, we would expect mitigation strategies when the committee enumerates the weak points, and intensification strategies when they point out the positive aspects, thus operating, at the same time, as a compensation for criticism. Such strategies are expressed through various phonic means related with more (intensification) or less (mitigation) phonic prominence, such as the increase/decrease in speed rate, pitch modulation, or intensity.

The hypothesis, however, is only partially confirmed; a number of cases occur where criticisms are intensified and commendations are mitigated. Two possible explanations will be provided for the ‘unexpected’ examples, the one based on self-image preservation (that is, non-interactional politeness), the other based on argumentative strategies, i.e., purely rhetoric reasons.


Elaheh Etehadieh, Johanna Rendle-Short

Interplay between talk and text in professional contexts (Contribution to Interplay between talk and text in professional contexts, organized by Lehtinen Esa & Pekka Pälli)

Ensuring intersubjectivity in the academic supervisory meeting of engineering students is particularly important, as any further talk relies on mutual understanding of the prior talk. Both students and supervisors come to the meeting with complex technical information to discuss. For example, the student might have carried out an experiment, written a program, or worked up a schema that he/she needs to present to their supervisor. In order to progress their Doctoral project, the student needs to ensure they are on the right track, that they have correctly
carried out specific tasks according to set criteria. The supervisor, on the other hand, has to understand the latest task, provide support, make suggestions, offer alternative approaches.

One of the features of these engineering supervisory sessions is the utilisation of different materials, texts or artefacts. The text, usually in a form of images, diagrams, numbers, formulae or programs, might be displayed onto a computer screen, printed on paper, or written by participants on the board or on a piece of paper. The challenge for participants is to include the text into their ongoing talk, particularly when negotiating meaning and creating the professional context of the supervisory/student relationship.

This paper focuses on two aspects. First, it focuses on the interconnection of talk, text and gesture in the negotiation of meaning. Attention is given to how participants give saliency to particular items, specific areas or the ‘domain of scrutiny’ (Goodwin, 1994); how participants use deixis terms, such as ‘this’ and ‘that’, to ensure that they are both referring to the same domain of scrutiny; how pointing gestures are used to highlight the focus of attention; how text, talk or gesture is modified, in order to demonstrate a changed understanding of the prior talk. Second, the paper focuses on the interconnection of talk, text and gesture in the creation of professional identities with specific reference to the way in which supervisors and students demonstrate their expertise, through “doing the expert” (Jacoby and Gonzales, 1991; Hutchby, 1995).

Data is taken from a larger corpus of 9 hours of video-recorded data from supervisory meetings between engineering students and their supervisors. Students are either first year students or later year students. Using a conversation analytic (CA) framework, the paper will show that it is not sufficient for any analysis to simply focus on the talk itself. Rather, the analysis has to take account of talk, text, gesture and gaze and the interconnectedness of these interactional resources in order to understand how meaning is constructed, texts are talked into being, and professional identities are created.

Although previous CA research has focused on interconnectedness of text and talk (e.g. Greatbatch, Heath, Luff and Campion, 1995; Komter, 2006; Svennevig, 2012), and talk and gesture (e.g. Goodwin, 1994; Rendle-Short, 2006), no research, to our knowledge, has focused on the interconnectedness of the text, talk and gesture in supervisory sessions. Yet it is only through understanding the links between text, talk, gesture and gaze that it is possible to demonstrate how meaning is constructed in text and talk.


**Ann-Carita Evaldsson, Helen Melander**

**Managing disruptive classroom conduct: Affective stances and accountability in remedial exchanges within a special teaching group** (Contribution to Affective stances in remedial interchanges: Socializing embodied accountability in adult – child interactions, organized by Cekaite Asta & Ann-Carita Evaldsson)

This paper investigates the fine-grained details and nuances of how students’ violations and transgressions of order are oriented to and managed in classroom interaction. More specifically we focus on the interactional work of affect in remedial exchanges in which one boy is made accountable for disruptive classroom conduct. The data consist in video recordings of classroom interactions collected as part of ethnographic fieldwork in a special teaching group with boys diagnosed with ADHD, in Sweden. The analysis draws on discourse-oriented research on affective stances (e.g. Dubois, 2007; Goodwin, Cekaite, Goodwin & Tulbert, 2011: Jaffe, 2009; Ochs, 1996), social accountability (e.g. Buttyn, 1993) and discipline management in classroom interaction (e.g. Freebody & Freiburg, 2000; Pirainen & Margutti, 2011), as well as methodologies for studying embodied interaction (Goodwin, 2000). As will be demonstrated displays and ascriptions of negative affect frame the student’s embodied conduct as disruptive and justify the teacher’s emotional orientations, and thereby cast the student as responsible for violating the classroom order. Through the use of verbal ascriptions and evaluations along with prosody, gestures, and bodily proximity, the teacher simultaneously retrospectively treat the student’s past actions as problematic and the projected future actions as morally acceptable. A variety of emotionally charged characteristics and categorizations, warranting teacher’s versus student’s responsibilities and rights, is displayed to mark out the student’s (and the teacher’s) affective uptake as out of the ordinary. Overall, the analysis highlights the (neglected) role of affect and emotions in invoking social accountability and accomplishing educational order.

**Branca Falabella Fabricio,**

**Virtual ethnography: Ethical and methodological dilemmas** (Contribution to Pragmatics in
The contemporary experiences of mobility, multiplicity, and time have been reconstructing the traditional perception of social subjects, territory, community, context and semiotic activity in terms of a general idea of exacerbated transit and flow (Jacquemet 2005; Blommaert 2010; Pennycook 2007, 2010). In mobile environments, moving subjects and subjectivities participate in varied groups, social networks and communities, engaging in interactions whose far-reaching scope, beyond a single communicative event, foregrounds the idea of relocation related not only to geographical processes (migration movements), but also to sociocultural discursive ones (i.e., intense transglobal circulation of texts and semiotic signs). In no other context is this situation more flagrant than on the web, a scenario where multicultural mobile actors can connect to each other anytime, from any place in the world in a common mobile “territory”. The latter is discontinuous and unpredictable since there is no guarantee concerning who, or how many, our interlocutors will be; neither can we establish precise boundaries as to their linguistic, cultural and identity characteristics. Nevertheless, encounters of all kinds occur in the so-called cyberspace.

Taking into account the unprecedented magnitude of this exacerbated state of flux, the present work explores some of the challenges mobile contexts pose to ethnographers researching the web. A central question orient the proposed debate: How do we address mobile, and most often ephemeral, territories, people and texts with traditional conceptions of field, fieldwork, ethnographic immersion, research participants’ communication, identity and anonymity, culture, texts, Semioses, validation criteria and knowledge production? Besides arguing for the need to rethink and resignify such constructs, and consider new sociabilities (Hine 2003, 2005; Wittel 2005; Blommaert and Rampton 2011), I draw on a case study (a virtual ethnography on the digital environment) to illustrate ethical and methodological dilemmas pertaining to online research relationships.


Lars Fant,

**Negotiating with the boss, as a high-proficient L2 user and as a native speaker**

(Contribution to (Co-)constructing interpersonally sensitive activities across institutional contexts, organized by Hansen Maj-Britt Mosegaard & Rosina Marquez Reiter)

This study primarily addresses the extent and nature of socio-pragmatic alignment among high-proficient L2 users immersed in different target communities. In a multi-language corpus of elicited data with transcribed recordings of a task where the subjects were requested to phone their boss to ask for a two-day leave, sub-activities central to the communicative project at stake have been analyzed. These sub-activities are: (1) the establishing and maintenance of rapport between Boss and Employee throughout the dialogue; (2) the type and amount of arguments used by each party in their negotiation; (3) the amount and nature of repair work occurring in the dialogues after an agreement (not predictable from the task script) has been reached by the parties. The subjects are L1 Swedish speakers who live in three different target countries (Chile, France and the UK), are proficient users of the target language, and have been professionally active in the country for at least 5 years. Data from native Spanish-/French-/English-speaking controls has been gathered and analyzed. Also data from Swedish controls residing in Sweden has been considered in order to obtain a clearer picture of which pragmatic aspects are subjected, or not, to transfer. Preliminary results show, perhaps unsurprisingly, that fewer ‘clashes’ take place in target communities which can be seen as culturally closer to the subjects. Obstacles to sociopragmatic alignment among L2 users seem to be found primarily in the combined management of power distance and social distance.

Maria José R. Faria Coracini,

**Field research with homeless people: Ethical and methodological issues**

(Contribution to Pragmatics in the field: issues of ethics in studying language-using humans, organized by Silva Daniel & Adriana Carvalho Lopes)

This paper belongs to a research about identity of subjects in exclusion situation in São Paulo, sponsored by the CNPq. It aims to critically discuss some ethical possibilities used in researches, that the members of the groups,
coordinated by me, and myself have developed, both in collecting and handling data through what we call stories of life. Talking about ethics in research methodology assumes a glimpse of how we do our researches, how we take on the responsibility before the homeless who accept to narrate their particular story, in mutual trust. The statement to stimulate subjects to narrate their own life is similar to this: “I would like you to talk about your life, how you came to the street, in short, everything you want to say about you, what you consider important for us to know you better”. Taking in hands our responsibility, whether on the street, whether at a shelter, in a first contact, we ask them about their willingness to talk about themselves; we quickly explain the goal of the research guaranteeing anonymity: it is to know them, to know how they feel, what their life is like, to let them say whatever they want about themselves, that there is no other interest apart from getting to know them better, to show society, students, the academic environment, the homeless deserve respect, they have dignity and a story of life as everybody does. As a matter of fact, like any narrative, the narrative of life is history in the double sense of the word: story-fiction and factual history - telling one’s history is always to invent, because it is interpretation and a testimony of facts. Also to interpret is a gesture of violence, because it promotes cuts, gaps, moving, additions, reductions, (trans)formation. This violence, of course, remains part of the analyst’s task, which deals with concepts or theoretical notions (pragmatics, discourse analysis, deconstruction, in this case) and data to analyze: it transforms, deforms, informs. But that is an ethical problem: we know it is impossible to be impartial or objective even when we “kill” an alive being (the language in use) in order to study in detail a body dead, what means to say to analyze the transcribed oral text. Actually, it is easier to approach homeless people in a shelter than in the street: they are afraid and frequently they don’t agree to talk with the researcher. That is another problem to this kind of research. We know that taking them as “subjects of knowledge” is important for them: they have no voice in society. Speaking about themselves to someone allows them to know themselves, to construct an identity and liberate some of their traumas; speaking may be a kind of symptom. Nevertheless, the trouble is that it is impossible to meet them again to show to them the results of the analysis, the destiny of their narrative. The homeless are itinerant, nomadic, they run from place to place: it is difficult to track any changes.

Anita Fetzer,
Quotations in monologic and dialogic political discourse (Contribution to Follow-ups in mediated political discourse, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

In linguistics, quotations are categorized as (1) direct quotation, (2) indirect quotation, and (3) mixed quotation, and defined as meta-representation of ‘something’ which has been said / written before. While direct quotation is seen as verbatim report or citation of what has been said before and therefore considered non-evaluative, indirect quotation is seen as reference to some prior quote which is presented and evaluated from the present speaker’s, the quotee’s, perspective. Mixed quotation is seen as a hybrid form of quote, comprising direct-speech and indirect-speech constituents. That categorization is further refined by accommodating the participation format (Goffman 1981, 1984) of a quotation. The participants of a direct-quote scenario are (1) the quotee as author and principal who directs a quote to some set of ratified participants, presenting the quotee as author and principal of the quoted, who at that time may have directed her / his contribution to a different set of ratified participants. As regards indirect and mixed quotes, the quotee is author only while the quoter is animator and principal; the reception format is the same as for direct quotes. Quotation is a communicative act which follows up upon some prior communicative action, importing entextualized excerpts from prior discourse thereby assigning them the status of ‘quote-worthiness’ or quotability (Clayman 1995). At the same time, those imported excerpts are recontextualized and re-evaluated. Quotations are thus follow-ups par excellence. They make manifest the quotee’s stance towards the quotee and towards the quoted in a more or less explicit manner.

Against this background, an analysis of the form and function of quotations has been undertaken in dialogic and monologic mediated political discourse in Britain (BBC, ITV), considering (1) form and content, (2) function, (3) source, (4) audience, and (5) context. In the data at hand, quotations are used strategically to achieve particular communicative goals. In the interviews, the interviewer may use quotations to challenge the argumentative coherence and credibility of a politician (and her / his party). In the speeches, quotations may serve a number of communicative functions. Politicians (and their ghost-writers) employ them to challenge the argumentation and credibility of political opponents, to support the argumentation of self and their party, and to align with the audience by sharing past experience.


Carolina Figueras Bates,
Evidentiality in discourse: Epistemic stance in illness narratives (Contribution to Evidentiality in 'non-evidential' languages. Is evidentiality grammatically encoded in
The evidential domain in the majority of the Spanish dialects does not include an obligatory morphological coding and, for that reason, Spanish has not been considered an evidential language (cfr. Aikhenvald, 2003). Nevertheless, evidential meaning has been associated in Spanish to certain verbal tenses, some prosodic patterns, a number of perception verbs and verbs denoting propositional attitude, and specific syntactic constructions that introduce evidential reported speech, among other mechanisms (cfr. Bermúdez, 2005; González & Lima, 2009; Rojas, 2011).

On the basis of these data, the hypothesis adopted in this paper is that evidentiality can be regarded in Spanish as a class of grammatical strategies that codify the meaning associated to the source of information. The evidential coding, however, is merely a function of the actual source of information. It tells nothing about the assessment of the source itself, or about the motivations and attitudes playing a role in the choice of evidential forms (Mushin, 2000). Therefore, it is assumed here that, while the evidential characterizes the source of information, its choice and use incorporate, instead, an epistemic stance built on a complex evaluative relationship between the speaker, the proposition and the audience. To understand evidentials, the referential content of evidentiality has to be established in the situated discourse.

The aim of the present study is to reflect on the ways that the evidential coding in Spanish interacts with the epistemic stance in the discursive realm. As Babel (2009) points out, evidentials do index, not just the source of information, but also social categories discursively constructed, in particular, social identity and relationships between the speaker and the audience. This is particularly true in the case of autobiographical narratives, where evidentials come to represent the narrator’s own source of evidence for the claims made. What is more, development of competence with evidentials seems to require not just mastering the reflexive knowledge of evidentials, but also acquiring the ability to create coherent life narratives (cfr. Villiers & Garfield, 2009).

Given this particular linkage between evidentiality and narratives, I develop an analysis of the mechanisms of evidentiality in a specific corpus of texts: unsolicited illness narratives of anorexia nervosa collected from the Internet. The interest of studying this autobiographical material lies in the fact that the narrator, in this case a person who is experiencing or has experienced in the past a contested illness, faces the challenge of appraising her knowledge and the sources of her expertise when explaining her experience to others. By resorting to certain evidential strategies, the narrator legitimizes and gives credibility to the experience.

I focus the analysis on two evidential markers commonly used in these narratives: reportative and perception verbs. Both mechanisms are deployed to discursively construct and integrate in the story the conflicting sources of information about the disorder. On the one hand, the narrator articulates an epistemic stance toward the direct evidence obtained during and after the illness; on the other, she feels compelled to challenge her own sources of information by balancing the indirect evidence obtained through what others perceived and inferred about her condition.

**Anna Filipi,**

_Establishing recipiency in interactions with a bilingual toddler: Building turns in the correct language_ (Contribution to Recipient design at the interface of cognition and interaction, organized by Fischer Kerstin & Arnulf Deppermann)

Recipient design refers to a speaker’s ability to design their turns for a particular co-participant. This requires an ability to “display an orientation and sensitivity to particular other(s)” (Sacks, Schegloff & Jefferson, 1974: 42). The bilingual child not only has to develop the competence to be able to do this (established early non-verbally and through the use of address terms) but she must also choose the “correct” language to structure her turn design.

This paper investigates the interactions between a bilingual child aged 1;6 to 2;0 and her parents for whom the languages are English and Italian. The child has been brought up using the one parent one language strategy (Döpke 1992). The interactions have been transcribed using Conversation Analysis, which proves to be a very useful tool in uncovering the interactional properties of bilingual acquisition.

One focus of analytic interest in this investigation is on the language practices with respect to turn design when the child is interacting with one parent only or with both parents present. Questions which drive the analyses centre on how the child builds her turn in the correct language as well as when her language choice becomes an occasion for working on the separation of the two languages with respect to recipient design. Analysis will show how the actions of pursuit and withholding (Filipi, 2013), associated with instrucational sequences, are the recurring features of these interactions.


Kerstin Fischer,
*Disentangling local (interactional) and global (cognitive) processes in recipient design* (Contribution to *Recipient design at the interface of cognition and interaction*, organized by Fischer Kerstin & Arnulf Deppermann)

That every communicative act is implicitly or explicitly designed for a partner is a commonplace in pragmatics (e.g. Levinson 2006), yet it is so far rather unclear how exactly this is done. Different disciplines answer this question differently; in Conversation Analysis, recipient design is investigated as a subtle negotiation process based on local procedures. In contrast, in psychology recipient design is taken to be based on cognitive representations of the partner.

The analysis presented in this talk allows us to disentangle the contribution of the partner’s linguistic productions on speakers’ choices from the role their partner models play. The corpora analyzed are three sets of instruction dialogs in which one person explains to his or her partner how to build a toy airplane; in the first set of dialogs, the partner is another person (Sagerer et al. 1994), in the second set the communication partner is a simulated computer, and in the third set, recording took place in the same set as in the human-computer condition, yet this time participants were informed that they were in fact talking to another person (Brindöpke et al. 1995). The most interesting situation for disentangling the roles of the cognitive models and the partner’s feedback is the third condition in which the partner model evoked and the feedback encountered are incongruent since the participant is told that s/he is talking to another person, yet the feedback s/he receives are utterances designed to be credible of an artificial communication partner.

The comparison between the three different situations shows that people in the third condition do not speak to their human communication partner like to another human, nor like to the computer. If local negotiation processes were responsible for speakers’ linguistic choices, people would speak in the incongruent situation like to a computer, which they don’t. Instead, we can infer from the sense-making strategies they take that they attempt to, yet fail, to build up a coherent mental model of their partner, which results in considerable intra- and interpersonal linguistic variability. We can therefore conclude that speakers make their choices based on their partner models, while the partner’s utterances are constantly taken into account for revising these models.

Nydia Flores-Ferran,
*So pues entonces: An examination of bilingual discourse markers in Spanish oral narratives of personal experience of New York City-born Puerto Ricans* (Contribution to *Narrative pragmatics*, organized by Norrick Neal R.)

In narratives, discourse markers (DMs) have been found to contribute to the coherence of the discourse by signaling relationship across utterances and these forms have been reported as having multiple functions (e.g. Norrick, 2001, Schiffrin, 1987; 2001; Torres, 2002). With regard to the use of DMs produced by bilinguals, Lipski (2005) offers insight into the penetration of English ‘so’ in Spanish discourse. He maintains that its appearance is common in Spanish-English bilinguals in the U.S. and it cuts across the entire spectrum of bilingual abilities. As free forms, Torres (2002) also suggests that DMs lend themselves to borrowing. While Torres’ (2002) research on DMs produced by English and Spanish dominant Puerto Ricans produced a wide-range of outcomes, Torres contends that all speakers regardless of language dominance employ English markers in their Spanish narratives. As an example, during an extended narrative in which a New Yorker (English dominant) recounts how she was struck by lightning on Coney Island Beach, we find ‘you know’, *bueno* ‘well’, and ‘so’.

(1) Yo le digo a mi prima, *bueno*, you know, parece que va a llover...nosotros tenemos que irnos. *So* empezamos a recoger las cosas para irnos para el carro a esperar que la lluvia pasara.

‘I tell my cousin, well, you know it looks like it is going to rain...we have to leave. So we began to pick up our things to get to the car to wait for the rain to pass’.

In using a pragmatic variationist lens to examine these expressions, the current study expands on Torres’ (2002) and Lipski’s (2005) work. It investigates all lexical DMs produced among bilingual New York City born Puerto Ricans and Islanders. It discusses the pragmatic function of the discourse markers (i.e. causative, connective, clarification, participatory), bilingual marker doubling (e.g. *so pues*), the preferred language in which the DMs were produced, and how information structure (i.e. old vs. new) conditions the use of these forms. The study reveals that while New Yorkers exhibit a general favoring towards the use of Spanish DMs, they exhibit restricted pragmatic uses of these forms. Further, they use more English and bilingual DMs than their counterparts, findings which point to a grammaticalization in progress.

Maarten Franck,
*Recontextualizing and translating news coverage on DR Congo’s 2011 elections in Belgium: An investigation of the role of the national news agency Belga* (Contribution to
Pragmatic approaches to news media in Africa: Ethnicity, ideology and professionalism, organized by Coesemans Roel)

The previous presidential and parliamentary elections were held in the Democratic Republic of the Congo (DR Congo) on 28 November 2011. On 26 February 2012 there should have been a facultative run-off, but there never was.

The Congolese elections got quite some attention from international media, especially when protest against the contested elections also reached European shores with manifestations for instance in London, Paris and Brussels; there even was a short termed takeover of the Congolese embassy in Bern.

Much of the news on the elections, however, had one and the same source: AFP (Agence France Presse), one of the biggest international news agencies in the world. For instance, in Belgium, most news on the Congolese 2011 elections originated from AFP. Nevertheless, news articles in (online) newspapers made reference to different sources. In particular, they referred to Belga, Belgium's national news agency, more often than to AFP. But because Belga does not have any correspondents in DR Congo itself and in fact largely bases its own coverage on that of AFP, the use of sources in Belgium's news media is actually less diverse than it appeared at first glance.

In this paper I will look, first of all, at what happens when AFP coverage gets taken over intralingually (French to French) and how it gets interlingually translated (French to Dutch) by Belga. Research questions are: Are there any changes in framing? How are the articles recontextualized for French speaking Belgians; how are they recontextualized and translated for Dutch speaking Belgians? Secondly, I will look at how this news coverage gets taken over by (online) newspapers. Do (online) newspapers also make changes for their specific audiences? Or do they take over these articles in their entirety?

Mirjam Fried,

Interactional datives and the speaker-hearer relations (Contribution to Constructional Constraints on Language: Exploring the Impact of Communicative Contexts, organized by Nir Bracha, Seza Dogruoz & Yoshiko Marsumoto)

The so-called ‘ethical datives’ (ED) have received linguists’ attention in various languages and through the prism of various theoretical approaches (e.g. Leclere 1976, Berman 1982, Authier & Reed 1992, Janda 1993, Dabrowska 1997), typically focusing on the 2nd pers. sg. variant. This bias perhaps stems from the most commonly encountered pragmatic properties of EDs, which is their inherent hearer-centered nature, and is also supported by ED distribution cross-linguistically, which is consistent with two referential hierarchies relevant in argument expression (referential types and sg/pl hierarchy, with discourse participant in sg being the highest ranking combination). The ED inventory is not universally restricted to only indexing the addressee, but the non-2nd pers. patterns are still rather poorly understood. The present study investigations the distribution and properties of one such typologically less expected pattern, namely 1st pers. plural interactional dative in conversational Czech. When tracking this pragmatic category in authentic usage, it becomes apparent that its true nature cannot be fully understood without taking into account both its interactional properties and the grammatical constraints on its usage. On the basis of qualitative and some frequency-based quantitative evidence from the Czech National Corpus, I argue for such a ‘holistic’ approach, applied to naturally occurring discourse material.

The central question of the study is the pragmatic and grammatical status of the 1st pl. pronoun of the kind shown in (1-2), which can be shown to be related to the semantic dative in (3). I argue that the tokens in (1-2) exemplify an interactional function of the pronoun, namely, a witness commentary drawing attention to something noteworthy in the present situation. Its relationship to (3), in which the dative marks an event participant, remains somewhat fluid, but a close analysis reveals that each usage is systematically associated with a different cluster of prototypical properties (grammatical, prosodic, discoursal, semantic) and that there are various tests that help establish the difference. I also develop a hypothesis concerning the plural form of the ED tokens, which has implications for the typology of interactional datives (as a quintessentially dialogical category) vis-à-vis the standard animacy hierarchy and referential hierarchies.

The analysis shows that the production and reception of EDs in actual discourse involves conventional expectations about their form, meaning, and function, on a par with any other piece of grammatical knowledge speakers must share in order to use and interpret these items with a native-like fluency. I make use of the multidimensional nature of grammatical constructions, combined with the methodological practices of Conversation Analysis, in order to represent EDs as a piece of conventional linguistic knowledge and to demonstrate how the cognitive, interactional, and grammatical aspects of linguistic structure can be integrated in a single, formalizable representation.

(1) Tak se podíváme, co nám_1 DAT ta zemlbába délal!
   ‘So, let’s take a peek at the bread pudding, [to see] how it’s doing, we-all.’
(2) A nerudni nám_1 DAT tady.
   ‘And don’t turn red on us here [as we all see].’
Yoko Fujii,

*Social indexicality of the 'zero' form of address terms in Japanese: The interpretation from the amae concept on the basis of inseparable self and the other* (Contribution to *Emancipatory Pragmatics: Exploring Modalities of Co-participation and Culture in Social Interaction*, organized by Saft Scott & Sachiko Ide)

This study investigates the social indexicality of the “zero” form of address terms in Japanese by referring to what Takeo Doi (1973) claims as a Japanese leading concept—amae—on the basis of another Japanese cultural leading concept, “inseparable self and the other,” which can account for Japanese interactions and social relationships (Fujii 2012). Linguistic studies on address terms in Japanese have been pervasive since Suzuki (1973) presented the basic rules of address terms. Address terms are abundant in Japanese, including proper names, personal pronouns, kinship terms, titles, and suffixes such as the Japanese ‘-san,’ ‘-kun,’ and ‘-chan,’ and they are what Silverstein (1976) claims for indexicals: “maximally creative and performative.” The choice of address terms in Japanese is deeply dependent on all of the factors in the situation of interaction and is changeable in ongoing communication. The address terms are indexical in the sense that they let people know not only the social relationship between the participants such as age, power, gender, solidarity, formality, familiarity, and—needless to say—kinship relations, but also what is going on among the participants in any given situation and how the interaction is expected to proceed. In other words, the address form the speaker chooses in Japanese presents the fact that they are pointing at, presupposing, or bringing into the present context such things as beliefs, feelings, identities, and events (Duranti 1997:37). Although address terms vary and are indexical in many respects in Japanese, the basic rules present the ordinary language practices. Real language practices, however, sometimes involve a phenomenon that is different from the presented rules. The most interesting and unique phenomenon is when the speaker never uses any address terms to the addressee in the interaction even though there are several choices that may be used in speaking to the addressee. The present study particularly examines the case in which the Japanese husband never calls his wife by any address terms, which is never observed in Western societies, and it further investigates what this “zero” form address indexes.

In Yoneda’s study (1990), 40% of the Japanese husbands he examined did not use any address terms to their wives in the 1980s, and this phenomenon is still pervasive at present. In this study, the motives of this phenomenon will be presented by referring to a Japanese leading concept, amae. This concept is further closely connected with the Japanese cultural concept of non-separation between the self and the other, which is one of the most important aspects of the ba/field way of thinking (Fujii 2012).


Chie Fukuda,

*Emergence of the category ‘foreigner’ through story-telling produced by an L2 Japanese speaker: A regional dialect as a category-incongruent language* (Contribution to *Categorization in Multilingual Storytelling*, organized by Prior Matthew & Gabriele Kasper)

Many researchers of talk and interaction have increasingly urged for a greater integration of CA and MCA (e.g., Kasper, 2009; Stokoe, 2012; Watson, 1978). They argue that sequential and categorial analyses can be simultaneously utilized to unveil participants’ understandings and orientations to social norms within talk-in-interaction. Contributing to these efforts, and extending previous work to multilingual settings, the present study applies sequential CA and MCA to the investigation of category-bound/incongruent language. As much social science and linguistic literature has maintained, language plays a central role in the construction of social categories and identities. The category-boundness or category-incongruency of language comes into being in social interaction. As part of this identity work, speakers will frequently engage in categorization to locate themselves in relation to other social members (e.g., fellow countrymen, foreigners, first-language (L1) speakers, second-language (L2) speakers).

The present study examines how the category gaijin (‘foreigner’) emerges in a story-telling sequence concerning the use of a regional dialect by an L2 speaker of Japanese. The data come from a casual lunchtime conversation between Mike, an L2 speaker of Japanese, and the researcher, an L1 speaker of Japanese. The sequence centers
on their talk about Mike’s daily use of the *Kansai-ben*, a Japanese dialect spoken in Western Japan, including Kyoto where Mike lives. Initiating a new story-telling sequence about his trip to Okinawa, Mike talks about his initial use of *Kansai-ben* there. Through his description of the Japanese people’s surprise at his use of the Western dialect, Mike categorizes *Kansai-ben* as a category-incongruent language for foreigners living in Japan. A sequential analysis of the new topic initiation, clarification request, repair, and story-telling procedures illustrate how the category *gaijin* and linguistic incongruity are cooperatively built by the storyteller and recipient. Mike’s use of the membership category *gaijin* invokes its contrast category, Japanese (Nishizaka, 1997). Likewise, the language category *Kansai-ben*, invokes its counterpart language, so-called Standard Japanese. The present study shows how the categories of ‘foreigner’ and ‘Japanese’ arise and become procedurally relevant when participants produce categorial terms, category-bound activities and predicates, and assessments of them. In addition to the emergence of the foreigner category, the present study also illuminates ‘self-enforcement’ (Sacks, 1979) of the category; as his story continues, Mike refrains from using *Kansai-ben*, orienting to “the best image of that thing [in this case, foreigners] as provided by the enforcing culture” (Sacks, 1979, p. 13).


**Toshiaki Furukawa,**

**Place, membership categorization, and multilingual storytelling in Hawaiian language radio shows** (Contribution to *Categorization in Multilingual Storytelling*, organized by Prior Matthew & Gabriele Kasper)

Recent articles by prominent scholars of discourse and interaction have renewed the debate over the relationship between membership categorization analysis (MCA) and conversation analysis (CA). Hester and Hester (2012) regard MCA as a separate enterprise from CA, and Stokoe (2012a,b) regards them as categorial and sequential approaches, which together constitute one enterprise. Nevertheless, the differences between these perspectives remain minor, because both share the same goal of illustrating and establishing a credible approach to “what” is taking place in talk-in-interaction. Hester and Hester (2012) demonstrate the transformation process between categories and collections, highlighting the occasionality of membership categories and its procedural consequentiality. Stokoe (2012a) provides five guiding principles and ten key concepts in doing MCA, which are applicable to interactional and textual practices. As these studies have shown, MCA can be applied systematically to various talk. Drew (1978), for instance, looked at storytelling in a conflict area in Ireland and discussed MCA with respect to the construction of religious geography.

Since place reference is often intertwined with membership categorization, and since MCA has been conducted mainly with monolingual data (Kasper, 2009), I examine Hawaiian language media talk and investigate place reference in relation to membership categorization. The data consists of two, hour-long audio recordings of *Ka Leo Hawai‘i* (The Voice of Hawai‘i), a Hawaiian language call-in radio talk show broadcast from 1972 to 1989. Each program centered on an interview with a guest who was usually a Hawaiian-speaking elder and made reference to various place names of the Hawaiian Islands. Listeners often called in and interacted with host and guest over the phone. Taking an MCA approach, I analyze the stories co-constructed by host, guest, and callers, all of whom speak predominantly in Hawaiian but occasionally switch into English as well as into Hawai‘i Creole. With place reference, humor, and language alternation, the interactants produce a set of dichotomies that include: townie vs. country folk, older vs. younger generation, and Native Hawaiian vs. foreigner. The goals of the presentation are twofold: (1) to show the categorial work done through language alternation between Hawaiian, Hawai‘i Creole, and English and (2) to illustrate the procedural consequentiality of initiating, maintaining, and terminating an “ultra-rich topic” (Sacks, 1992, Vol. 2, p. 75), that is, place. Finally, I discuss implications for MCA and place reference that are key tools for understanding Hawaiian storytelling.


**Inmaculada Garcia Sanchez,**

**Bridging immigrant children’s in- and out-of-school language practices** (Contribution to *Multiple literacies: Bilingual children's situated literacy practices in lifeworld activities,*
organized by Kyratzis Amelia (Amy), Lourdes de Leon & Inma Garcia-Sanchez)

This paper explores the linguistic repertoires displayed by Moroccan immigrant children in Spain in school and out-of-school settings in order to identify commonalities in discursive practices across formal and informal learning contexts. Informed by recent research on the home and school language practices of immigrant children (Orellana & Reynolds, 2008), this study investigates the connections between the linguistic skills and literacy strategies involved in these children’s everyday practices with family and peers, and those of school. A significant number of studies have emphasized discontinuities between home and school language practices (i.e. Ballenger, 1992; Heath, 1983; Pease Alvarez & Vasquez, 1994; Philips, 1983). More recently, however, researchers have called for identifying generative points of continuity rather than focusing on home-school dichotomies (Rogers, 2004). This paper contributes to these efforts by considering how Moroccan immigrant children’s cultural funds of knowledge (Moll, 1992) and everyday language practices can be mapped onto academic processes and used as points of leverage in their development of academic literacy skills (Lee, 1997, 2007; Orellana & Reynolds, 2008).

Using a sub-corpus of video-recorded data from a larger linguistic ethnography of Moroccan immigrant children in Spain, aged 8-9, this paper examines a group of these children who were observed in mainstream public school and out-of-school contexts for a twelve-month period. At school, the children were videotaped in the 4th grade class they attended. Outside of school, the children were videotaped in play activities with peers, translating at the local health center, training with their track-and-field team, and in family activities. The analysis centers on (1) representative academic practices in which a Moroccan immigrant child participates in interactions with teachers or peers during the course of lessons or group activities, and (2) on routine language practices that the same group of Moroccan immigrant children engages in outside of school. These representative practices have been analyzed according to the following dimensions: (a) Type of Language Practice (paraphrasing, narrating, reciting…); (b) Literacy Strategies (differentiating main and secondary ideas, classifying…); (c) Structure of the Activity Setting (context and cultural expectations); (d) Participants (and relationships among them); (e) Goal (immediate/larger goal of activity). Preliminary findings indicate that some of the language practices used by Moroccan immigrant children outside of the classroom are analogous (in form as well as in purpose) to some of the linguistic skills needed to accomplish complex academic tasks. Some of these practices include Moroccan immigrant children summarizing information when acting as translators in medical encounters, and explaining game rules to their peers in play activities. In this sense, the paper discusses ways of cultivating immigrant children’s metalinguistic awareness that certain structural and formal properties of language and texts can be entextualized, or extrapolated from one context and transformed to fit a different context (Street, 1993; Bauman & Briggs, 1990; Silverstein & Urban, 1996). In addition to its theoretical contributions about the role of language practices in literacy development, this study is particularly relevant given the widespread problem of lack of educational success among immigrant children common in many transnational settings.


Ravinder Gargesh,
The dynamics of discourse: Forms of address, moves and strategies (Contribution to The discourse of daily interaction across borders and disciplines: forms of address revisited, organized by Kurtes Svetlana & Tatiana Larina)

India is a democratic country with a highly marked multilingual and pluricultural profile. Delhi, the capital and cosmopolitan city, attracts people from all over the country for jobs etc. and reveals patterns of interlingual and intercultural cooperation. Also due to the prolonged interactions at religious, political, economic and cultural
levels in the country, and despite the observable differences, India has emerged as a linguistic area with a common core of behavioural and linguistic patterns. Among the educated class English and Hindi have emerged as viable lingua franca at various levels of communication in Delhi. Linguistic differences (Gargesh 2004) and cultural similarities can be perceived in the use of these two varieties by its Indian users. The present paper is in continuation to the earlier work on discourse in Indian English (Gargesh 2006; 2010a; 2010b; and 2011) in a single formal setting. On the basis of analysis of an audio-visual recording of a complete formal discourse, the present paper will focus on the dynamics of discourse that is rooted in the forms of address and the moves and strategies employed by the interlocutors in the contexts of social distance, power and solidarity, politeness, negotiation and accommodation (Brown and Gilman 1960; Clyne et al 2009; and Hofstede 1984). The linguistic choices made include code mixing and code switching of English and Hindi for persuasion and rhetorical effects. The discourse features reveal values, norms, and practices of the society along with some cultural peculiarities.


**Volker Gast, Lennart Bierkandt, Karoline Kaaden**

*A corpus-based approach to the interpretation of adverbial connectives: The case of Latin 'cum'* *(Contribution to Natural-language connectives: Evidence from discourse, typology and grammaticization, organized by Ariel Mira & Caterina Mauri)*

Connectives are often highly polysemous, especially those that are monomorphemic and short, etymologically opaque and strongly grammaticalized (cf. Kortmann 1997). In such cases the interpretation of a connective is a function of the context. The question arises which context features determine the interpretation of a given connective most reliably. In this presentation we will address this question with respect to the Latin subordinator *cum*, which can *inter alia* have temporal, causal and concessive readings (cf. 1–3, from Kühner/Stegmann 1914: 328ff.).

1) **temporal *cum***

Veniet tempus, *cum* graviter gemes.

‘There will be times WHEN you will sigh heavily.’

2) **causal *cum***

*Cum* sint in nobis consilium, ratio, prudentia, necesse est deos haec ipsa habere maiora.

‘*GIVEN THAT* there is intelligence, reason and wisdom in us, the gods are bound to have these properties to *an even greater extent.*’

3) **concessive *cum***

Socrates, *cum* facile posset educi e custodia, noluit.

‘Socrates, EVEN THOUGH he could easily have been led out of the prison, didn’t want (this) to (happen).’

The interpretation of *cum* depends both on morphosyntactic factors (esp. the mood of the subordinate clause) and on semantic features of the sentential environment. For example, (relative) tense and facticity (of the main and/or subordinate clause) have an impact of the type of interpretation chosen in a given case.

On the basis of a richly annotated corpus of examples and a multi-factorial research design we will determine which context features predict the interpretation of *cum* most reliably. The data will be analysed using a variety of methods for multivariate analysis, e.g. Configural Frequency Analysis, Conditional Inference Trees and Logistic Regression (cf. Gast & Schäfer 2012 for a similar research design).

More generally speaking, our presentation will address the question of the ‘distribution of labour’ between lexically encoded meaning and information provided by the context in the domain of connectives.


Carole Gayet-Viaud,

*Politeness and civil encounters in public places* (Contribution to *(Im)politeness and mixed messages*, organized by Haugh Michael & Jonathan Culpeper)

This communication deals with civility in the city, (im)politeness among strangers, in public places, in the course of everyday life’s urban encounters.

What seems mainly at stake, in civil encounters, is the ability of people to perceive and judge each other, and their capacity to define, in the urge of on going interactions among strangers (that they have never seen before and will probably never see again), what to expect from one another. Civil normativity and ordinary categorisation work (Jayyusi, 1984) or « typification » (Schutz, 1970) are therefore deeply intertwined. Drawing the areas of trust or suspicion is a very demanding practice, where people can be seen as expressing « values », understood in the broad (and pragmatist) sense of what people care about and hold on to (Dewey, 2011; Bidet, Quéré, Truc, 2011), but in a very elliptic way, through perceptions and emotions, within situations that could easily be seen otherwise as trivial, superficial, without interest or consequence. As J. Katz (1999) has shown, there is a great gap and disproportion, between on the one hand, what people actually experience, in their urban life, emotionally speaking (strong emotions, of anger, for instance), and on the other hand, what they acknowledge as « really important matters » (among which they usually do not include the way urban encounters go for them). This gap is in fact the consequence of a cultural widespread underestimation and minimizing of how everyday urban encounters matter in people’s life and in people’s experience of the world (Lofland, 1998 ; Gardner, 1995 ; Gayet-Viaud, 2011).

In this communication, I will argue that interactions in public, even with strangers, do matter for people, and put into play a moral and political sense of who they are, of what is the world they live in, of what is their capacity of action in this world: through what they like or dislike, what they want to avoid, what they find unbearable, and what they feel (unable or urged to do about it, firstly to verbalize (agreeing, congratulating, helping, protesting, denouncing, etc). I will here focus on one distinctive trait of typification that proves relevant in the development, difficulties and issues of civil encounter, that is the *gendered aspect of interactions*.

Goffman’s theory of facework (1963, 1971) focuses mainly on what we claim among others, on what we expect them to ratify about us, and on what we have to give credit to, throughout our lines of conduct. Mainly, the analyses focus on what we *want to protect from*. For this reason, little thought has been given to whatever positive aspects can be expected from public encounters, except from preventing the damages of bad encounters (annoying, unwelcome, embarrassing, scary, etc).

As I argued already (Gayet-Viaud, 2006), urban sociability with very young children (especially babies) as well as very old persons (grand-parental figures mainly) suggest some limits of this mostly « negative » definition of public life, addressing the risks only, and neglecting the possible positive trends of urban interaction (see also Anderson, 2011). The conflicts or tensions, occurring between « positive » rituals and « negative » rituals, already described by Durkheim (2003), as the urge to get closer to one another, to feel a sense of community on one hand, and the risks of encounter and exposure to the others on the other hand, tensions pointed also by Goffman (1971), seem nowadays to be broadly underestimated. Yet, they are growing more and more important, and especially when men/women relations -are involved.

Some authors have argued that the very fact of offering unwanted help could be considered as a form of public harassment (Gardner, 1995). This suspicion and its consequences upon ordinary interactions can be described through the way they influence people’s perceptions and actions, within the interactions themselves (Gayet-Viaud, 2009). Between men and women, the problems of trust and suspicion make people become more and more careful about the « risks » that the category they can be seen as belonging to is supposed to bear. Both women and men now experience specific difficulties in showing their mutual good will and being « simply civil » with one another. Women’s carefulness can be seen as hostility or excessive proud, and men’s kindness as more or less veiled machism or even potential violence. Watching people or even offering « unwanted help » can be seen as a threat, or as a way of taking place and interacting nicely in a relaxed atmosphere (Anderson, 2011). We will see a few examples of how some gestures can be perceived in very different, and even opposite perspectives in such contexts.

Examples will be drawn from a five year ethnography of public places in Paris inner city (sidewalks, bus stops, bus lines and subway, gardens and such), and argue that civility is never only a matter of knowing a few basic rules and being willing to apply them, but also defining practically, in sometimes unclear situations, *how to express respect and consideration*, what to « give » others without putting oneself at risk. Therefore, the purpose of civility is not so much defending what people have and wish to protect (their «territory») as defining *what they owe one another*. Usually, studies about incivility and impoliteness worry about and focus on why people get ruder with one another (King, Philips, Smith, 2010). Here we would like to show that even for the « well bred », and for people who are filled with good will, it is not always easy or self-evident, to do good and to prove competent in civil interactions with others.
Ittay Gil,  
*On gesture and aktionsart* (Contribution to *Ostension and communication: Theory and evidence*, organized by Curcó Carmen & Teresa Peralta)

Gestures can be seen as a system integrated with speech. In fact, many studies have suggested that this relation is deeper, concerning language itself. I report two studies designed to investigate the relation between the dimensions pertaining to *Aktionsart* in Spanish and gestural behavior. The studies investigate how *Aktionsart* influences the way people gesture, changing the characteristics of the gesture strokes. This is done using two methods: the Elicitation Protocol developed by McNeill (1982) and an inspired version of it. In the Elicitation Protocol, participants retell a story to a listener immediately after watching an animated cartoon. In the inspired version, storytelling is central too, but I replaced the animated cartoon with a series of sounds to take the image out of the equation, which provided me with better insights about the nature of the relation between gesture and language. My findings suggest that language constrains have an impact in gestural behavior and support the idea that gestures are not mere imitations of experienced images.

Sage Lambert Graham,  
*Notions of ‘normal’: Impoliteness and solidarity in an online support forum* (Contribution to *Im)politeness and mixed messages*, organized by Haugh Michael & Jonathan Culpeper)

In recent years, researchers have begun to reassess models for examining politeness as a social phenomenon, developing frameworks to 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) are used and understood. Our assessments of polite/appropriate behavior may change, however, when behavior that might in some circumstances be labeled as impolite has a medical explanation. There are an array of medical conditions that are diagnosed in children, often termed ‘conduct disorders’, that pre-suppose oppositional (and therefore potentially impolite) behavior among children. Since parents are held responsible for their children’s behaviour, in contexts where there is a medical diagnosis that would explain it, (im)politeness may be recast as a symptom of a medical condition rather than an intentional act. How do parents construct their own identities as good parents in a context where they would ordinarily be seen as deficient because of their child(ren)’s impoliteness? And how do they offer support to one another within a group that requires them to acknowledge oppositionality/impoliteness in the very children (and their parents) that they attempt to exonerate within this support network?

This study will take an interactional sociolinguistic approach in exploring the ways that parents build and maintain ‘good parent’ identities in an online conduct disorder support forum. Although the site is intended to be supportive, since that support comes within a context where the children in question are presumed to be oppositional and have diminished social skills, it carries with it an acknowledgement of impoliteness/inappropriateness by the children in question. In children with conduct disorders, impoliteness is a given - in order to offer support to others, parents must first acknowledge the conduct disorders (i.e. ‘bad’ behaviour) to other parents while also showing validation for good parenting. Parents in this forum, therefore, used mixed messages to navigate within the group. They are faced with the task of acknowledging the oppositional/defiant/rude/impolite behaviour in other parents’ children while also validating the other parents as ‘good’/successful despite their children’s impoliteness - a contradiction, since ordinarily parents of impolite children are judged as bad parents. This study will examine the ways that forum members accomplish the dual tasks of acknowledging the rudeness of other parents’ children (as a symptom) while simultaneously validating them as good parents in the name of supportiveness and solidarity.

Luisa Granato de Grasso, Alejandro Parini  
*Online follow-ups as evaluative reactions to presidential public discourses* (Contribution to *Follow-ups in mediated political discourse*, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

Political discourses in general and presidential public addresses in particular have become a focal point of interest in Argentina, especially due to the frequency with which these speeches are broadcast simultaneously on all terrestrial channels in the country. These speeches provoke both positive and negative reactions from different sectors of society, which are quite often expressed in blogs and internet forums that constitute social spaces where people make their opinions heard. This presentation shows the result of a case study that looks at the online follow-ups produced as reactions to four different activities carried out by the president during her visit to the USA in September 2012: 1) the speech delivered at Harvard University, 2) the speech delivered at Georgetown University, 3) the speech delivered at the United Nations, and 4) the question and answer session with students who attended her presentation at Harvard. Follow-ups here are understood as a chain of
anaphorically interconnected discourses produced as a reaction to a series of offline public presentations. This chain is initiated by a first posting in an internet forum which triggers further follow-ups as manifestations of alignment or disassociation. The corpus is made up of 300 postings published in different internet forums immediately after the presidential visit. Fragments taken from the three speeches and from the question and answer session mentioned above will serve as contextualising material for the analysis. We hypothesise that the texts under analysis show quotative verbs and evaluative features which seem to be characteristic of this type of discourses. This study makes use of an eclectic theoretical framework. The functional meaning of utterances will be analysed from a sociopragmatic view with a special consideration of the contexts in which the discourses have been produced. The lexico-grammatical and semantic characteristics as well as the discourse resources which contribute to meaning making will be examined on the basis of Appraisal Theory (Martin and White 2005) and the study of the clause complex, both developed within the Systemic Functional Linguistics perspective. The analysis will focus on the resources used by participants in the forums in connection with two aspects: the evaluations conveyed in the speech acts produced and the reporting verbs used to introduce projecting clauses. It will also include a comparison of the characteristics of those texts that show positions, both in favour and against the president’s statements and answers which reveal her ideology and performance in office. This investigation allowed us to identify the linguistic strategies favoured to make evaluative judgements and to introduce other voices into this type of online communication.


Pedro Gras, Bert Cornillie

An interactional approach to evidential discourse markers in Spanish (Contribution to Evidentiality in 'non-evidential' languages. Is evidentiality grammatically encoded in Spanish?, organized by Albelda Marta & Maria Estellés Arguedas)

Topic, aims and methodology. It is established knowledge that Spanish does not grammatically encode the source of information of propositions. As a consequence, Spanish and other European languages have been classified as languages without evidentiality (Aikhenvald 2004). Yet, there is more than grammatical morphemes when it comes to describing evidentiality. Spanish has a series of lexical markers that refer to sensory perception and exclusively convey an evidential reading, e.g. por lo visto ‘visibly, seemingly’, al parecer ‘seemingly’ and se ve (que) ‘apparently’ (Martin Zorraquino & Portalés, 1999; Fernández Sanmartín, 2006). In this paper we will show that these evidential markers have a discourse-grammatical function: they modulate the turn and shape the interactional sequence.

The aim of this paper is twofold: (i) to get to grips with the internal organization of the paradigm of evidential discourse markers in Spanish, (ii) to uncover interactional patterns that can account for the distribution of the members of the paradigm. From a semantic point of view, we examine the evidential values that can be expressed by these markers (i.e. direct evidence, reportative, inference) and discuss the correlations between them (see also Cornillie 2009). From a functional point of view, we will analyse the evidential markers on the basis of discourse-interactional criteria such as illocutionary force, position in the turn and kind of intervention. From a grammatical point of view, we will address the constraints on person and TAM that these evidential markers face in discourse (see also Traugott, 2007).

Data. The analysis is based on two corpus of spoken data: the Val.Es.Co. corpus (Briz & Val.Es.Co., 2002); and the Corec corpus (Marcos Marin).

Preliminary results. Despite the fact that the evidential markers under examination bear some reference to sensory perception (the verbs ver ‘see’ and parecer ‘appear’), they do not serve to express direct evidence. By contrast, they are used in utterances that are based on indirect evidence, i.e. reported knowledge and inferences. Moreover, the three markers analysed in this paper express both evidential values in talk in interaction. Interestingly, turn-initial position seems to be favored by markers expressing inferential readings, whereas turn-final position seems to convey more reportative readings. Hence, although Spanish only encodes the difference between direct and indirect evidence, a discourse-interactional account allows us to present a more fine-grained view of the actual usage of the indirect evidential markers.


individuals, e.g. xuanshi (i.e. illocutionary act of declaring) will be modeled in three ways:∩ interdependency emotional state, Situated time

is introduced to bridge the OWL and a database (e.g. SQL, or Oracle). Search, it is found inadequate when the data reaches a T-mega level (Gu and Zhang, in press). Java programming straightforward. Though Protégé provides its own search engine which enables the user to launch semantic-based search, it is not designed to handle large datasets efficiently.

The use of Protégé (currently v. 4.2 beta) to translate the conceptual model into the OWL is fairly straightforward. Though Protégé provides its own search engine which enables the user to launch semantic-based search, it is found inadequate when the data reaches a T-mega level (Gu and Zhang, in press). Java programming is introduced to bridge the OWL and a database (e.g. SQL, or Oracle).

Leo Groarke,
**Theories of argument: Multi, mono, and blended** (Contribution to *Non-verbal means of argumentation (across disciplines and cultures)*, organized by Zagar Igor Z., Leo Groarke & Paul van den Hoven)

Though some skeptics remain, it can reasonably be said that the interdisciplinary study of argument has embraced the notion that there are modes of argumentation that do not fit the traditional verbal paradigm that logic, rhetoric, dialectics and other argumentation disciplines have studied for thousands of years. A standard, if tired, example of this verbal paradigm is the syllogism: “All men are mortal. Socrates is a man. Therefore Socrates is mortal.” In the last fifteen years, the work of many scholars (Gilbert, Birdsell, Groarke, Roque, Cameron, Dove, and others) has demonstrated that the essence of argument -- the attempt to convince others of some point of view -- is frequently accomplished by means that do not fit this standard paradigm. In such cases, arguers employ images, postures, emotions, experiences, narratives, and other modes of meaning that extend beyond language as it is usually defined. It is argued that the advances in digital communication technology that characterize the present age have made such arguments more rather than less prevalent. In my contribution to this paper I will consider what kind of theory an understanding of these alternative kinds of argument require. I will focus my discussion on the question whether there can be one general (“mono”) account of argument that applies to all modes of argument: verbal and non-verbal. Alternatively I ask whether we need to develop fundamentally distinct theories of argument (a “multi” framework) that applies different theories to different modes (verbal, visual, narrative, etc.). As a third alternative, I explore the possibility of a blended theory that in some way integrates these two (mono and multi) perspectives.

Yueguo Gu,
*Constructing an OWL-based ontology of Chinese illocutionary acts* (Contribution to *The pragmatics of knowledge circulation*, organized by Mey Jacob L. & Hermine Penz)

This paper reports our project of constructing a machine-processible ontology of Chinese illocutionary acts using the Web Ontology Language (OWL) recommended by W3C. The construction comprises three phases: (1) conceptual modeling, (2) OWL coding using Protégé 4.2 beta, and (3) implementation using Java. This abstract focuses on the conceptual modeling only, for the other two are immaterial in terms of content of the ontology.

An illocutionary act, in this paper, is defined as a property exemplified by the speaker in producing an illocutionary act-token in a given social situation. It is more formally defined adopting the formula from set theory. **The Illocutionary act/force {{S{ }, H{}}, performativity {}, the essential content {}, the intentional states{}, the emotional states{}}, the occasion {}, the interdependency {{}}.**

This octet serves as a logical basis for conceptual modeling. Description Logics as defined by Baader et al. (2003), a family of logics underlying the OWL, is adopted as modeling language. Accordingly, conceptual modeling includes (a) **ABox**, i.e. description of the relation between a concept and a token individual, e.g. speaker (Li Yumei), addressee (Zhang Tianming), performativity (wo xuanshi, 我宣誓), belief (Zhang deserves the award), etc.; (b) **TBox**, i.e. description of the relations between concepts, e.g. I-speaker ≤ speaker ≤ agency, C-speaker ≤ speaker ≤ agency, Addresssee ≤ hearer ≤ agency, Audience ≤ hearer ≤ agency, (addressee ∩ audience) ≤ agency, PV ≤ Performativity, NPV ≠ Performativity, Belief ≤ intentional state, Attitude ≤ situated time, Background emotion ≤ emotional state, Primary emotion ≤ Emotional state, Social emotion ≤ emotional state, Situated space ≤ occasion, Situated activity ≤ occasion, Situated interdependency ≤ interdependency, Non-situated interdependency ≤ interdependency, (situated interdependency ∩ non-situated interdependency) ≤ interdependency; (c) **RBox**, i.e. description of IA identity among the token individuals, e.g. xunshi (i.e. illocutionary act of declaring) will be modeled in three ways: ≤ (loosely defined) or = (necessarily defined) or # (both necessarily and sufficiently defined) — the three corresponding roughly with OWL-lite, OWL-DL, and OWL-Full respectively.

The use of Protégé (currently v. 4.2 beta) to translate the conceptual model into the OWL is fairly straightforward. Though Protégé provides its own search engine which enables the user to launch semantic-based search, it is found inadequate when the data reaches a T-mega level (Gu and Zhang, in press). Java programming is introduced to bridge the OWL and a database (e.g. SQL, or Oracle).


Ricardo Gualda,
*Hugo Chávez’s unmediated discourse in Aló Presidente as a projection of power and the ideology of the Bolivarian revolution* (Contribution to *Establishing Common Ground in Public Discourse: A Communication Studies and Discourse Analysis Approach to the Evolving Relationship between Political Leaders, Media Professionals and the General Public*, organized by Cheng Winnie & Foong Ha Yap)

Every Sunday, President Hugo Chávez of Venezuela hosts an entertaining television show with a live audience, called *Aló Presidente*, which Bolívar (2003) considers a new discourse genre, a hybrid genre with elements of many established genres: reality show, political speech, press conference, ministerial meeting, etc. This paper, using methods of corpus linguistics and Critical Discourse Analysis (CDA), shows how there is enormous instability in *Aló Presidente* as a discourse genre, especially in the categories of time, turn management, and discourse structure. It also shows how that instability is a strategy that empowers the president and his speech, while allowing him to address different constituencies on camera.

The corpus of this study comprises 5 shows (218, 248, 278, 288, and 298), totaling 28 hours and 408 pages of transcripts. The analysis of the show as a discourse genre considered different elements in the categories of time (duration of the shows, breaks, and segmentation); space (images presented on camera, camerawork, and setting); turn management (turns per speaker, length of turns, interruptions). These criteria indicate that the lack of mediation promotes a highly self-centered and unstable discourse by the president, anchored in the categories of space and content.

This study also analyzes the direct interactions between the president and his guests, showing how, given a basic structure, the interactions vary according to the social group to which that interlocutor belongs. The analysis of variations in deixis, forms of address, speech acts, reveals 9 social groups (the military, authorities, working-class men, mature women, etc). The paper also presents multiple hierarchies which organize those categories.

So, not only does the president define the dialogic interactions, their structure, and the groups of addresses, but he also presents himself systematically in a position of power.

Political discourse in the media in democratic regimes is almost always mediated. The fact that a sitting president hosts a live television show is unique and unusual. This paper shows how it serves the Bolivarian Revolution and the president to project power and an ideology.


Markku Haakana,
*Interrogative clauses as repair initiators* (Contribution to *Troubles in speaking, hearing and understanding: Repair, rights and responsibilities*, organized by Sidnell Jack)

Several studies have outlined the verbal resources used for initiation of repair on co-participant = s talk (for English, see e.g. Schegloff, Jefferson & Sacks 1977; for Finnish, see e.g. Sorjonen 1997). These include the use of question words, repetitions of parts of the previous turn, combinations of question words and repetitions, etc.

What is noteworthy in these repair initiation types is that most often they are syntactically smaller units than clauses, i.e. phrasal rather than clausal. This is perhaps one of the typical features of repair initiation, and it could be seen as emphasizing its nature as a side-action in interaction, not the main project of the talk-in-progress.

However, there are occasions when repair initiation is done in a form of a clause. In this paper I analyze the use of interrogative clauses as repair initiators in Finnish everyday interactions between native speakers of Finnish. The study will discuss the factors that motivate the use of a clause rather than a smaller unit for the initiation of repair. Two kinds of cases will be analyzed:

i) On some occasions, the interrogative clauses can be seen as contextual variants of repair initiation types that are usually done with a smaller verbal format. For instance, in a recent study I have shown (Haakana 2011) that sometimes the work done by open class repair initiators (typically things like mitä ‘what’, English huh, etc.) is achieved through an interrogative clause (‘what did you say’). However, in my data this only happens in specific contexts: when the repair initiation is delayed from its natural place, i.e. right after the trouble source turn.

ii) For some types of trouble the interrogative clause seems to be the default option. In Finnish interactions between native speakers the format mikä X (‘what is X’) deals with one specific trouble type: by using this format the speaker indicates that the meaning of a lexical item (X) is unfamiliar to her and needs explaining. This is not a common type of trouble in the current data but the profile of this initiation format seems clear, and other initiation techniques (e.g. plain questions words, repetition of a lexical item) do not seem to be used to indicate this type of trouble.


Magnus Hamann,  
*Living with Hans Christian Andersen* (Contribution to *Cultural Keywords in Discourse*, organized by Waters Sophia & Carsten Levisen)

The Danish Golden Age (1800-1870) was a formative era in Danish cultural history. Many of Denmark’s most famous and influential writers e.g Kierkegaard, Blicher, Oehlenschläger and Andersen lived and worked in this epoch. This paper uncovers the change in meaning between present day livet in contemporary Danish, and livet in Danish Golden Age. The paper presents a hypothesis on how this important existential word livet, literally ‘the life’ has undergone changes - changes derived from changes in cultural values. This paper explores the connection between changes in discourse, changes in meaning and the underlying relation between the two. Certain Golden Age discourses of livet are not in use any more, and these are of special interest. My paper will focus on articulating the cultural scripts for the use of the ‘life-as-an-illusion-discourse’ in Danish Golden Age.  

In my study I have used a new corpus of historical Danish called ADL (adl.dk) which contains all Danish literature from 1940 and back. This corpus has allowed me to specifically search the discourse of livet in Danish Golden Age. My study of livet in Danish Golden Age employs the NSM approach to analysis (Wierzbicka 1991, 1997; Goddard 2006), and in particular, I am relying on Bromhead’s (2009) insights on how to deal with the danger of chronocentric analysis. My study explores further the ‘chronopragmatic’ approach to meaning, examining how changes in meaning occurred, even though the word livet did not change. My paper adds a historical dimension to the study of linguistic and cultural diversity. It is demonstrated how semantic change goes hand in hand with pragmatic change and changes in living conditions.


Maj-Britt Mosegaard Hansen,  
*The interactional presentation of trouble and negotiation of organizational response to trouble in telephone calls to a non-profit housing association* (Contribution to (Co-)constructing interpersonally sensitive activities across institutional contexts, organized by Hansen Maj-Britt Mosegaard & Rosina Marquez Reiter)

The paper investigates tenants’ presentation of diverse types of trouble in a corpus of 90 telephone calls made to (or in a few cases, by) a non-profit UK housing association within the space of a few months. While the organization is in all cases appealed to for help, five broad categories of trouble can be distinguished in the data: (i) Cases where no-one is construed as responsible (the trouble may, for instance, have been caused by a natural phenomenon); (ii) Cases where the tenants themselves assume responsibility; (iii) Cases where some third party outside the organization is construed as responsible; (iv) Cases where some non-specific individual(s) associated with the organization is/are construed as responsible; (v) Cases where some specific individual(s) associated with the organization is/are construed as responsible.  

The troubles in question are typically presented in anchor position, i.e. as the immediate reason for the call. In certain cases, however, the trouble only surfaces as a by-product of a initially neutral-sounding enquiry or request. With a view to revealing how these different categories of trouble are presented and responded to, how and to what extent responsibility is thematized, and what factors contribute to a successful or unsuccessful resolution of the call, the analyses will focus on:  
- (para-)linguistic (co-)construction (grammar, lexis, and prosody)  
- sequential placement  
- socio-pragmatic import  
- aspects of identity construction and attribution  
- signs of (non-)alignment of either the tenant or the agent with the communicative activity projected by the interlocutor, and the interactional consequences thereof  
- signs of (dis-)affiliation on the part of the agent with the tenant’s complaint, and the interactional consequences thereof  

Conversation Analysis is the principal theoretical and methodological framework used, but (im)politeness theory will also be appealed to.
Bahaa-eddin Hassan,
*The loss of topicalization in horror fiction* (Contribution to *Implicit Meanings in Literary Translation*, organized by Viégas-Faria Beatriz & Fabio Alves)

Literary texts are expressive, symbolic, subjective and using special devices to convey implicit meaning. They often deviate from the language norms to ‘heighten’ a communicative effect. Horror fiction as a literary genre draws heavily on preposing constructions to deliver a communicative effect. The readers’ understanding of implicit meaning inferred by these constructions is part of their pragmatic information. Some translators do not pay attention to these pragma-stylistic aspects of horror fiction. Blatant disregard for these features would result in effect loss in the target text. The study deals with the issue of markedness as one of the problems of literary translation from English into Arabic. The study utilizes examples in the translations of some horror writers such as Edgar Allan Poe and Virginia Woolf. Their marked sentences in the source texts will be compared with their translations.

Kaori Hata,

The purpose of this study is to reveal how various resources (e.g. linguistic expressions, gestures, dysfluency, and laughter) contribute to conveying narrative messages in intercultural situations. Recently, narrative studies in social interactional approaches have been shifted from narrative as text to narrative as social practices (De Fina and Georgakopoulou: 2008). This study also defines narrative as a social practice that is a process to construct/reconstruct participants’ identities in interactions. Thus, as an inevitable result of this assumption, it expands the target of analysis from the exclusively linguistic text to the various resources of communication including linguistic and non-linguistic modalities in order to clarify the whole message of narratives in the social practice.

In this presentation, I focus on the interview narratives of Japanese women living in the United Kingdom and how they express their tangled identities that consist of both their original Japaneseness and their normative consciousness reconstructed by their new sociocultural environment in the UK. Specifically, I analyse the narratives about the recent Great East Japan Earthquake and the subsequent explosions at the nuclear power plants. This topic is very sensitive because it is still an on-going issue, and various ways of understanding these incidents often incompatibly exist, which makes it difficult for the participants to expose their true feelings about this topic. Moreover, it makes it more difficult for the interviewees who are living in places far away from Japan when they need to confront and tell their stories to the interviewer who is coming from Japan and who may have different opinions/experiences from their own. Therefore, the speakers, who try to avoid discussing sensitive issues, probe the participants’ real feelings before they start talking about their own in order to determine whether the participants’ feelings are in agreement with their own. In such cases, according to the results of this study, the participants fully use their communication resources to convey their message. Sometimes, remarkably, the meanings implied by these resources in such cases are contradictory to each other but convey one integrated message, by which the receivers can interpret message’s real intention. I have analysed actual data from interview narratives to make it understandable how this kind of complicated interaction can come into existence in real conversations. In other words, this is an attempt to understand multimodality in narratives that cannot be achieved by analysing one kind of resources of communication.

It is often said that Japanese speakers especially do not show their opinions willingly. However, even without easily understood expressions, the participants in conversations can understand each other by using certain forms of representation through which they can pursue the process of reconstruction (such as representation/negotiation/compromise/re-evaluation) of their identities. In this presentation, by applying positioning theory (Bamberg: 2004, Bamberg and Georgakopoulou: 2008), I illustrate how resources of communication are used as integral elements of conveying/interpreting narrative messages.

Michael Haugh, Jonathan Culpeper
*(Im)politeness and mixed messages* (Contribution to *(Im)politeness and mixed messages*, organized by Haugh Michael & Jonathan Culpeper)

While it was noted in early work theorising politeness that seemingly impolite acts or forms can be means of showing friendliness or solidarity, and that ostensibly polite acts or forms can be a cover for coercion or
aggression (Leech 1983), most research to date has focused on more straightforward instances of politeness, and more recently, impoliteness. Yet it is becoming increasingly clear that a notable fair proportion of interpersonal work does not in fact straightforwardly fit under the scope of politeness or impoliteness. Instead, interpersonal interactions can also involve mixed messages, that is, where features that point towards a polite interpretation are mixed with features that point towards an impolite interpretation (Culpeper 2011; see also Rockwell 2006). Mixed messages are often defined in social psychology as instances where two or more modes of communication (e.g. what is said versus tone of voice) are in conflict. However, in this paper we propose that mixed messages can be understood more broadly to encompass instances where there are multiple interpretations of interpersonal meanings, actions or attitudes/evaluations in interaction that are ostensibly incongruous or generate a sense of interpretive dissonance in some way. We suggest that such phenomena can be analysed as social actions or practices, such as banter, teasing, jocular mockery, jocular abuse, ritual insults, sarcasm and the like, or as interpersonal evaluations, such as mock impoliteness, mock politeness, insincere or manipulative politeness, pushy politeness, under politeness, over politeness and so on (Haugh and Bousfield 2012; Kádár and Haugh forthcoming). We also outline how mixed interpersonal messages can have numerous functions, including to reinforce solidarity, cloak coercion or oppressive intent, mask and thereby make more palatable “true” feelings, and even for amusement and entertainment (Culpeper 2011); and they can be oriented to building, maintaining and even challenging both identities and interpersonal relationships in discourse and interaction.


Henrike Helmer, Arnulf Deppermann
Grammatically encoded epistemic stance: The case of mental verbs in responsive turns in German (Contribution to Grammar and epistemics: Subject-predicate constructions as interactional resources, organized by Maschler Yael, Simona Pekarek Doehler & Jan Lindström)

Our talk deals with the display of epistemic stance in responsive turn. We will show that different complementation patterns of mental verbs in German are used to display different degrees of certainty and/or willingness to cooperate. Our analysis deals with German mental verbs (like glauben ‘to believe’, wissen ‘to know’). We will contrast the realization vs. omission of the verb complements of 1st person utterances: The realization of the object complement (e.g. ‘das glaub/weiß ich auch/nicht’ (I (don’t) believe/know that (too))) displays a high degree of certainty about the truth of a proposition uttered by a former speaker or the (un)willingness to answer, while the omission of the object complement (‘glaub/weiß (ich) auch/nicht’ (I (don’t) think so/know (too))) displays uncertainty in the evaluation of the proposition or (un)willingness to answer. Variants of complementation depend not only on the content and form of the previous turn, they are also treated differently in subsequent talk: responses with fully realized complementation patterns tend to complete a turn, whereas responses with an omitted object tend to function as a prepositioned epistemic hedge (Weatherall 2011) to a following TCU (or in a broader sense also to later turns). There are not only semantical differences between the verbs, but there are also semantical or pragmatical nuances of each verb depending on the verbs’ complementation.

Our analysis draws on the corpus FOLK of the Institute for German Language (IDS) which comprises 70 hours of audio recordings from different interaction types. The analysis pursues an interactional linguistics approach and takes into account sequential position, grammatical form and pragmatic function.


Theresa Heyd,
Being real: Legitimacy and language policing in a digital community of practice
The notion of “being real” is an aspect of discourse that has been studied both in pragmatics and sociolinguistics. From a pragmatic viewpoint, it is tied to the notion of trustworthiness, reliability, and the sociopragmatic implications of appropriateness. From a sociolinguistic perspective, the notion of authenticity is a key concept to describe how linguistic resources are deployed by speakers in order to construct their identity and to signal affiliation with social group, and how such self-positioning can be contested. Strikingly, both these aspects come together in computer-mediated communication: notions such as being real vs. fake, a newbie vs. a digitally literate user, being overly anonymous vs. oversharing, are recurring categories in discourse within and about the digital media.

As we have argued previously, digital diasporic communities of practice are a good site to analyze problems associated with this concept, as the mediated use of ethnolinguistic resources highlights the fact that “the vernacular used in face-to-face interaction in tightly circumscribed local speech communities is not the only authentic vernacular.” (Heyd and Mair forthc.) It has been suggested to focus instead on processes of authentication and de-authentication (Coupland 2007).

This contribution takes an in-depth look at two such processes, namely legitimization and language policing, within a digital community of practice. The community in question is a Nigerian web forum that serves as a platform for both local and diasporic users of Nigerian Pidgin. The community is characterized by a wide range of different user types, from residents strongly rooted in Nigeria, to recent emigrants, to users with highly diverse histories of migration. As a result, their use of and attitude towards features of Nigerian Pidgin varies dramatically, which is reflected both in actual usage patterns and in ample metalinguistic commentary. The analysis focuses on two opposing metalinguistic strategies that are geared toward authentication and de-authentication, respectively:

1. **Legitimization**: how users are framed as competent/authentic users of the variety; how their linguistic output in the forum is sanctioned by others; the resulting sociopragmatic patterns such as the formation of allegiances and cliques and issues of facework and cooperation.

2. **Language policing**: how a ‘grassroots normativity’ is instilled in the forum, both with regard to Nigerian Pidgin vis-à-vis other varieties, and to ‘proper’, legitimized usage of Nigerian Pidgin itself; which pragmatic strategies are deployed for such gatekeeping; what consequences this type of language ideology from below entails for different users.

A corpus based on data from the web forum, with 17 million tokens and a time span of four years, is used here to address these questions. The corpus-based nature of the data allows for both qualitative approaches, such as a discourse analysis of metalinguistic discussions; as well as quantitative approaches, such as the distribution of specific metalinguistic concepts such as **forming**, **flow**, and **yarn**.


**Petra Heyse**

*‘Informed consent’ in theory and practice: Ethnographic reflections on the ethical agency of a researcher in the field* (Contribution to *Pragmatics in the field: issues of ethics in studying language-using humans*, organized by Silva Daniel & Adriana Carvalho Lopes)

In this paper I will provide a narrative of my ethnographic experiences with research ethics, during nine months of fieldwork in an international marriage agency in Saint Petersburg (Russia). By participating in the day-to-day activities of this agency and working in close collaboration with agency staff as well as with female Russian-speaking female clients, I tried to gain an understanding of how and why images of ‘Russian brides’ (‘Russian women’, ‘Russian love’, and other labels with slightly different names, but with a similar content) - as found on online dating websites - are (co-) & (re-) produced in communication (in text and images).

My ethnography has been a continuous exercise in adapting myself to the research context, without losing sight of academic ethical standards of ‘informed consent’, ‘anonymity’, and ‘respect for the integrity of the individuals being researched’. This participant observation experience has been a process of positioning and repositioning myself into the field, shaped by a concern for data gathering, together with attempts to relate with persons in the field and a care for developing a relation of trust with them. Through a gradual understanding of the hierarchy and power relations in the agency and an insight into the codes of interaction, I was every time again challenged to take the next step in ‘opening up’ and in proceeding with my research, without disturbing my duties in the agency, the professional integrity of the agency, and the day-to-day routine of interaction and relationships of the
In Japanese, there is a group of LP discourse markers consisting of the copula recurrent patterns of grammaticalization and (inter)subjectification in Japanese. Related functions in their developmental process. It will then suggest that the shift from RP to LP is one of the possibilities to engage in research in an unknown linguistic-cultural context, or a complex social field (e.g. an illegal context) with sensitive data. From a critical point of view, the question whom the ethnographer owes moral responsibility to is a personal, evolving and multi-layered one, that often lies beyond the structures of strict ethical codes.

Laura Hidalgo Downing, Blanca Kraljevic Mujic, Mª Angeles Martinez Martinez

The fictions of global advertising: Making sense of ads by re-creating stories across Englishes (Contribution to The pragmatics of narrative fictions: creativity, modes, cultures, organized by Hidalgo Downing Laura & Lucia Aranda)

Advertising is a genre which occupies a central place in contemporary society and has been studied extensively by discourse analysts and pragmatics scholars because of its potential to create implicit meanings. Similarly, as a form of mass communication, its role within the process of globalization has been discussed in relation to the influence of English as an International language and of English as a dominant culture in a globalized world. However, little attention has been paid so far to the potential of advertising discourse to evoke stories based on (global and local) socio-cultural shared experiences and to the creative exploitation of (implicit) shared stories. The present paper explores the way in which the interaction of multisemiotics and story/narrative as cultural artifacts provide framing devices which help a potential reader make sense of ads. For this purpose we analyse a selection of printed and TV advertisements from various English-speaking countries. In the case of the printed advertisements, we focus on how fairy tales and stories of relationships which possibly have universal influence, are evoked by multisemiotic cues. In the case of TV ads, we analyse a selection of ads of the same brand and their variations in various English-speaking cultures (India, the US, the UK, Australia) in order to discuss how local cultures adapt advertisements through the telling of local stories, some of which exploit well-known cultural stereotypes. Our methodology is of a qualitative type and combines a multisemiotic analysis of advertising discourse with a pragmatic approach to storytelling as structured deictically and by the activation of knowledge structures.

Yuko Higashiizumi, Noriko O. Onodera


This paper will illustrate some linguistic forms and their functions emerging at the “left periphery” (LP hereafter) and the “right periphery” (RP hereafter) of an utterance that seem to work on the “Exchange–Structure” and “Action–Structure” in Schiffrin’s (1987) discourse model. One of the interesting research topics on the “periphery” of an utterance is whether the shift of expression is to the LP or to the RP in its development (Onodera 2011:62). Focusing on the pathways which present–day LP and RP elements from the same source have followed, this paper will observe how they have attained their “Exchange–Structure”/”Action–Structure”–related devices. Historically, these LP elements seem to have developed from the RP clause–connecting particles through grammaticalization and (inter)subjectification.
This paper will analyze “Exchange–Structure”/“Action–Structure”–related functions of the newly emerging LP elements *daro(o)/desho(o)*, the plain and polite forms of conjectural auxiliary (Iwasaki 2013). They seem to have developed from the RP (Example 1) to the LP (Example 2).

(1)  Asoko wa okanemochi da kara daijoobu *desho*.  
That TOP rich COP because Alright *desho*

‘Because that (family) is rich, (it will be) alright, I guess.’ [Josei 6286]

(2)  A: Sooiu no ga sukina N da yo, yappari. something like NML NMT like NML COP FP indeed

B: *Desho*, wakatteru. *desho* know

‘(you) like something like that, indeed.’

In Example (2), the LP *desho(o)* expresses the speaker’s agreement to the addressee’s preceding utterance. Showing agreement is a speaker’s action, which contributes to Action-Structure.

Lastly, this study will suggest the Layered Structure Model of an utterance (Shinzato 2007, Hayashi 1983 among others), which has been long–argued in Japanese linguistics. Here the structure of an utterance consists of four layers: the outermost/4th layer = intersubjectivity, the 3rd layer = subjectivity, the 2nd layer = event, the innermost layer = proposition. We propose that the two outward (4th and 3rd) layers are related to “exchange” and “action” structures, hence, (inter) subjectivity. These two layers can be considered the “periphery”. It will further be proposed that this structure model is universal.


**Concha Maria Hoefler,**  
*The construction and negotiation of permeable and impermeable boundaries around Georgia’s Greek community* (Contribution to Borders, discourses, identity, organized by Vallentin Rita, Katharina Rosenberg & Concha Höfler)

Acknowledged as “ethnically” Greek, members of Georgia's Greek community make use of a diverse range of categories (far exceeding ethnic ones) and discursive strategies in order to establish and negotiate a multifaceted collective identity. The Greek community of Georgia may linguistically be divided into Urum Greeks, who speak a Turkish variety, and Pontian Greeks, who speak an older Greek variety. While boundaries are drawn as much within this truly multilingual community of linguistic practice as around it, the present paper will focus on boundaries through which the in-group is constructed as being different from others (Brubaker 2004).

In the corpus comprising 40 semi-structured interviews, two main types of out-groups are conversationally established as relevant in the Georgian context: the Georgian majority society on the one hand and other minority groups (among them Muslim Georgians) on the other. Ethnic Christian Georgians are portrayed as very similar – to the point of being “the same” – to the Georgian Greek minority with only a few exceptions, when informants portray themselves as “more tolerant” than “the Georgians” for example. This boundary may therefore be analysed as permeable in many contexts. One of these permeable contexts is found in the differentiation between “us Georgians” – where Georgian Greeks portray themselves as a part of the Georgian majority society – and “the Azerbaijani and Armenian minorities”. These “other” minorities are portrayed very consistently as a negative out-group, enforcing that border with each mention and making it more impermeable. In both examples, Georgian Greek informants portray themselves as “being better” in some ways than the established out-group: “more tolerant” than the Georgian majority society – but similar in other important contexts – and “better integrated and more hardworking” than other minorities living in Georgia.

The present paper will focus on the processes of stereotypisation involved in setting up these borders (Hausendorf 2000) and further discursive strategies employed in keeping one boundary permeable while strengthening the other and turning it into an impermeable one (van Dijk 1987).

**Christiane Hohenstein,**  
*Narrative resources in Lingua Franca strategic interaction* (Contribution to Multilingual...
Based on our corpus from two companies using English and German, respectively, as a Lingua Franca in their multinational team meetings, I shall take a closer look at the functions, possible dysfunctions and adaptations of narrative patterns. When narratives are told in Lingua Franca, the intercultural constellation and linguistic diversity of a multinational team may lead to different interpretations and evaluations of the narrative. The question asked in particular is, how does Lingua Franca narration contribute to strategic interaction aiming at feasible solutions for the company and/or work processes?

**Suvi Honkanen, Riikka Nissi**

*From text to talk and back again: Recontextualization patterns in managing organizational change* (Contribution to *Interplay between talk and text in professional contexts*, organized by Lehtinen Esa & Pekka Pälli)

While texts and face-to-face encounters interact in diverse social situations, research has often treated them separately from each other. Respectively, studies investigating their interconnectedness have mainly focused on examining how written texts act as a basis for spoken interaction (e.g. Svennevig 2012), or, alternatively, how new texts are born as a result of face-to-face encounters (e.g. Samra-Fredericks 2010). In this presentation our aim is to examine a larger network of spoken and written data. More specifically, we aim to show how activities made visible in a written text are recycled into spoken interaction and again back to text.

Our conversational data consist of a series of video-taped meetings, which have been set up to rearrange the service sector of a city organization. These meetings are analyzed in relation to two kinds of written data: a set of written instructions provided to the city by the Ministry of Finance and a report written by the project manager after the meetings. The report is identified in the written instructions as one of the project’s expected outcomes. In this way, it is intertextually related with the meetings but also with the instructions.

Besides conversation analysis and dialogically oriented text linguistics, the analysis draws on studies on recontextualization (e.g. Linell 1998). In order to analyze patterns of recontextualization between the three kinds of data, we focus on the development of a certain activity in three steps. We first examine how the Ministry’s instructions introduce the activity and set up expectations for the upcoming meeting. We then look at how the instructions are materialized and implemented in the meeting interaction. Finally, we investigate how the meeting discussion is transformed into the report and accommodated to the guidelines originally made explicit in the instructions.

Our analysis demonstrates that the differences between written text and spoken interaction display certain genre-specific characteristics (cf. Jönsson and Linell 1991). For example, the guidelines heavily generalized in the instructions are concretized in the meetings by actively inviting various voices and perspectives into the conversation. In the report, consensus is again implied for instance by backgrounding the multitude of voices as seemingly equal parts of monovocalized list structures. In this way, the three stages of the intertextual chain are shown to form together a distinguished communicative and social practice by which organizational change is managed.


Ildephonse Horicubonye, Déogratias Nizonkiza

*2010 Local election results news report in Burundi: A discourse analysis* (Contribution to *Pragmatic approaches to news media in Africa: Ethnicity, ideology and professionalism*, organized by Coesemans Roel)

In 2010, Burundi held elections with 25 out of a total of 44 political parties (the ruling party and opposition parties) competing. The elections were held in three steps, the local, the legislative, and the presidential elections. The campaigns were widely reported in the international press in general and in the Burundian press in particular. The local elections were held first and the ruling party won them. However, the opposition parties contested the results arguing that the elections were not fair and democratic and the ruling party was accused of election fraud. This gave rise to considerable tensions between opposition parties and the ruling party. The mounting tensions led the opposition parties to deciding not to participate in the legislative and the presidential elections. The event received extensive press coverage from the traditional newspapers and online sources alike.
with private and public newspapers involved. The available literature indicates that, in a process of democratization, the press plays an important role. For instance, Palmans (2005) observed that, in the 1993 electoral campaigns in Burundi, the media failed to remain neutral by taking radical positions, therefore becoming involved as political actors. They played a negative role and could not help in defusing the increasing tensions between rival parties on the one hand and the two major ethnic groups in Burundi on the other, an experience that Palmans (2005a) qualified as a traumatic one. Palmans (2005b) leaves us with a positive note though in her observation that the media were ahead of politicians and could be apolitical in their reports of the 2005 electoral campaigns. However, the 2005 elections took place without one of the major rebel groups that was fighting the government, a group that signed a peace accord two years later and that became a political party. Since then, many analysts claimed that this party would challenge the ruling one in the 2010 elections. A question to worth raising here is whether or not the media succeeded in remaining apolitical as they were in 2005, five years later with a new key player involved and that seems to shape the Burundian political landscape differently.

The present study complements Palmans’s by analyzing news reports of contested results rather than electoral campaigns. It is in line with Coesemans’s (2012) study that contrasted news reports concerning the Kenyan post-election crisis with the difference that the Burundian case did not end up in violence. It aims to compare and interpret different news reports of this event and will be conducted in the light of the following research questions:

(1) To what extent is the same information reported differently?
(2) What are the strategies used to remain ethical anyway?
(3) What implications did the language used in the news reports have on Burundians?

The news reports will be collected from two main local newspapers in Burundi; one public newspaper (Le Renouveau) and a private one (Iwacu). To supplement the news reports information, a structured interview will be carried out with identified political science analysts. The data will be analyzed following Searle’s (1969), speech act theory, Grice’s (1957) implicature, Levinson’s (1978) presupposition, and Goffman’s (1967) and Levinson’s (1987) notion of face.


Kaoru Horie,


This paper explores the differential convergence of stance-related functions on predicate structure between Japanese and Korean.

In Japanese, a ubiquitous nominalizer _no_ or its truncated counterpart _n_ serves to encode a perceptual statement whether it occurs utterance-initially or utterance-finally.

(1) [Ki-ga taore-ta] no-o mita.

Tree-NOM fall-PST NML-ACC see:PST

‘I saw (the event of) a tree falling.’ or ‘I saw a fallen tree.’

(2) [Ki-ga taore-ta] _n_ da _ino_.

Tree-NOM fall-PST NML-COP/NML ‘(The current situation suggests that) a tree fell.’

Though less versatile than _no_, Japanese also has an array of nominalizers that serve to encode various modal judgments and evidential statements in sentence-final position.

(3) [Kono kisetu-wa ame-ga yoku furu] {(a)mono/(b) koto}-da.

This season-TOP rain-NOM well fall thing/matter-COP

(a) ‘As a rule, it rains a lot in this season.’ (b) ‘To my dismay, it rains a lot in this season.’

(4) [Ame-ga yoku furu] {(a) koto/(b) wake}.

Rain-NOM well fall matter/reason

(a) ‘Alas, it rains a lot.’ (b) ‘It rains a lot, _you know_.’
The convergence of various stance-related functions on nominalization in Japanese presents an interesting contrast with Korean. Korean does employ various nominalizers for encoding various stance-related functions, as in (5)-(6):

(5) [Pi-ka o-l] kes-ita.
   rain-NOM come-FUT:ATTR NML-COP ‘(I predict) it will rain.’
(6) [Pi-ka o-nun] moyang-ita.
   rain-NOM appearance-COP ‘It appears that it is raining.’

Compared to Japanese, however, Korean appears to employ verbal suffixes (marked in bold) more extensively to encode various stance-related functions than Japanese, as in (7)-(8):

(7) Nwu-ka wa-ss na po - ta.
   someone-NOM come-PST see-IND
   ‘I think/It seems that someone was here’.
(8) Nwun-i o-nun-kwun.
   snow-NOM come-PRES-APP
   ‘It is snowing (as I can perceive just now)’

The greater convergence of stance-related functions on nominalization in Japanese may be a rather recent phenomenon because Classical Japanese employed verbal suffixes, like Modern Korean, more extensively:

(9) Kanasik-aru-{(a) rami / (b) rasi}.
   sad-exist: ATTR- RAMU/RASI
   ‘(a) (I can only imagine) / (b) (from my past experience I guess) (she) is sad.’
(10) Saku-meri.
   bloom:FIN-MERI ‘(The flower) looks to be blooming.’

The ‘backgrounding/presupposing’ overtone accompanying nominalization (e.g. (2)) is frequently recruited in Japanese communication even when there is no overt presupposing context. Such overtone is particularly effective in potentially face-threatening speech act situations such as requests (Brown and Levinson 1978):

(11) Gosoodan-ga {(a) aru n desu/ (b) ari masu }-ga,…
   consultation-NOM exist NML COP:POL exist POL but
   (a) ‘I have a favor to ask of you (just now) (though I have been prepared to do so for some time)’
   (b) ‘I have a favor to ask of you (just now).’

Both request sentences carry addressee-politeness verbal suffixes (i.e. copula desu and verbal masu). However the request uttered with nominalization (11a) sounds less face-threatening than that without it (11b). The greater convergence of stance-related functions in Modern Japanese is arguably related to the communicative strategy in (modern) Japanese communication where (nominalized) pragmatic backgrounding is often preferred to the bare verbal statement.


Saidaly Ibarra,

**Interjections revisited from a pragmatic perspective** (Contribution to Ostension and communication: Theory and evidence, organized by Curcó Carmen & Teresa Peralta)

In every act of communication, several attitudes are expressed explicitly or implicitly, through both linguistic and paralinguistic resources, including words, phrases, and colloquial expressions, as well as gestures, looks, and noises. Among such resources, interjections contribute to communication by making the speaker’s attitude manifest.

From a pragmatic perspective, interjections have been considered an incomplete speech act since they lack propositional content. More recently, relevance-theoretic approaches have characterized interjections as partially encoded items that contribute to the explicitness of the communicative intentions. In this regard, it has been claimed that interjections encode procedural information that points to the speaker’s attitude or mental state, and belong to a *continuum* between showing and saying, i.e. between non-verbal and verbal communication. It has also been argued that the openness of this word class which allows for the incorporation of items from other lexical categories as well as the emergence of certain expletives as a result of a subjectification process constitute evidence to reconsider their conceptual nature, suggesting the existence of another *continuum* between procedural and conceptual meaning.

The present contribution aims at revisiting this word class through a critical review of recent works in order to gain a better understanding of the issue. Supporting examples gathered from a parallel corpus comprised by the Argentinian comic strip *Mafalda* and its translations into English and Modern Greek are incorporated to illustrate the main points of the discussion and identify the linguistic mechanisms used to express and re-express interjections falling at different points of the relevant *continuum*.


Risako Ide,  
**The audience as 'co-performer': Collaborative construction of 3.11 experiences in Japanese narratives** (Contribution to Communication Strategies in Japanese Narratives as Representations of Sociocultural Identities: From Micro Analyses to Macro Perspectives, organized by Hata Kaori & Akira Satoh)

As Duranti (1986) pointed out in his article “Audience as co-author,” the form and content of talk in conversation is continuously reshaped by the co-participants, through their ability to create certain alignments and suggest or impose certain interpretations. In any kind of speech activity, the audience plays an active role in interpreting what the speaker has said, which itself functions to re-contextualize the content of the speaking. This active role of the audience becomes even more prominent when we look into Japanese conversation, which Mizutani (1993) has given a term kyowa (‘collaborative talk’), in contrast to the English-based notion of taiwa (‘conversation’ or ‘dialogue’).

With regards to narratives and storytelling in Japanese, Szatrowski (2012) claims that the recipient of the storytelling takes a “central role” in the development of the telling. Based on this idea of the centrality of audiences in Japanese narratives, in this presentation, I demonstrate how personal experiences are narrated in a joint, collaborative manner with the audience in Japanese conversation, and moreover how collaborative narrative construction builds up into performance with a frame shift in the ongoing telling. As data, I analyze dyadic, semi-structured, interview narratives in which the speakers talked about his/her personal experiences of the massive earthquake that hit the Northeast parts of Japan in March 11, 2011. Using the recorded conversational data, I first analyze the audience's concurrent responses, both appearing in transition relevant places and non-transition relevant places. I demonstrate how back-chanelling (aizuchi), pre-empted utterances, constructed dialogue (Tannen 2007[1989]), and laughter are layered along the speakers telling, constructing the narrative tempo and creating involvement and alignment with the speaker. Then, I analyze particular situations where we can observe a frame shift in which the speaker and the audience’s voices blend into one another. In these situations, the audience takes a more active role in the creation of the narrative by leading the narrative, co-constructing (imaginary) dialogue, and sharing laughter. Adopting the notion of “performance” in everyday conversation (Bauman 2001[1975], Bauman and Briggs 1990), I demonstrate how the speaker and the audience make use of stylistic resources to shift the frame of the telling as an arena of constructed play and shared laughter, wherein the floor opens up for negotiations of meanings and social relations.

On a pragmatic level, I also demonstrate how this play arena functions to mark the ending of a particular telling, and shifting the topic in the continuous narrative telling. Overall, by looking into the performative aspects of Japanese collaborative narrative telling, I hope to shed light on the metapragmatic and metacommunicative function of performance in everyday communication.

Sachiko Ide,  
**Rethinking the wakimae aspect of linguistic politeness in terms of ba/field theory : The case of person referents** (Contribution to Emancipatory Pragmatics: Exploring Modalities of Co-participation and Culture in Social Interaction, organized by Saft Scott & Sachiko Ide)

Linguistic politeness is broadly defined as language use without friction (R. Lakoff 1975). Linguistic politeness in terms of Brown and Levinson’s framework is the speaker’s use of strategies to save the face of both the speaker and the hearer. On the other hand, the wakimae aspect of linguistic politeness is concerned with how the speakers appropriately express their sense of place in the context of speaking. How to explain the workings of the wakimae type of linguistic politeness has been an open question.

This presentation tries to answer this question by focusing on the use of person referents in Japanese as compared with English spoken by Americans. Examination of the Mister O Corpus, a cross linguistic collection comparable discourse data, revealed that in all three types of discourse data, the discourse by two persons engaged in a task, the narrative, and the free conversation, there are strikingly very few person referents in Japanese discourse. In contrast, the English data have person referents in almost every utterance. The differences seem to be not so much a matter of quantity, but of quality. How can we explain this qualitative difference? What does it have to do with linguistic politeness according to wakimae?

While acknowledging contributions of Goddard (2005) and Suzuki (1987) on the fundamental differences of person referents in Asian languages as compared with European languages, this presentation deals with a further fundamental problem with respect to person referents, and maintains that the lack of person referents in Japanese serves as a wakimae aspect of linguistic politeness. Since linguistic politeness is a form of language use without friction, there should be different ways to avoid friction in each culture and society. It appears from the spoken
discourse data that it is polite for the Japanese speakers not to use person referents. What is the mechanism of language use without person referents?

This question seems to be best approached by introducing the theory of ba. The theory of ba is the frame of thinking that compliments the modern scientific thinking of reductionism. First, the ba theory presupposes that the speaker has an inside perspective on the speech event. It also assumes dual mode thinking of the individual and the whole. Dual mode thinking means that speakers think of the domain of place that surrounds them simultaneously with the domain of the egocentric self. It is only by the application of some of the assumptions of ba theory that the non-use of person referents in natural discourse begins to make sense. Recognizing the domain of place, the speaker realizes that no indexing of person referents is a useful strategy for communication without friction in a high context culture and society. The reason is as follows: When speakers have an inside perspective achieved by embedding themselves in the context, they do not have to express person referents that are shared information among participants.

Cornelia Ilie,

***Leaders in times of change: Discourses of competitive leadership*** (Contribution to Leader in times of change: Exploring leadership practices, image construction and power management, organized by Ilie Cornelia, Geert Jacobs & Daniel Perrin)

There is growing awareness in many communities of practice about the interdependence between organizational outcomes and the impact of leadership discourses (Putnam and Fairhurst 2001, Clifton 2012). In times of change, the personal responsibility of leaders for the success or failure of the company is increasingly being assessed in terms of their rhetorical power of persuasion and discursive performance (Bass1985). Hence, deconstructing leadership discourses that are enacted in the public sphere (e.g. press conferences, interviews, blogs, tweets) contributes to shedding light on the linguistic and rhetorical choices strategically used in various stages of transition processes.

The focus of this paper is on the dialogic performance of leadership in the context of competition-driven organizational change. Drawing on web-cast interviews with the CEOs of two multinational companies, Nokia (Finland) and Ericsson (Sweden), a comparative analysis has been carried out in a discourse-analytical and pragma-rhetorical perspective. Both companies have a strong link to national identity but they perform different leadership roles in the national context (Malavasi 2011). Nokia is part of the modernization process of Finnish society and related to a strong national narrative of catching up, while Ericsson represents a continuation of a proud industrial tradition where Swedes for decades have been the most advanced nation (Lindén 2012). A significant paradox was singled out by Lindén. Nokia is owned and governed by American investors but its success has, despite that, been explained by factors related to Finnish national identity. Ericsson, on the other hand, is owned and governed by Swedish stake holders and accordingly there is emphasis on Ericsson being distinctly Swedish in character. In that sense the nationality of management and the notion of a home country has a stronger appeal in the public debate than the nationality of ownership.

The patterns of dialogic interactions examined in the interviews with leadership representatives from the two companies reveal a number of challenges triggered by ongoing processes of organizational change (mergers and acquisitions), such as the need for providing a combination of top-down and bottom-up strategies in order to create a long-term and competitive corporate culture.


Songthama Intachakra,

***Creative use of honorifics, sense of place and ba theory in task-based interaction in Thai*** (Contribution to Emancipatory Pragmatics: Exploring Modalities of Co-participation and Culture in Social Interaction, organized by Saft Scott & Sachiko Ide)

In this paper, I provide an initial look at the phenomenon of Thai honorifics as they are locally used, exchanged and negotiated in asymmetrical pairs of interactants. The findings draw upon the Thai subset of the Mr O Corpus, a cross-linguistic, audio-visual data collection whereby 10 student-teacher and 10 student-student pairs (all at university level) were requested to perform a variety of tasks: an arrangement of 15 cartoon cards into a coherent story, personal narrative and conversation relating to experience with surprises. It is shown that there is a substantial degree of personal variation in the use of honorifics by students when requesting, proposing ideas,
disagreeing with and responding to teachers. Even more surprisingly, students do not always (and sometimes hardly ever) call for such other-elevating devices as polite final particles, deferential pronounal and address forms and the formal register, the honorific resources hitherto considered imperative when talk is directed ‘upwards’ in a hierarchically stratified culture like Thai (cf. Mulder, 1997; Bandhumedha, 1998; Iwasaki and Ingkaphirom, 2005). What are we to make of such findings when they challenge established norms typical of people holding this asymmetric role relationship? Part of the answer lies in the application of the emerging trend in emancipatory pragmatics, which stresses the importance of describing communicative practices in a language through the indigenous lens of that language itself (Hanks et al., 2009; Hanks, 2012). Once we look more closely at what students actually say and do, disregarding for a moment the traditional/static view of what honorifics should be like, another picture soon comes to light. My analysis so far indicates that the students may not be (or may not feel they are) disrespectful in speech and behaviour to the teacher counterparts as it may first seem, and that respect and deference are indexed in ways that are not usually accounted for even in Thai folklinguistics. I will discuss the findings in relation to instances of creative use of honorifics, whilst endeavouring to justify this phenomenon on the basis of the notion of sense of place and ba theory, the two conceptual models that might best characterise the politeness of East and Southeast Asia. My discussion will also be devoted to the explanation of the changing ideology of an ideal youngster-senior relationship, in anticipation of contributing towards a more objectified view of the current profile of Thai youth sub-culture.

Shimako Iwasaki,

The local, embodied, and situated organization of units and emergent forms of participation in Japanese interaction (Contribution to Local achievement of units in interaction, organized by Keevallik Leelo & Xiaoting Li)

Shifting from a focus on transitions between speakers at turn or TCU boundaries, this paper investigates the local, embodied, and situated organization of units inside a “turn-constructional unit (TCU)” and illustrates one way that systematic practices associated with unit construction enable emergent forms of participation in Japanese interaction. The turn taking system of Conversation Analysis, which describes units and practices for constructing turns-at-talk, is predicated on possibly complete TCUs, being the common boundaries for speaker transitions at “transition-relevance places (TRPs)” (Sacks et al. 1974). By shifting attention from TRPs to the turn-constructional infrastructure, this study analyzes how an emerging TCU is segmentally produced, how particular sub-unit components of a TCU become co-operative, and how the simultaneous and sequential co-operations within a unit shape a local and overall structural organization. Findings also demonstrate how participants use a range of multimodal resources to operate on unfolding units and to create spaces for recipient actions and stance negotiation within a TCU, and how these actions help shape, and re-shape, the trajectory of the emerging TCU.

In Japanese conversation, units of talk are segmented, producing permeability inside the turn at talk, allowing participants to generate interactive turn spaces for participation (Iwasaki 2009, 2011). Examples demonstrate that speakers utilize an operative unit, or a suspended TCU, to make a recipient’s response locally relevant while the speaker’s TCU emerges. The paper illustrates cases in which the speaker halts an ongoing TCU and requests the recipient to produce an imminent next action, which is not simply giving minimal verbal responses to continue such as an aizuchi token un. This paper identifies two sequential positions of speaker-initiated interactive turn spaces within emerging TCUs: 1) After particular referential sub-unit components that are made operative, and 2) immediately before completion – a “pre-possible completion space” (Schegloff 1996), where the possible completion is projectable and the particulars of action is made recognizable.

The study will explicate what is achieved locally by employing practices of segmenting sub-unit components as interactionally relevant units and suspending the progressivity of an emerging unit, which are resources for inviting, or prompting participation in an upcoming focal activity and for guiding how participants should perceive the locally projected action. The paper emphasizes that constructing units, or utterances, is responsive to and reflective of local contingencies in conversation and units of talk have both a local organization and an overall structural organization. The findings will expand burgeoning research on units as resources for the coordination of action and projectability in embodied interaction. Furthermore, examples reinforce local operations of turn organization structures at smaller scales and the need to examine finer granularity of units and actions - i.e. what sort of actions can be achieved locally in regard to structuring internal compositions of units and how participants can exploit these structures to coordinate actions within TCU formation. Constructing units of talk is a local and collaborative achievement, publicly displayed and interactively oriented to, producing and monitoring of action within and across units.

Katsunobu Izutsu, Mitsuko Narita Izutsu

Fixation at right and left peripheries (Contribution to The pragmatic role of elements at right periphery, organized by Traugott Elizabeth & Liesbeth Degand)
We chiefly discuss the functions of LP and RP elements with reference to dialectal as well as common varieties of English and Japanese. Drawing mainly on both naturally occurring and elicited data, we argue that the “fixation” (Lehmann 1985) of linguistic units at “left periphery” (LP) is motivated by “textual metafunction” (Halliday 1985) and reflects certain conceptions of discourse relationship, while that at “right periphery” (RP) is driven by “interpersonal metafunction” (ibid.) and focuses on certain aspects of speech-participant interactions.

Generally, sentential constituents divide largely into two types: (I) main-clause constituents that correspond roughly to elements of “basic word order” and (II) other elements like sentence adverbs, discourse markers, interjections etc. Subordinate clauses and truncated phrases like tags also serve as Type (II). The “left- and right-dislocation” of the type (I) elements have been analyzed in terms of information status (some “old” information) or discourse function (topic/focus, theme/rheme, etc). “Fronting,” “topicalization,” “heavy NP shift,” “repair,” and “afterthought” are all grounded on such lines of analysis (cf. Birner and Ward 1998, inter alia). In contrast, the left or right positioning of the type (II) elements cannot necessarily be treated as being “dislocated,” because they can by nature occupy various sentential positions.

However, some elements of type (II) are limited to, and can thus be viewed as being fixed, at LP or RP in some uses with certain meanings and functions. For instance, so, still, only, and right (then) can only serve as a connectives for ‘therefore,’ ‘however,’ or ‘if so’ in LP, while right, innit, Australian final but, and Irish final so can perform emotive interactional functions in RP alone. Likewise, Japanese sate ‘(doing) so,’ mata ‘again,’ and nao ‘still’ are used as connectives for ‘by the way,’ ‘in addition,’ and ‘in passing’ exclusively at RP. In some dialects of Japanese, hon(i) ‘really,’ sosite/hoitite ‘and,’ sikasi ‘but,’ and manzu ‘firstly’ have developed their final particle uses with “appeal” functions (Fujiwara 1982) in RP. Those elements fixed at LP can thus be characterized as specifying discourse (textual) relationships, whereas those fixed at RP can be as expressing the speaker’s appeal to the addressee for discourse involvement. Notably, they all cannot carry out those functions in other positions.

Whereas LP may be cross-linguistically viewed as marking relationships with foregoing discourse contents including topicality, RP could be susceptible to language-specific diversities. Japanese, a verb-final language, can have two distinguishable positions within RP: the clause-final position occupied by genuine final particles (syuuzyosi in the traditional grammar terminology), and the utterance-final position occupied by “dislocated” or “added” elements. Their distinction is not necessarily clear-cut but can be evinced by the strict ordering of their respective elements as shown, for example, in the contrast between -nara-hoitee and *-hoitee-nara. English seemingly has an utterance-final position but may not have a specified clause-final position. In crosslinguistic terms, the utterance-final position is (part of) RP which could be commonly described as conveying some aspects of speech-participant interaction like the speaker’s appeal to the addressee. Notably, they all cannot carry out those functions in other positions.

Nasser Jabbari, Zohreh R. Eslami
Compliments on Facebook: American and Iranian users (Contribution to The pragmatics of social media communication. Cross-cultural and register perspectives, organized by Baumgarten Nicole, Nadine Rentel & Juliane House)

As indicated in the literature, to facilitate active interaction and collaboration for successful information sharing in an online setting, analysis of socio-interpersonal communication among online discourse participants is essential. Online communication on Facebook is predominant with ever increasing speed. Facebook has become a virtual place where people connect to each other to express their feelings, inform each other of new happenings in their lives, and express their social and political views. One of the most frequently used speech acts on Facebook is complimenting and compliment response. Compared to face to face communication, common compliments and compliment responses given on Facebook by two distinct cultural groups (Iranians and Americans). Pioneering work on compliments (Wolfson, 1983) based on corpora collected almost 30 years ago examined the formulaic and gendered nature of compliments. However, the unprecedented use of cyberspace and online communication justify a new approach to data collection and analysis.

Two hundred compliments in Persian and 150 compliments in English were collected for the purpose of this study. The data were then analyzed using discursive approach suggested by Haugh (2007). Analysis of the corpora reveals the importance of distinguishing between compliments given online versus compliments given face to face as revealed by previous literature. Compliments on Facebook are mainly related to appearance and serve as phatic communication that reinforced the norm of effortful attention to new posts/pictures posted by Facebook users. The recipients of most of these compliments are female users of Facebook. The compliments reveal gendered values among Facebook users.

The compliment data from Iranian participants show how females are using the digital space to resist the government’s restrictions posed on women to cover themselves in public. In Facebook, male and female users
can equally publish their comments in the language they find appropriate without putting so much attention on the social norms of appropriateness of their comments toward their gender identity. The direct, blunt statements used by females on Facebook contradicts the social expectation of an ideal female figure in a Muslim society where females are expected to be modest and not reveal their appearance and avoid overt display of affection and emotion. The study of compliments on Facebook as a social networking media is an unexplored area of research. It is believed that this research is a move to fill the gap in the literature by providing an empirical approach on social media communication and examining culture and language-specific aspects of digital communication in English compared to a less studied language (Persian).

Geert Jacobs, Luc Van Doorslaer
Who exactly is speaking? An (auto-)ethnographic inquiry into the role of the invited expert commentator in a Belgian broadsheet newspaper (Contribution to The notion of 'experts' in late modern media, organized by Östman Jan-Ola & Thøgersen Jacob)

In today’s globalized mediascape where everyone can spread the news, traditional media houses are struggling to re-establish their authority. This paper looks at one specific section of the newspaper where this struggle is taking place, viz. the analysis and comments section, and we set out to explore the shifting boundaries of authorship and expertise as the average reader’s input is relegated to the newspaper’s online public forum and opinions in the print edition now come almost exclusively in the form of solicited pieces written by a panel of regular expert commentators from think-tanks and academia. Interestingly, there is no consensus in terms of how the decline of the classical letter to the editor and the increased prominence of invited expert commentators impact on the way in which - in Habermas’s public sphere theory - newspapers fulfill their social and civic responsibilities through challenging authority and promoting dissent. Squires (2011), for example, continues to see the analysis and comments section of newspapers as a “zone where counter-discourses and reflexive moments emerge and challenge dominant frames”. In contrast, Wahl-Jorgensen argues that this “key site for public debate” (60), the only place in the newspaper where members of the public and individuals who are not journalist can contribute as writers, has come to be dominated by professional communicators. Similarly, Day & Golan (2005) point to a growing lack of diversity and suggest that ‘opinion editorial’ pages regularly fail to articulate different viewpoints on salient issues. Crucially, it’s also been argued that the use of invited expert commentators has led to an expansion of the notion of expertise: for example, while researchers were traditionally asked to comment on the news from their own specific niche, recently they have been encouraged to venture into more general social issues (Albaek et al. 2003) and so news media have been called on to be more forthright about the credentials of their experts and to more openly recognize who exactly is speaking (Cottle 2003, Boyce 2006). Bro (2012) says that while invited expert commentators have become a widely used source in many news organizations, previous research has so far done little to help describe and discuss the background for their rise, reach and relevance. In this paper we propose to investigate the role of invited expert commentators for the first time from the perspective of the invited expert commentator himself. Even more so, in order to do so, we present an ethnographic, partially auto-ethnographic, inquiry into the regular contributions of the second author of this paper to the analysis and comments section of the Belgian Dutch-language broadsheet De Standaard. On the one hand, we draw on a content analysis and discursive study of identity construction devices in a corpus of texts published between 2004 and the present and in readers’ on-line comments on them. The approach documents how the second author gradually slips into the role of expert commentator over time. On the other hand, we use in-depth interviewing as well as thick description of the second author’s personal experiences reducing the researcher-researched distinction. In doing so, we generate new insights into the shifting notions of expertise and authorship against the background of late modern media as well as tying in with a relatively new tradition of self-reflexive exploration into methods for news production analysis (cf. also NT&T 2011).


Jürgen Jaspers,
From unwanted to so-called expertise: Ideologizing sociolinguistics in mainstream media (Contribution to The notion of 'experts' in late modern media, organized by Östman Jan-Ola
& Thøgersen Jacob)

Through examining two instances of how mainstream media approach, recruit and occasionally manufacture linguistic knowledge, this paper argues that such media do not only ideologize linguistic varieties (cf. Androutsopoulos 2010; Milani 2010; Stroud 2004), but also most of what sociolinguists have to say about them. At a day and age when academics’ funding increasingly depends on the potential impact of their work, sociolinguists had better develop an understanding of the ideological grooming of their discipline and its public perception.

I will argue this through discursively describing, first, how the well-intentioned curiosity of mainstream media for ‘new’, that is urban, varieties often generates a positive interest and enthusiasm for sociolinguistic expertise, but that journalistic objectives frequently streamline this expertise, even in ways that go against it. My ineffective attempts to keep a damaging (in my view) label for urban language use out of the press, and the unwanted expertise I was subsequently attributed in a variety with no factual basis, are a case in point. Moreover, I will show that attempts to regain control over what is said of urban language use may cause journalists to ignore sociolinguists, to recruit non-academic, more flexible, experts in their reports, or to manufacture and authorize their own linguistic data.

The second case I discuss argues that the ideologizing of sociolinguistics is most acute when sociolinguists turn to mainstream media for spreading unsolicited statements on language variation that somehow put journalists’ own language use and language ideologies at stake. On such moments, sociolinguists tend to become newsworthy themselves as ‘so-called’ experts whose views only serve as a springboard for redefining the ‘good’ language by various stakeholders (readers, novelists, politicians) considered to have a more reasonable perspective. I will demonstrate this by describing the media storm two colleagues and I unleashed through a pre-book publication interview that drew attention to the fact that teachers and pupils speak non-standard Dutch at school and that this probably ought not to be demonised as much as is customary.

Given that sociolinguistics is a frequent tool, topic or target for various players on the language ideological field, analyses of language ideologies and the debates that (re)produce them shouldn’t thus only concern themselves with how language, in all its forms, is discussed and debated. Such analyses must also attend to how language ideology articulates itself through the evocation, appropriation and contestation of sociolinguistics.


Christian Johannessen, Sarah Bro Pedersen, Sune Vork Steffensen

Global knowledge circulation and the fallacy of simple location (Contribution to The pragmatics of knowledge circulation, organized by Mey Jacob L. & Hermine Penz)

According to the call for contributions, the theme of this panel revolves around the questions ”What does the user stand to profit by an attitude to knowledge that is purely instrumental?” and ”How should pragmatists counter such an attitude?”

In this paper, we will argue that the answers to such questions may forever escape us because the very way we ask them falls subject to what Whitehead (1926) called ”The Fallacy of Simple Location”. On that view, we tend to have a naïve conception of ‘the user’ based on our own phenomenological experience of everyday individual interaction with the world.

We propose that in order to fully appreciate knowledge circulation in the age of globalization, including the user’s perspective on it, one must take a non-local (cf. Steffensen and Cowley 2010), multiple timescale (cf. Thibault 2011; Uryu et al., forth.), and dynamic (Van Orden, 2003) perspective on human agency and re-think knowledge, cognition and ‘usership’ accordingly.

The explanatory power of this approach will be demonstrated through a discussion of the impact of the concept of ”growth” on the world as seen from an eco-social, distributed language point of view (cf. Cowley 2011).


Quotation is a linguistic and cultural tool of mediated action. Quotations recontextualize something from another context and when placed in a new one, they produce a meaning that contributes to the sequentiality of discourse. They are follow-ups between two communicative contexts, and they are “used in a genre- and context-specific manner” (Fetzer 2012). For example, in political interviews, the functions of quotations vary in different types of episodes from narrative to argumentative ones (Johansson 2007). In the local context, their use can be examined as a part of speakers’ positioning (Weizman 2008) towards the political situation, the co–speaker, and the presentation of self among other things.

In this presentation, I propose to study quotations in electoral debates of the second round of presidential elections in France. This communicative genre is rare as it only used during the presidential campaign between two main candidates just before the elections. In France it has been organized six times since 1974; the last one was held in 2012 between Nicolas Sarkozy and François Hollande. Presidential debate is a multiparty discussion as journalists propose themes and take care of the time spent on answers, but the actual debate takes place between the political candidates.

Communicative genre can be defined as a basic form of social action: it contains framing of a situation and understanding of a social event (Goffman 1981). The constraints on the participants, their contributions, and the default lines of interactional organization are its main dimensions (Levinson 1992; Linell 2009). The main objective is to examine how quotations are used in order to determine their generic functions. Moreover, their use across time will be investigated in order to discover any change in their use during 40 years. Even if genres are seen as conventionalized forms, they are situated in time and place. Any sociocultural changes there may be, such as the contemporary interconnectedness of private and public spheres, are reflected in them (Fairclough 1992).


Hee Ju,
Co-constructing assessment within a unit (Contribution to Speaker-Recipient Coordination of Actions in story-telling sequences, organized by Iwasaki Shimako & Hee Ju)

Previous studies of interactive assessments demonstrate how participants attend to the emergent structure of talk as a resource in order that both speakers and hearers can organize and monitor each other’s body movements in conjunction with talk in the midst of their ongoing interaction. (M. Goodwin. 1980; C. Goodwin, 1986b, 2003b; Goodwin and Goodwin, 1987, 2000, 2004 among others). An early study of assessment in Korean conversation has claimed that recipients’ responses rarely occur during a speaker’s talk in Korean conversation (Strauss & Kawanishi, 1996). Strauss and Kawanishi argue that Korean interlocutors rarely overlap with the speaker’s talk, with the exception of laughter. To the contrary, more recent studies showed how recipients not only co-construct the speaker’s ongoing talk (E. Kim, 1999) but also lead the speaker to modify their ongoing talk, e.g., by adding a noun phrase as an increment, in order to modulate stance differential (K. Kim, 2007).

Building on previous studies, this paper examines how speakers and recipients jointly construct assessment as a situated activity within a unit of talk in Korean conversation. The data are drawn from videotaped multi-party conversation (3 hours), and TV talk show (1 hour). The excerpts are transcribed according to the conversation analysis transcription convention (Goodwin, 1981; Jefferson, 2004) and Romanized according to the Yale system (Sohn, 1999). This study employs conversation analysis as an analytical framework, focusing on how participants organize and orient themselves to both verbal and nonverbal features including gestures and surrounding materials.

Focusing on recipients’ actions within speakers’ ongoing utterances, this paper addresses the following questions: (1) How speakers provide resources, so that recipients display alignment (or choose not to) with respect to a speaker’s current talk and action; (2) How the recipients’ action affects the trajectory of ongoing talk both in syntax and interaction.
The analysis will show how recipients place minimal recipient tokens within speakers’ talk with precise timing while monitoring various resources including prosody and body movements in order to analyze and respond to a speaker’s stance. Moreover, it will show how a speaker coordinates his/her action in concert with the recipient’s actions. The results indicate that despite structural and cultural differences, Korean recipients also produce talk in overlap with speakers’ talk in a way that displays hearer’s understanding and alignment to the speakers’ talk and action. Moreover, the analysis implies that recipients in Korean conversation do not necessarily wait until speakers’ utterance is complete, to understand the meaning of the utterance.

Dániel Z. Kádár,

*Destructive rituals* (Contribution to *Im*politeness and mixed messages, organized by Haugh & Jonathan Culpeper)

In the present talk I will discuss a specific practice of impoliteness, occasioned by recurrence, namely *ritual offence*. In a recent volume on relational rituals Kádár (2013, forthcoming) argues that Ritual is a formalised/schematic, conventionalised and recurrent act, which is relationship forcing. Ritual is realised as an embedded (mini-)performance (mimesis), and this performance is bound to relational history (and related ethos), or historicity in general (and related social ethos). Ritual is an emotively invested action, as anthropological research has shown. Accordingly, we can use the staged ‘mini-performances’ of ritual to stigmatisate (Goffman 1963) others, be they members of a group, a larger social network or society. A noteworthy characteristic of the ritual stigma is that from an etic (outsider) perspective it can seem to be less dramatic than, for example, rude swearing (although swearing itself can function as stigmatic ritual). It is possible for a seemingly harmless utterance which, however, can be devastating from the stigmatised in-group member’s emic (in-group) perspective. That is, it can work the other way around as, for example, in-group banter which potentially occurs for the external observer harmful but it tends to be harmless for in-group members. Due to its stigmatic nature, rituals that occasion impoliteness for the in-group member contest the member’s right to membership, and it differentiates him from “the normal” (see Goffman 1963). This specific aspect of impoliteness has been remained relatively untouched in impoliteness research to date, and so its analysis contributes to research on impoliteness (see e.g. Culpeper 2011), in particular from the perspective of mixed messages, considering that destructive rituals are often ‘cloaked’ as harmless.

The present talk will use English and Hungarian interactional data to illustrate the function of destructive ritual vis-à-vis mixed messages in various cultural settings.


**Jyrki Kalliokoski,**

*Recontextualization of a written document in institutional interaction* (Contribution to *Interplay between talk and text in professional contexts*, organized by Lehtinen Esa & Pekka Pälli)

Reading and filling in forms (printed forms, electronic documents) is a fundamental part of many institutional face-to-face encounters. The agenda of these conversations is to a varying extent determined and shaped by written documents that already exist before the encounter or are jointly produced by the participants during the on-going interaction. Based on video-taped data, this paper explores the role and function of an evaluation form used in a multi-party institutional interaction. The interaction takes place after an internship period in a Finnish kindergarten as a part of labour market training for immigrants. The conversations are between a trainee (speaker of Finnish as second language), and her evaluators: a representative of the kindergarten and a language teacher. The evaluation form used in the conversation is designed for the assessment of the trainee’s professional, personal and linguistic skills.

I will show how the evaluators’ judgements about the trainee and her skills presented in the on-going interaction are structured according to the agenda provided by the form, and the lexical choices and the syntactic constructions in the form are to a great extent copied in the evaluators’ turns during the assessment session. Furthermore, the fact that the participants are engaged in reading through the form and entering answers to its questions affects the interactional context and participant roles in various ways. The trainee is positioned in the interaction either as an addressee or an over-hearer (Goffman 1971). The assessment session can be seen as part of her language socialization in the working life (Roberts 2010). The evaluators are both discussing the personal skills and characteristics of the trainee and, during the on-going interaction, jointly constructing interpretations of categorizations which are mentioned in the form, such as ‘interactional skills’, ‘motivation’ and ‘sufficient language proficiency’. The question formats in the form activate speech chains (Bahtin 1986, Agha 2007) that
represent discourses of (social) psychology, social bureaucracy, employment practices and language testing in the evaluators’ turns, and these “foreign” discourses produce polyphony in the conversation. I will demonstrate in the paper that some of these (language) ideological categorizations and descriptions are made explicit and negotiated among the participants during the interaction (cf. Schieffelin, Woolard & Kroskrity 1998, Blommaert 2005).

**Yasuko Kanda,**

‘Controlled’ public opinion reflected in newspaper articles contributed by readers
(Contribution to Accountability and the mechanism of its evasion: Strategic ambiguity in the media reports since 3/11, organized by Takagi Sachiko & Yasuko Kanda)

The Fukushima Daiichi nuclear reactor disaster (hereafter Fukushima disaster) that occurred in 2011 was reported first as a hydrogen explosion, which people did not link with direct radioactive damage. Despite the government’s repeated emphasis on the necessity of safety, most people were unaware of the real danger of the radioactivity. However, when the truth was revealed—that a meltdown accompanied the hydrogen explosion—the situation was considered as hazardous as that of the Chernobyl disaster, and even optimists came to realize the significance of the disaster.

Although the investigation of the cause of the disaster had not been completed, in December 2011, the government announced its success in regaining control of the damaged reactors, which marked the end of the disaster. In April 2012, it granted the permission for restarting the suspended activities of nuclear plants and, moreover, for building new nuclear power plants following the requirements of its future energy policy, which focuses on nuclear power. The government’s reason for that was it was important to maintain cheap and stable provision of electricity so that peoples’ lives and the Japanese economy were not disrupted. These decisions caused a division in the public opinion into those for and against nuclear power.

Thus, newspapers are the like. Incited to form either pro- or anti-nuclear consensus among its readers, each newspaper declared its own position and, as a result, reader contributions drastically increased (Asahi digital 2012). The aim of the present study was to examine reader contributions in two newspapers—*The Yomiuri*, which supports nuclear power promotion, and *The Asahi*, which is against nuclear power—though it is known that reader contributions are generally selected and intentionally rewritten to adhere to the paper’s policy. In order to examine the correlation between the papers’ principles and the readers’ opinions, I analyzed the pieces with regard to the topic, style, and frequency of attitudinal expressions adopting the appraisal theory (Martin & White 2005). On the one hand, many contributions in *The Yomiuri* dealt with immediate problems related to the disaster in daily life and were concerned with the deterioration of the nation’s power, appealing to basal emotions. *The Asahi*, on the other hand, discussed the issue from a broader viewpoint, such as the danger and the negative economic impact of nuclear plants, and expressed concern about the future of humankind, appealing to people’s reason. Thus, we can say that the results adhere to each paper’s principles. In short, this study illustrates not only how newspapers try to form public opinion by using readers’ contributions, but also how they propagate their principles.


http://www.grammaticals.com/appraisal/AppraisalGuide/Framed/Frame.htm


Charikleia Kapellidi,

The interplay of constraint and agency in school interaction: Students’ disagreements with the teacher
(Contribution to (Co-)constructing interpersonally sensitive activities across institutional contexts, organized by Hansen Maj-Britt Mosegaard & Rosina Marquez Reiter)

As Schegloff notes (2007: 60), interactional projects and courses of action are implemented in sequence organization in such a way that +responses are preferred and −responses are dispreferred. Disagreements usually fall into the second category embodying a misalignment with the first pair part (FPP).

In school interaction, however, students’ disagreements with the teacher are not only dispreferred but also not accounted for. More specifically, according to the system that applies to classroom interaction (cf. McHoul, 1978), students do not have rights to a turn, unless the teacher has given them the floor. In fact, students should properly limit themselves to second pair parts (SPPs), and more accurately, to SPPs of two specific sequences: question-answer and request-satisfaction of the request (Kapellidi, forthcoming). Thus, the organization of talk at school deprives students of a wide variety of actions they are normally free to do in everyday conversation, as voluntarily expressing their beliefs, arguing, criticizing, agreeing/disagreeing, making unsolicited comments, initiating changes of topic, etc. This does not mean that the above actions are not found at school but that, when
they turn up, they are marked as departures from the systematics of classroom talk and as noticeable, and possibly sanctionable courses of action.

The present paper focuses on one type of those departures, namely students’ disagreements with the teacher that are not elicited by him/her. Examining seven transcribed hours from obligatory education in a school of Northern Greece, the placement of disagreements in the sequential organization of talk is explored and their specific features are described. Moreover, some more general conclusions are drawn regarding the limits of students’ agency within the constraints of the specific interaction.


Eleni Karafoti,

*Progressivity and mock impoliteness: Turns, sequences and the overall structure of (mock) impolite actions* (Contribution to (Im)politeness and mixed messages, organized by Haugh Michael & Jonathan Culpeper)

Some of the definitions for mock-impoliteness conceptualize the term as ‘unmarked rudeness’ (Terkourafi, 2008: 68) or as “impoliteness that remains on the surface”(Culpeper, 1996: 352). The main idea of the concept of mock impoliteness in this sense is highly equated with the notion of ‘non-genuine’ and conventionalized impoliteness. If we assume then that mock-impoliteness utterances are parasitic on impolite ones we should consider the linguistic and paralinguistic features that differentiate impoliteness from mock impoliteness.

The present paper focuses on the analysis of Greek conversations (audio and video recordings) between friends and relatives and aims at shedding light on the specific ways participants in interaction orient themselves to the evaluation of an instance as (mock) impolite. This foregrounding of interaction is consistent with the conversation-analytic perspective adopted in the present paper. More specifically in the present paper we will examine the *progressivity* of a speaker’s actions in the turn s/he is currently constructing (Schegloff, 1979) or in the sequence that s/he is building (Schegloff, 2007) in order to examine step-by-step the potentially mixed messages (e.g. verbal content and tone of voice) that lead to different interpretation of an utterance.

Moreover, the paper focuses on turns’ internal structure as well, analyzing the specific ways (mock) impolite turns are designed both linguistically (through lexical items, turn structure and prosody) and para-linguistically (through laughter, pauses, body language). With respect to their linguistic construction, words that "explicitly comment on (im)politeness" (e.g. ‘rude’, ‘offensive’, ‘polite’ etc.) (cf. Hutchby, 2008) are given special attention.


Susanna Karlsson,

*Positionally sensitive views on Swedish epistemic markers ‘jag tycker’, ‘jag tror’ and ‘jag menar’*. (Contribution to Grammar and epistemics: Subject-predicate constructions as interactional resources, organized by Maschler Yael, Simona Pekarek Doehler & Jan Lindström)

This talk will deal with the Swedish epistemic constructions “jag tycker” (= I think, have an opinion), “jag tror” (= I think, believe) and “jag menar” (I mean). These constructions are some of the most frequent two-word collocations in the Swedish language (Allwood 1999, Karlsson 2006). I will use examples from data from a wide range of settings: private talks, health care talks, discussions in school settings, etc. The analysis is done within the framework of CA informed linguistics and is quantitative as well as qualitative.

All three constructions are grammaticizing from matrix clauses to discourse marker functions. However, they do not cease to function as matrix clauses: all three constructions are used as matrix clauses as well as discourse markers, although to different degrees and in different contexts. “Jag tycker” and “jag tror” are consistently used in both functions, whereas “jag menar” barely occurs as a matrix clause in unplanned speech (but is very frequent as such when the interlocutors are engaged in semi-prepared rhetorical work, for example in political interviews).

From a perspective of a positionally sensitive grammar (eg. Auer 2012, ms), these constructions are interesting for two reasons. Firstly, they are sensitive to their position in the utterance in that they are sensitive to the V2
rule, and remain so during their grammaticization process. Secondly, they are grammatically sensitive to the sequential position in which they appear: a responsive utterance containing these constructions is distinctly different from an utterance that initiates an action. In this talk, I will demonstrate how a positionally sensitive view on grammaticization adds to our understanding of the social functions of grammaticizing epistemic verbs. I will also discuss how a positionally sensitive view can further our understanding of the grammaticization process itself. It is known that the position in an utterance is relevant for the degree of grammaticization; I will argue that the sequential position too affect the tendency for the epistemic phrase to grammaticize as well as what grammatical shapes these constructions take in spontaneous talk-in-interaction and what interactional purposes they fulfill.

Anna-Malin Karlsson,

**Multimodal resources for online sharing of the physical** (Contribution to *Genres of Sharing*, organized by Tienken Susanne)

Everyday life is becoming increasingly textually mediated (Barton 2001) and technologized. Today, physical outdoor activities, such as bird watching and long distance ice skating, include the use of several communication media, both for planning, for documenting and for “sharing-while-doing”. As a result, the activity is re-shaped and the act of participation is re-defined, now including showing, telling and commenting. Traditional genres, such as the ice report and the tour report, develop new forms for combining “hard data” (e.g. on ice conditions) with narratives about amazing experiences and breakneck adventures. Writing, images, GPS-tracks and short movies are among the resources drawn upon, and these resources become increasingly culturally shaped and specialized (cf. Björkvall & Karlsson 2011). In the process, it has been shown that the physical practices of skating become increasingly discursive, while the discourses of skating become increasingly multimodal (Karlsson 2011).

In this paper, the multimodal affordances of online sharing genres are further explored. Special attention is given to sharing practices based on physical activities or physical conditions, since these involve an extreme transformation from concrete materiality to semiotic abstraction. The corpus includes data from online sharing genres within activities such as long distance ice skating, cross country skiing, sea kayaking and bird watching, retrieved from regular websites as well as from Facebook and YouTube. Framed by social semiotic theory (eg. van Leeuwen 2005), the study is based on the assumption that sign makers make motivated signs, i.e. that the affordances chosen are the ones most apt for the meaning to be made and that they also bring meaning potential with them. In relation to the concept of *sharing*, this means that different modes are assumed to be shaped in order to realize different ideational and interpersonal aspects of sharing. The analysis has two levels. The first is the genre level, where the focus is on how the modes of written language (in the texts), photographic images, geographical graphics as well as sounds, spoken language and mediated physical action (in films) are used to compose complex textual formats which serve multiple purposes. The other level is the mode level. Here the analysis aims at describing the cultural shaping and possible specialization of the semiotics modes involved. The twofold focus will provide new knowledge about the constantly emerging and re-shaping arenas for interacting and construing experience.


Gabriele Kasper,

**Recategorization and occasioned cultural mediation in narrative practice** (Contribution to *Categorization in Multilingual Storytelling*, organized by Prior Matthew & Gabriele Kasper)

Membership categorization in interactional narratives plays a key role in producing and understanding stories as moral tales. The activities and predicates associated with membership categories and their mutual relationships (such as mother - daughter) invoke social values, norms, and stances through which the characters in the story world and the participants in the ongoing situated interaction are produced as moral subjects. In this way, assembling membership categories and categorial relations exhibits “culture in action” (Hester & Eglin, 1997).

Previous work on membership categorization in qualitative interviews has shown how the participants use their co-membership in a particular profession (Roulston, 2001) and ethnicity and gender (e.g., Petraki, Baker, & Emmison, 2007) as an interactional resource that enables them to treat categorial descriptions and implications as mutually understood and a source for affiliation. For this talk, I have examined cases in which tellers orient to the lack of co-membership between themselves and the story recipient. In a series of stories, one interviewee, a
woman who immigrated from Vietnam to the US, repeatedly self-initiates footing shifts from her discourse identity as a teller to that of occasioned cultural mediator. The sample analysis will focus on an excerpt in which the teller puts the story in progress on hold after she issued a category repair (Stokoe, 2010). With the recategorization, the speaker constructs herself as party to a standardized relational pair that she subsequently decomposes into two culturally contrasting predicates, an “American” and a “Vietnamese” version. By associating herself with the Vietnamese version and the interviewer with the American, the speaker categorizes herself and the interviewer as members of contrasting moral cultures. While the speaker’s cultural mediation addresses an epistemic asymmetry between herself and the interviewer and can thus be understood as an orientation to recipient design, it also shows the speaker’s concern to describe herself for the interviewer as a person of unblemished moral character.


Yasuhiro Katagiri,
Identity conception and authority dependence in consensus-building interactions
(Contribution to Emanicipatory Pragmatics: Exploring Modalities of Co-participation and Culture in Social Interaction, organized by Saft Scott & Sachiko Ide)

Collaborative problem solving in real life is more than joint rational deliberations of the party involved. Decisions are often influenced, because of either lack of sufficient information, not enough time required to engage in rational deliberations, or simple negligence, by such factors as mimicking, e.g., borrowing past solutions in past similar situations, or popularity, e.g., adopting whatever ideas popular within or neighboring groups at the time.

Through examination of Mr. O corpus, a collaborative problem solving dialogue data in several different languages, including Japanese, English and Arabic, we have stipulated two separate dimensions: identity conception and authority dependence of participants in a group, for providing a comparative description of the differences in interactive decision making. We identified individual/group orientedness for identity conception, and competence-based and deference-based for authority dependence.

We argue for an inter-dependent relationships between these two dimensions, based on consideration of the quality of joint outcomes. Individual-oriented group can be either authority independent or resort to competence-based authority. In contrast, group-orientedness of a group provides a room for them to foster deference-based authority.

Kuniyoshi Kataoka,
What makes multimodal signs a narrative? A case study of a TV commercial
(Contribution to Communication Strategies in Japanese Narratives as Representations of Sociocultural Identities: From Micro Analyses to Macro Perspectives, organized by Hata Kaori & Akira Satoh)

In this presentation, I will show that multimodal resources—such as rhythm and sound, verbal text, bodily performance, and visual representations—may integratively contribute, despite the paucity of their verbal elements, to the holistic achievement of narration. I attempt to bridge the hiatus between traditional narrative structure models (e.g. Aristotle on “Poetics”; Labov 1972) and recent endeavors to explore the narrative’s potential in terms of “small” stories, which, inspired by interactional/conversational contingencies (Ochs & Capps 2001; Goodwin 1986; Norrick 2000), focus on “micro, fleeting aspects of lived experience” (Bamberg and Georgakopoulou 2008: 379). These recent models, proposed as an antidote to traditional “big stories” (cf. “grand narratives”: Lyotard 1984), have explicitly claimed that a narrative may stand without referring to the notion of “evaluation” or to the “temporal sequentiality” of “personal,” “non-shared” experience, which had been regarded as the mainstay of narration in traditional models.

At the same time, however, another assumed basis of narrative, “verbal-ness,” has rarely been problematized in the linguistic study of narrative. Although nonverbal significance in narration has been avidly pursued in cinematic and mediated discourse (e.g. Chatman 1960; Kress and Leeuwen 1998), I will look at the notion in a new light and investigate the cumulative effect of multimodal resources employed in mediated narration. Building on a recent definition of “big/small” stories (Bamberg and Georgakopoulou 2008; see also Bamberg 2007; Georgakopoulou 2007), I maintain that other “small” aspects of telling—such as nonverbal, visual, and
environmental imports—may possess as much potential as verbal elements for creating everyday narratives. Specifically, by focusing on an award-winning TV commercial performed by a popular Japanese singer, I will reveal that verbally deprived, bricolage-like application of concurring modalities may develop into a (prototypical) schematic configuration of narration, starting from “initiation” through “peak” toward “denouement”. I will then propose that seemingly random arrangements of verbal, nonverbal, and visual elements are typically clustered around the structural peak of narration, suggesting that layering of “small” constituent elements can holistically achieve a “big” structure. In other words, rather than seeing “small” features as distinct from “big” ones, each of what are regarded as “small” (e.g., fragmented “images” or ongoing “shouts” in the commercial) could simultaneously compose a resource for a “big” story even if they do not represent evaluation, temporal sequentiality, or verbal/semantic content. This line of research will duly mediate and fine-tune the structure-oriented “expressivist” assumptions and the interaction-oriented “productivist” outcomes (Freeman 2003), emphasizing the pressing need to incorporate multiple modalities into the study of narratives.

**Baljut Kaur,**

*Request perspectives in service interactions* (Contribution to *The discourse of daily interaction across borders and disciplines: forms of address revisited,* organized by Kurtes Svetlana & Tatiana Larina)

This paper examines the forms of address when making requests in service interactions in a telecommunications organisation in Malaysia. People in service interaction in a Malaysian context are interested in preserving “face”. It is felt to be impolite to address a customer by a direct form of address. The customer service representative (CSR) attempts to pay respect to the customer to maintain the social distance in a service encounter. Apart from request strategy types, requests also vary in perspective. Blum-Kulka et al., (1989) identify four possible perspectives:

1. *speaker-oriented* where the role of the agent is emphasized (Can I …)
2. *hearer-oriented* where the role of the recipient is focussed (Can you …)
3. *inclusive* where the focus is on ‘we’ (Can we …)
4. *impersonal* as in “It needs to be done”.

Blum-Kulka and Olshain (1984) suggest that “any avoidance in naming the addressee as the principal performer of the act serves to soften the impact of the imposition.” The perspectives in the service interaction data were coded and divided into six categories; speaker-oriented, hearer-oriented, speaker and hearer oriented, speaker then hearer, hearer then speaker, and impersonal. The preferred choice of perspective by customers in both language groups is speaker-oriented. Malay culture avoids the use of second person pronoun, kamu, engkau, kau, (meaning ‘you’) out of respect for the hearer. In English, the use of pronouns “I” and “you” is acceptable with speakers regardless of their status. However, in Malay discourse, the use of English I and you are restricted to informal communication among close friends of the same age to exhibit solidarity. According to Burhanudeen (2006) in Malay discourse the use of “I” and ‘you’ is considered improper with strangers, speakers of higher status and members of the older generation. The CSR also replace the second pronoun ‘you’ by terms such as Encik, Puan, Cik, when interacting in Malay, or Sir, Madam, Maam when interacting in ME. This is a strategy used to maintain distance in a formal interaction.


**Michie Kawashima,**

*Relating with the 'unseen' as a family member* (Contribution to *Language, body, and action in language socialization,* organized by Burdelski Matthew)

If we consider the family as a social system, the system goes through frequent changes. Preparing for and giving birth to a new member of family is one occasion for such change. Each family member experiences the change, and has his or her own way of managing it. Such change can bring interactional challenges among family members. For example, through bodily sensation, a pregnant woman can perceive the movement of the fetus, whereas other family members such as the husband and older child can neither see the fetus nor feel it in the same way as the mother. Here, I consider the formation of a family as a social system, and explore how it is managed interactionally.

A mother with a newborn infant has unique ways of interacting with the infant. She has a privileged right for arranging the physical location of her baby. Depending on how she holds the baby, it can set a different interactional field for others. During the interaction, the mother can treat the neonate as her bodily part. In terms of conversational practices, mothers often use forms of reported speech, to quote what the fetus is saying, thinking, or feeling, which allows the infant to be an agent in the interaction with other family members. In this
In many research traditions, face-to-face interaction in Finnish and Estonian explores analytical and interactional linguistics. The data for the study come from videotaped naturally occurring face-to-face interaction. The method and theoretical background lie in conversation analysis perspectives, displaying them as mutually relevant. The study uses data collected in the Western region of Japan. The data contain longitudinal video-recordings of family interaction including pregnant mothers, infants, and young children. A total of 11 families participated in the filming from October 2007 to the present. The filming took place once a month in order to follow the developmental process of children.

Based on the analysis, the pregnant mothers have an exclusive right to define the status of the fetus interactionally. The mother often initiates actions during the interaction, and takes various actions. Yet there are some frames that the mother brings to determine the status of the fetus. In particular, the fetus is presented as being part of her body, a direct interactive agent and future participant in the family. Those are not the only frames that the mother uses yet they are more apparent than others in the analysis so far. The mother sets different stances of the fetus during the interaction using these frames.

Elizabeth Keating,
**New language games: Building coherence in multisensory, technosocial space where participants are heroes** (Contribution to *Gaming, inter-subjectivity and narration: Game bodies and the multimodality of socialization*, organized by Aronsson Karin & Elizabeth Keating)

From the research perspective, participation in online activities has proven to be fertile ground for investigating important aspects of human sociality. Scholars have been interested in how participants in online activities have developed innovative ways of socializing with others, including managing identities, relationships, time, space, the senses, and language. People are surprisingly agile in exploring mediated spaces for interaction, especially considering they continually must re-master evolving human-technology interfaces, and technological expertise has value and prestige. Among new spaces for sociality is online gaming, particularly the practice of gaming with multiple individual computers, or LAN party interactions. In these settings, the integration of online and offline participation frameworks, in the midst of achieving a common goal, means players must generate sequential coherence across multiple spaces at once, and the stakes are high. In this paper I show how gamers playing the game City of Heroes coordinate complex indexical fields, including how they signal and understand which world is the relevant anchor for a deictic ‘here’ or ‘there.’ In the process of generating sequential coherence across wildly different contexts, the body and its ability to project participation cues is critical in coordinating joint attention, even in these computer-mediated settings. Bodies are used in multiple ways to make displays which provide critical information about participation, to monitor the actions of others, and to categorize actions such as resistance, reciprocity, joint action, and offers of alliance. Language works in conjunction with the body and plays a key role in repairing understanding, in making accounts, and in recharacterizing action, as players negotiate how to “read” or interpret aspects of a scene in cultural ways.

Leelo Keevallik, Anna Vatanen
**Sharing in conversational responses** (Contribution to *Genres of Sharing*, organized by Tienken Susanne)

In this paper we will discuss how parties in everyday conversation share various stances and knowledges (perspectives), displaying them as mutually relevant. The method and theoretical background lie in conversation analysis and interactional linguistics. The data for the study come from videotaped naturally occurring face-to-face everyday talk-in-interaction in Finnish and Estonian.

In many research traditions, sharing is conceptualized as an initiating activity/action, similar to telling, where somebody shares something with others (cf. sharing in Facebook). In this paper, however, we will concentrate on various ways in which sharing is accomplished as a responsive action by a recipient of a telling-like turn-at-talk. We explore how the interactants index and display the sharing of something that the co-participant just said. The co-participant’s prior turns are almost solely assessments and assertions which in earlier conversation analytic literature have been claimed to specifically invite the next speaker to express whether she is on the same side, whether she agrees and affiliates with the prior speaker or not (see Stivers 2005, Stivers & Rossano 2010). In other words, the actions by the first speaker make the sharedness display relevant and offer a special position for the recipient to accomplish it. In these contextual positions, the responding speaker typically displays the sharedness as soon as it becomes available during the unfolding first turn. The early timing in particular emphasizes the close relation between the two turns and their authors.

When it comes to the content, the shareables are mostly epistemic and/or evaluative in nature: they concern
epistemic access to some information/knowledge, and/or the stance/attitude towards that matter. One of the frequent types involves the recipient displaying epistemic access when the prior speaker had implied the opposite, i.e. non-sharedness. The responding speaker thereby re-establishes the balance in sharedness. There are (roughly) two types of these turns that will be analyzed in detail: independent agreements and continuations / joint action constructions.


Alexandra Kent, Charles Antaki

Getting someone to do something: Fault and immediacy (Contribution to Epistemics and deontics of conversational directives, organized by Svennevig Jan)

Getting someone to do something conflicts with respecting their right to do as they please. We examine two such scenes. One is the family dinner table, where the parent might want the child to (say) use their knife and fork in a certain way, but not bully them. The other is the exchange between an adult with intellectual impairments and a member of staff whose job it is to support them; here the staff member might want to get a job done efficiently (operate a stove, say) yet respect the client's right to do it in their own way. Curl and Drew’s (2008) framework of entitlement and contingency helps us get a handle on the dilemma. In both the residential home (Antaki and Kent, 2012) and around the dinner table, requests tended to be in formats (like directives) that claimed high entitlement to be obeyed, and made little acknowledgement of the contingencies facing the recipient. Sometimes they would be bolstered by explanations that legitimised the requester’s entitlement, or showed their awareness of the contingencies that could affect the recipient's response, but this was rare. Staff and parents seem to resolve the dilemma of care and control mostly in favour of getting jobs done, at the expense of recipients' potential trouble or disinclination. Curl and Drew’s framework is certainly helpful in describing what is going on, but we identify two local factors that may tip the balance of the requester's choice of format: whether the request comes in the environment of a fault or mistake (either before it is about to be committed, or in response to its committal); and whether the request is for some physical activity in the here-and-now, as opposed to something verbal (like a promise or a decision), oriented to the future.


Myung-Hee Kim,

Negotiating disagreement in task-based conversation: Interaction between language and culture (Contribution to Emancipatory Pragmatics: Exploring Modalities of Co-participation and Culture in Social Interaction, organized by Saft Scott & Sachiko Ide)

This study is part of an ongoing project that aims to account for cross-linguistic phenomena by incorporating non-western perspectives based on the language users' own cultural and social practices. In particular, Fujii and I have found that the interactions of English pairs are straightforward, information-centered, and speaker-oriented while those of Korean and Japanese pairs are indirect, interacti on-based, and hearer-oriented (Fujii and Kim 2007; Kim and Fujii 2009)

The present study examines how Korean and English speakers negotiate disagreement in a problem-solving task. Expressing disagreement is one of the much-studied face-threatening acts which may cause misunderstanding between speakers (Beebe and Takahashi 1989; Cordella 1996; Edstrom 2004; Garcia 1989; among others). Much research conducted on disagreement has been based on discourse completion tasks and role play data, and few on natural conversations (Edstrom 2004; Moyer 2000). It is expected that task-based conversation s will provide a good place to look for cross-linguistic differences in negotiating disagreement because the task require s a constant negotiation between the participant s involved, where ideas are proposed and (dis)agreed with. The data “Mr. O Corpus” is part of a cross-linguistic video corpus consisting of three types of interactions-- conversation, narrative, and problem-solving task--in American English, Japanese, Korean, and Arabic. I examined the task data, where two people worked together to construct a story by arranging a set of fifteen picture cards. The data consist of 10 pairs of Korean speakers and 12 pairs of English speakers. In order to see how the two language speakers display disagreement to their partners, I examined both verbal and non-verbal expressions of disagreement. Each expression was classified according to its (non)-linguistic form and directness. The results for Korean and English were compared and tested for statistical significance. Tentative results show that Korean speakers resorted more on non-verbal means of disagreement and used more indirect/non-confrontational ways of disagreement than English speakers. The results of this paper seem to suggest that the behaviors of each language speakers reflect their own cultural and social assumptions and perspectives about human relationships and interactions.
Jeremy King,

*Power, indirectness, and mitigation: Directive speech acts in 18th-century Louisiana Spanish business letters* (Contribution to *Historical (Im)politeness*, organized by Miglio Viola Giulia & Jeremy King)

The colonial period of Louisiana was a transitional time for the territory, during which English, French and Spanish were employed to differing degrees in a variety of social contexts. Given that the French language has perdured into the present as the recognized heritage tongue of many Louisianans, the history of the Spanish language in this state has been all but ignored in modern scholarship. Investigations into the Spanish of this period not only have the potential to reveal the nature of the linguistic situation in this era of U.S. history, but can also provide important comparative data for the study of Colonial Spanish in the Americas.

A question commonly raised in the field of historical pragmatics centers around the realization of distinct types of speech acts in early or pre-modern language varieties and the ways in which these may differ from the same speech acts in modern language varieties. Studies in this area have rarely focused on business letters as a basis of linguistic analysis, although these provide a fertile field of investigation in the area of Louisiana Spanish, as they represent a significant portion of the extant records of this region. In addition, business letters represent an ideal source of data for investigating directive speech acts, as these primary sources are replete with examples of this speech act type.

The 125 letters chosen for analysis in the present study were drawn from two distinct sources: the *Galvestown Papers* collection housed in the archives of Louisiana State University (with the original documents held in the *Archivo General de Indias* in Seville, Spain), and a set of letters published as part of a volume titled *José de Evia y sus reconocimientos del Golfo de México* (1968). These letters, which represent correspondence between various Spanish government and military officials in Colonial Louisiana, center around a variety of issues faced by the inhabitants of the Louisiana territory in the latter half of the 18th century.

As a first step of analysis, all instances of directives identified in these letters were classified according to Blum-Kulka et al.’s (1989) request head act taxonomy. Following this, the supportive moves (including alerters, syntactic and lexical downgraders, grounders, and the like) were categorized according to the CCSARP coding manual (Blum-Kulka et al. 1989), as well as other previous studies on the topic (Félix-Brasdefer 2005; Márquez Reiter 2002; etc.). Preliminary results reveal that direct requests (and particularly performatives with the verb *suplicar*, ‘to beg/implore’) are by far the most frequently occurring type of head act in the letters examined. This finding conflicts with studies on modern Spanish, which have found conventionally indirect requests to be most common in contemporary usage (García 1993; Le Pair 1996; Félix-Brasdefer 2005), and also runs counter to what would be expected under Brown & Levinson’s (1987) model of face mitigation. Interestingly, however, these results fall in line with what King (2010) has found for familiar letters in other varieties of Colonial Spanish. In addition, the results reveal that supportive moves involving mitigation are more frequently employed by those who hold lower levels of power than their interlocutors, as well as in situations in which requests involving higher levels of imposition are issued. This finding falls in line with Brown & Levinson’s (1987) model. The results of this study thus hold significant implications for theories of linguistic politeness as they apply to early varieties of language as well as the study of pre-modern speech act types.

Chisato Koike,

*Negotiation of assessment in Japanese storytelling* (Contribution to *Japanese and English stories about and over food: Verbal and nonverbal negotiation of assessments, categories, and knowledge*, organized by Szatrowski Polly)

This study investigates assessment in Japanese storytelling focusing on how the storyteller and unknowing story recipients display alignment, misalignment, or non-alignment toward assessments of the story. I examine how they deploy multiple resources in spontaneous videotaped face-to-face conversations between native speakers of Japanese. Building on previous studies of assessment (Goodwin and Goodwin 1992; Jefferson, 1984; Pomerantz, 1984; Sacks, 1974, 1992) and sequence organization (Labov, 1972; Schegloff, 2007) in storytelling, I demonstrate how story recipients display their understanding and affect toward the teller’s story and how the storyteller and story recipients negotiate assessment of the story in the emerging interaction.

First, I show how the storyteller and story recipients indicate their alignment with a preceding turn containing an “assessable—the entity being evaluated by an assessment” (Goodwin and Goodwin, 1992) using three types of responses: alignment, misalignment, and non-alignment. In alignment responses, the participants in my data expressed their understanding by aligning their affect and stance with a prior speaker’s assessment. In misalignment responses, they gave their own assessments of the assessable which were incompatible with that of the prior speaker, and in non-alignment responses, they responded without providing an appropriate assessment for an assessable.
Second, I demonstrate how the participants exploit linguistic and non-linguistic resources to display their alignment and misalignment with assessments. They repeated words from the prior speaker’s turn that indicated assessment or used assessment terms (e.g., adjectives) that were compatible with an assessable described in a prior turn in order to show a stance of alignment toward the assessable. Story recipients asked a question about an assessable given in the storyteller’s prior turn that was slightly irrelevant, or a question that directly challenged the storyteller’s stance to show misalignment. They also used prosody (e.g., intensified intonations) and body movements (e.g., facial expressions) to express their aligned or misaligned assessment.

Third, I explicate how assessment is negotiated between the storyteller and their story recipients in the unfolding storytelling sequence. After story recipients indicated their alignment with the storyteller’s assessment, the storyteller either confirmed their aligned assessment or, in cases where the recipient’s assessment was not what the storyteller had intended, initiated repair in the third turn (Schegloff, 2007). When story recipients gave a misaligned assessment, the storyteller maintained her own stance toward the assessable providing further explanations or justifications in the following turns. In cases of non-alignment when an assessable was not taken up properly in the ensuing turn, the storyteller expanded her story by repeating the same assessable to pursue an appropriate response (Pomerantz, 1984).

This study sheds light on how unknowing story recipients actively participate in the assessment of teller’s stories by using multiple resources to display their own assessment aligned or misaligned with the storyteller and how assessment in storytelling is publicly negotiated in social interaction. I suggest that assessment activities in storytelling provide a public space where members of the society can share their congruent and even conflicting views and stance toward the world, as well as establish their group and individual identity.

Monika Kopytowska,
Conflict, ideology and journalistic practice: The framing of Kenyan military intervention in Somalia in the East African press (Contribution to Pragmatic approaches to news media in Africa: Ethnicity, ideology and professionalism, organized by Coesemans Roel)

The present study adopts a pragmatic perspective on language in use (Verschueren 1999) and draws on the insights of Discourse Space Theory (Chilton 2004, 2005, 2010, forth. 2013), the theory of proximization (Cap 2006, 2008, 2010, forth. 2013), cognitive linguistics, as well as recent advances in the theory of media framing (D’Angelo and Kuypers 2009, Entman 2004, Johnson-Cartee 2005). It has both a theoretical and thematic goal. On a theoretical level, it proposes a novel approach to news media discourse explaining how the media make the reality they (re)construct and (re)present more relevant and emotionally-engaging for the audience. In particular, it focuses on how journalists bring the mediated reality cognitively and affectively ‘closer’ to the audience by overcoming various dimensions of (spatial, temporal, axiological, epistemic and emotional) ‘distance’. In addition, it tries to identify what role framing plays in this process.

On a thematic level, it explores conflict-related news discourse - understood both as a product (with its verbal and visual dimension) and a process (journalistic routines of news gathering and editing) - in East Africa (Kenya, Tanzania and Uganda) in terms of various contextual factors, including ideological conditioning, cultural values, ethnic considerations and journalistic routines, and their impact on ‘frame building’ and ‘frame setting’.

The data under study were collected during a five-month-long ethnographic fieldwork in Nairobi, Kampala and Dar es Salaam (October 2011- February 2012) and were analysed both quantitatively and qualitatively. The corpus concerning 100 days of Kenyan military intervention in Somalia launched in October 2011 includes:

a) newspaper coverage of the period October 2011- February 2012 and were analysed both quantitatively and qualitatively. The corpus concerning 100 days of Kenyan military intervention in Somalia launched in October 2011 includes:

b) interviews with editors, reporters and correspondents from the five newspapers

The study identifies several frames (e.g. a war on terror frame, an economic frame, a heroic frame) and discusses their ideological embedding as well as their potential as ‘proximization triggers’ in the East African context.


In my paper I am going to analyze stories that teachers and especially parents tell about the absent child during school consultations. Read as an inter-institutional encounter, it is possible to hear the subtle politics of home-school relations in these consultations, being put into play in respect to the student. I will focus on the teacher’s and the parent’s accounting for their own achievements (Kotthoff 2012). Parties to the talk can be shown to be oriented to their institutional identities as teachers and parents and to the moral implicativeness of their talk (Mazeland/Berenst 2008). What counts as “home” in this context is for the middle class families what happens there academically. The parents and teachers hold each other accountable for what goes on in each other’s domain. Middle class parents in my data show a very specific performance of their academic and school oriented identity. They know the vocabulary of academic achievement very well and display the same achievement perspective on the child as the teachers do. That does not hold true for parents of children at special schools. These parents from low income milieus are for several reasons much less able to narratively construct their homes in the shadow of the school.


Dorota Kotwica,
Evidential markers in Spanish scientific prose of 18th and 19th century (Contribution to Evidentiality in 'non-evidential' languages. Is evidentiality grammatically encoded in Spanish?, organized by Albelda Marta & Maria Estellés Arguedas)

The evidentiality in Spanish can be expressed through, among others, discourse particles, which raises the question of the status of these particles within the grammar. From our point of view, these kind of elements do undergo processes of grammaticalization. In this sense, as far as our corpus reveals, markers of indirect evidentiality, al parecer and por lo visto were used as constructions for the description of the external characteristics of the objects (1), and so, could be related to some kind of sensory experience (eg. al parecer – “from what can be seen, as it appears”).

(1) Piel suave, fresca al tacto, lustrosa, varía su color del negro rojizo, amarillento ó azulado al azabache; cabellos y ojos negros, genitales oscuras, palma de las manos y plantas de los pies claras, barba rara y tardía, sin vello; dolicocéfalos generalmente, porción supraóicoa del occipital prominente, frontal frecuentemente articulado con el temporal, suturas craneanas sencillas, frente estrecha en la base, eminencias frontales confluentes, superciliares poco prominentes y lisos, órbitas al parecer poco profiadas, globos oculares al nivel de la cabeza […] (González Fernández, Anselmo, Memorándum 1: 55-78).

On the contrary, in the contemporary Spanish they both can bear an indirect evidential meaning (2).

(2) “La grama ordinaria y pastura común del ganado -dice Laguna en sus comentarios al propio capítulo- es tan conocida por todas partes, que no hay cabra, ni oveja, ni rocin, ni buey tan desventurado que no la conozca luego como familiar y propio mantenimiento”. Cuando Laguna lo dice debe de ser así; pero quien al parecer no conocía la grama ordinaria era el propio Laguna, porque nos la describe con las "flores blancas y compuestas de cinco hojuelas entrelazadas, las cuales, caídas, añade, se muestran unos hollejos redondos como aquellos del lino, llenos de cierta simiente menuda...”, esto es, las flores y los frutos de la indicada Stellaria. (Font Quer, Pío, Plantas Medicinales. El Dioscórides Renovado, 1890, CORDE, RAE)

This is not as obvious in the historical examples and our claim is that it is likely to have developed over the years.

Our aim is to focus on the evolution of evidential meanings in the two Spanish particles as we believe it can shed new light on the issue of evidentiality in this language. The research is conducted within a corpus of texts of Natural Science. To the date, various works have been published that situate the consolidation of a number of evidential paradigms within the Modern Spanish, pointing out the special importance of the 19th century for the extension of their use (Marcos Sánchez 2005; Pons Rodríguez 2010; Espinoza Elorza 2012).

Bahar Koymen, Amy Kyratzis

*Toddlers’ appropriation of institutional practices and affect displays during peer disputes in daycare* (Contribution to *Affective stances in remedial interchanges: Socializing embodied accountability in adult – child interactions*, organized by Cekaite Asta & Ann-Carita Evaldsson)

This study follows a cohort of 24 -30-month-old children enrolled in a daycare center in California which utilizes an institutional curriculum (RIE -- Resources for Infant Educators) widely used with young children. During peer conflict, children are encouraged to “use their words” to express their likes and dislikes (Gerber & Johnson 1998). The emphasis is on what children are saying and feeling. Caregivers use expressions like “you can *tell* him to stop” and “are you *saying* ‘no don’t stand on me’”. These expressions are intended to make children independent, help them avoid frustration during conflict, and have their feelings respected.

Excerpts of talk demonstrate how the caregivers socialize expressions of saying and feeling, including giving children negative feedback when they violate the moral order and do not sanction peers in the institutionally approved way, that is, when they blame peers rather than expressing their own feelings. Other examples illustrate how the children take up the caregivers’ institutional phrases, (statements of saying and feeling). In some cases, children take up and tie to the format of (Goodwin 2006; Du Bois 2007) expressions of saying and feeling produced earlier by caregivers and use them to construct two-clause constructions. These constructions allow them take stances on their own earlier uncomplied with requests (e.g. “I said move away”; “I don’t like it he say ‘Scott’”) (Goffman 1981; Goodwin & Goodwin 2004) to effect remedial action (Goffman 1971). The two-clause constructions emerge over sequences of interaction (C. Goodwin 1996) and allow children to negatively evaluate the behavior of peers in a way that is socially sanctioned by the institution (Goffman 1971). Children also sometimes subvert the institutional practices by taking them too far. Overall, examples illustrate how very young children appropriate and use interactional resources including grammar and expressions of affect to show alignment with an adult-based moral order while simultaneously adapting it to their own purposes.

Frantisek Kratochvil,

*Establishing moral common ground in Abui bride-price negotiations* (Contribution to *Establishing Common Ground in Public Discourse: A Communication Studies and Discourse Analysis Approach to the Evolving Relationship between Political Leaders, Media Professionals and the General Public*, organized by Cheng Winnie & Foong Ha Yap)

This paper examines how common ground is established in bride price negotiations held by the Abui community of Takalelang. Abui is a non-Austronesian language spoken in Eastern Indonesia, belonging to the Alor-Pantar family (Kratochvíl 2007; Holton et al. 2012).

Bride-price negotiations are a type of public discourse. Various ethnic groups of Indonesia have been reported to conduct this discourse in a highly ritualized form; in Austronesian communities, bride-price negotiations are regularly conducted in specialized speech registers (Fox 2005). In Papuan communities, elaborate systems of legal discourse have been reported (Goldman 1983). Abui bride price negotiations have been documented for about a century now (Anonymous 1914; Vatter 1932; Van Galen 1946 - in Hägerdal 2010, 2011; Nicolspeyer 1940; Du Bois 1944).

In Takalelang, bride-price negotiations are delegated to village elders. On a fixed day, the elders mediate between the clans so that a bride-price agreement is reached. Abui are still a largely oral society; in absence of institutionalized power or written rules, the common ground for the consensus has to be built and ratified during every negotiation anew to be lasting.

Bride-price negotiations are of great significance in the political micro-cosmos of the Abui community: they reaffirm coherence and tradition, expressing the legal autonomy of involved clans. The bride-price payments initiate a life-long series of exchanges between extended affinal kin groups.

It is obvious that some oratory skill among the mediators is required to build a lasting consensus. This paper will examine how the mediators construct the moral common ground for reaching the bride-price agreement. In particular, the paper will consider moral stance-taking strategies used by the mediators, relying on the existing approaches to stance outlined in Du Bois (2007), Englebreton (2007a, b), Jaffe (2009), and Shoaps (2004, 2009). We will also examine the effectiveness of these strategies using historical documentation records listed above.


Alex Matthew Kunst,
Managing meaning via the webpage of the Presidential radio address (Contribution to Leadership and Discourse: Exploring leadership practices, image construction and power management, organized by Ilie Cornelia, Geert Jacobs & Daniel Perrin)

Ever since the emergence of radio as a means of communicating to the masses, public leaders have utilised this one medium to manage their meaning as well as discursively construct their public image. One example is the American Presidential Weekly Radio Address and current President Obama is the first American President to broadcast his weekly radio address in multi-semiotic ways. It is now broadcast on not only on radio, but via the White House webpage, including the White House pages of YouTube and Facebook, thus adding another dimension to Obama’s discursive leadership style. Therefore, this paper investigates Obama’s use of social media and aims to demonstrate that the use of technology creates a sense of negotiation for the average citizen, but ultimately it will be revealed that the ideology and patterning of power (van Dijk 2008; Fairclough 2003) is still present, even though it is more obscure.

The technology of social media used by Obama’s administration, not only socially constructs Obama’s image to the public, but it also creates the illusion that his administration is negotiating with the American public and incorporating them as participants in the political process. This illusion of negotiation is constructed by the capability for the average citizen to choose and make choices via hyperlinks on the White House webpages, including writing subjective comments on YouTube or Facebook. The hyperlinks connect the navigator to the White House YouTube page and its Facebook page, thus giving the navigator a sense of negotiation while navigating these webpages. However, the analysis will reveal how the ideology of power is still present as well as demonstrate the disclosure of its patterning.

In order to investigate this, the analysis will take a qualitative approach and will be carried out by multimodality (O’Toole 1994, Kress and van Leeuwen 2006, Kress 2010), resemiotisation (Iedema 2000, 2003) and traversals (Lemke 2005). Multimodality will analyse all the multi-semiotic ways meaning is made as well as demonstrate how Obama’s image is socially constructed on the radio address webpage of the White House website as well as its YouTube and Facebook webpages. Further, resemiotisation will consider how meaning is unfolded by following the hyperlinks to Facebook and YouTube, the hyperlinks creates the options for the navigator to choose (Hopearuoho and Ventola 2009), creating a sense of negotiating within the website itself. Finally, traversals will show how much choice is actually available for the navigator through the multiple pathways via hyperlinks and ultimately reveal that the negation is indeed false and that the power of the President is still present and valid as always.

Salla Kurhila,
I don’t understand as repair initiator (Contribution to Troubles in speaking, hearing and understanding: Repair, rights and responsibilities, organized by Sidnell Jack)

This paper examines verbalisations of non-understanding (such as I don’t understand) as initiating repair. In everyday conversation between equals, this kind of repair initiator is very rare, but it could be expected to occur more frequently in asymmetric conversations where achieving and maintaining mutual understanding is more challenging, e.g. on the basis of the differing linguistic resources of the participants. In this paper, I will investigate verbalisations of non-understanding in everyday and institutional conversations between first and
second language speakers of Finnish.

Verbalisations of non-understanding can be compared to open class repair initiators (such as what or sorry, see Drew 1997), given that both initiation types are similarly unfocused: they do not target any specific element in the prior talk, and hence do not locate the trouble. The recipient of such repair initiator is left to decide what the problem is and how it is to be remedied. Hence, in the typology of other-initiation forms (see e.g. Sidnell 2010: 118), verbalisations of non-understanding are at the ‘weak’ end of the scale, i.e. they display only weak access to the preceding talk. In principle, I don’t understand -turns, as well as open class repair initiators, can be produced after any stretch of talk, even if the speaker had not heard or understood anything of the prior turn. This unspecified character gives these repair initiators potential to function as ‘general problem markers’; since their formulation is not syntactically or lexically connected to the trouble turn, these initiators can be used even by speakers whose linguistic resources are rather rudimentary.

What is noteworthy, however, is that verbalisations of non-understanding are infrequent even in second language interaction, in spite of the participants’ evident difficulties to understand each other. Moreover, the few cases that can be found are unevenly distributed: all the I don’t understand -turns are produced by the second language speakers, whereas open class repair initiators can be produced by both first and second language speakers.

It is worth noting that verbalisations of non-understanding are not as ‘open’ as the canonical open class repair initiators. In contrast to open class repair initiators, verbalisations of non-understanding make explicit the nature of trouble: it is understanding, not for example hearing, that causes the trouble. In this paper, I will illustrate how the fact that understanding is explicitly mentioned as the source of the trouble influences the repair sequence. The typical repair operation after verbalisation of non-understanding is sequentially rather ‘heavy’: the target for repair is sought from further back than the prior turn, and the repair is produced as a multi-unit turn. The sequential implications and the formulation of the repair initiation (as threat to intersubjectivity) explain the scarce occurrence of this repair initiator and reflect the speakers’ perceptions of their roles and responsibilities connected to their linguistic statuses as first or second language speakers.


Svetlana Kurtes,
Emerging patterns in address forms in post-Communist societies of Eastern Europe: The case of Serbia: (Contribution to The discourse of daily interaction across borders and disciplines: forms of address revisited, organized by Kurtes Svetlana & Tatiana Larina)

The paper reports on some preliminary findings of an ongoing research initiative investigating the pragmatics of daily interaction, cross-culturally and trans-nationally. Phase one of the initiative looks into the specifics of how cultural differences impact on cultural values, social categories and, ultimately, communicative styles, focusing initially on address forms (cf. Larina and Suryanarayan 2012).

More specifically, the paper looks into the current status of the ideology-based address form Comrade (in Serbian: drug; m. and drugarica, f.), its pragma-semantic profile and rules governing its usage in post-Communist Eastern-European societies, looking primarily into selected instances of public communication and media language in modern-day Serbia. A recently conducted corpus-based pilot study suggests that although the demise of the Communist ideology, as the dominant socio-political paradigm, has triggered the re-establishment of the old ‘class-based’ address forms Sir/Madam/Miss (in Serbian: gospodin/gospoda/gospodjica), comrade appears to have been able to re-conceptualise itself pragma-semantically and find its niche in daily interaction in Serbia today.

Having identified and contextualised emerging usage patterns of the forms of address clustering around the titles Comrade and Sir, the paper concludes by suggesting future parameters of research.

Dennis Kurzon,
When to talk is to be silent (Contribution to Ostension and communication: Theory and evidence, organized by Curcô Carmen & Teresa Peralta)

In the paper I will look at instances in which talking may be construed as silence. It is possible to say of a person speaking that s/he is silent about a particular issue (Ephratt 2011; Verschueren 1985). In other words, though the person concerned is speaking about a number of matters, s/he seems to be ignoring one issue. This is often the case with politicians who may avoid talking about a matter that is known to his/her interlocutors but may be embarrassing, or may indicate a state of indecision concerning a specific policy.

However, the possibility to say of someone that s/he is silent, though s/he may be talking, is language specific. We may set up a typology of languages divided into those in which “to be silent about (while talking)” is possible, and into other languages in which one has to say something in the nature of “S/he does not mention X” or “S/he says nothing about X” (Kurzon 2009, forthcoming). Languages of the first type include English, but
also languages such as Bengali, German, Finnish and Japanese. Moreover, there is a third group in which the possibility of saying "S/he is silent about X" is register specific: in colloquial Finnish, for example, one has to say "S/he does not say anything about the matter", while this would also be the gloss of the utterance in formal Turkish.

In the paper, it will be argued that “silence” should be considered a technical term in pragmatics, referring in essence to a situation in which interaction takes place and one participant does not say anything (Cortini 2001).

C. Goodwin argues that cognitive activities such as story-telling can be viewed as “multi-party interactive fields” within which “multiple participants are building in concert with each other” meaningful action over sequences of interaction through visible embodied displays as well as talk (2000:75). Tellers, hearers, and copresent cited story protagonists are “engaged in a local, situated analysis” the “multiple products of [which] provide in part for the differentiated but coordinated actions that are constitutive of the story as a social activity” (1984: 243). Moreover, literacy practices are ideological (Heath 1983; Street 2003), embedded in valued identities and social practices of a community. The present study examines children’s enactments of a classroom literacy activity, reading storybooks out loud to others, in pretend play at a bilingual preschool, to examine how the children act in concert with peers, and use multimodal resources, in accomplishing meaningful action in these activities.

The study draws examples from a larger ethnographic study which followed free play interactions of children in two classrooms in a bilingual California preschool over different years. The preschool serves families for whom Spanish is the language spoken in the home. Children were videotaped in naturally occurring free play with peers. Curricular activities at the preschool were conducted in both English and Spanish. However, for those children going on to kindergarten, which in California is English-only, literacy activities (e.g., book-reading) were inscribed with English language practices in small group work. The genre of reading books out loud to others was often enacted and recontextualized (Briggs & Bauman 1992; Reynolds 2007; Minks 2006) by children during free play. Several such enactments were extracted, transcribed, and analyzed using techniques of talk-in-interaction, combined with ethnography (M.H. Goodwin 2006; Erickson 2004).

This paper presents analysis of several reading episodes. Two demonstrate how teachers have children “read” books to one another during free play time, relying on multi-modal resources such as prosody and gesture to frame (Goffman 1981) a “reading voice” (Gumperz & Cook-Gumperz 2005) and other kinds of talk. The child who “reads” shifts voice and sometimes language choice to ask the same kinds of comprehension and audience response questions as the teachers; the hearers also display corresponding bodily alignments and talk.

These examples illustrate the multimodal resources that bilingual children use in “building in concert with one another the actions that define” (C. Goodwin 2000:75; 1984) the story, as well the ideological nature of these literacy activities (Street 2003; Schieffelin 2003). The examples also illustrate how children invoke school genres to “creat[e] indexical connections” (Briggs & Bauman 1992) with other discourses and to build social organization in the local interaction (Goodwin 2006).

Minna Laakso, Vappu Carlson

**How professionals respond to patients’ trouble telling in hearing aid pre-fitting encounters**

(Contribution to *Conversation Analysis and Interventions for Change*, organized by Antaki Charles)

The aim of this research was to study clinical dyads between hearing-health professionals and patients in the first encounters of hearing testing and hearing aid selection (pre-fitting). We examined the quality of interaction in pre-fitting encounters by looking at the instances of patients’ trouble telling related to hearing impairment and
hearing rehabilitation. The main focus of the analysis was on the way in which the hearing professionals responded to the patients’ personal trouble telling. The data consist of 22 videotaped hearing aid pre-fitting encounters of middle-aged persons with mild to moderate hearing impairment. From all encounters, we collected sequences in which the patients was voicing a personal remark or experience, and analyzed how the professional responded, or did not respond to it. As a result, we found that the agenda of the professional was inclined to explaining the results of hearing assessment and to selecting the optimal hearing aid based on the testing results. Despite the fact there was no specific space for trouble telling in the professional agenda, the patients frequently brought up their everyday hearing problems, and thoughts about the potential use of the hearing aid. In particular, the patients expressed that hearing problems cause serious hindrances to their social interactions in everyday life. On the other hand, the professionals only asked about the consequences of hearing problems in work life. When the patients were voicing a personal experience or a question, there were three different sequential trajectories in the ways in which the professionals responded to trouble telling. Firstly, the hearing-health professionals did not respond but ignored the trouble telling. Secondly, the professionals responded minimally and simultaneously continued their current task e.g. with the computerized hearing aid selection program. Thirdly, however, in some cases professionals did show affiliation to the patient’s problems and dealt with the issues the patient had raised. This shows that the institutional agenda of the hearing encounter does not necessarily prevent dealing with patients’ trouble telling. In general, however, the hearing professionals mainly focused to medical or technical matters and patient’s everyday life experience was not on their agenda. The study provides new insight into how hearing professionals can optimize their clinical practices more patient-centered and thus increase treatment adherence and patient satisfaction. It also gives insight into the practices that impede the interaction between hearing aid pre-users and health-care professionals. Many people with hearing impairment do not use hearing aid even if they would benefit from it. Non-use of hearing aid may result from the fact that the patient’s perspective does not coincide with the professional’s agenda in the clinical encounter. Already in 1980’s Eliot Mishler described problems of medical interaction as discrepancy between the ‘voice’ of the medicine and the ‘voice’ of the life-world of the patient. This study shows this discrepancy in the context of acquiring a hearing aid. How the patients proceed with hearing aid uptake may depend on the quality of the clinical encounter with the hearing-health professional.

Igor Lakic,

Pragmatic analysis of address forms and politeness techniques (Contribution to The discourse of daily interaction across borders and disciplines: forms of address revisited, organized by Kurtes Svetlana & Tatiana Larina)

The purpose of this paper is to look into the ways of address forms that participants choose in a variety of communicative situations in Montenegro. Characteristics of social and interpersonal relations will be taken into consideration in order to define the level of Social Distance and Power Distance in communication between speakers coming from different cultural, social, national and other backgrounds in Montenegro. In addition to the forms of address, the research will also look into the politeness techniques used by the participants in communication. The data will be obtained from the media, as well as from questionnaires.

Joyce Lamerichs, Marca Schasfoort

Dilemmas in eliciting trauma talk: Exploring the sequential environment in which children produce 'non-cooperative' answers (Contribution to Conversation Analysis and Interventions for Change, organized by Antaki Charles)

One of the many challenging undertakings for a professional when interviewing children about a traumatic experience is how to ‘facilitate’ children to tell their story in the best possible way. This is an important challenge because there may be parts that are too painful to talk about, that the child may actively want to avoid, or does not seem to remember in great detail. Child counselling handbooks (Geldard & Geldard, 1997) stress that it is important for a professional to validate what they refer to as the child’s ‘resistant behaviour’ during therapy or counselling. It is advised that counsellors demonstrate to the child that it is legitimate to have certain feelings (or not to have them, for that matter) and also that it is acceptable to withdraw, for example by claiming not knowing or not remembering. One of the ways in which resistant behaviour may become manifest is when the child produces ‘I don’t know’ answers (cf. Hutchby, 2007). Our study started from the observation that professionals find it difficult to deal with these answers interactionally. As others have pointed out ‘I don’t know’ answers can be used in a literal sense (i.e. to convey ‘I have no knowledge about x’, see Drew, 1989; 1992), but the range of actions that can be accomplished when claiming a lack of knowledge can be much broader (Weatherall, 2011:321). Therefore, and typical for an interactional approach that stresses talk as action, the use of ‘I don’t know’ is studied not as an indication that the speaker may
or may not know something in actual fact, but for the interactional work it accomplishes (see also Edwards, 1997; Edwards & Potter, 2005; Edwards & Fasulo, 2006). In doing so, we aim to unpack what is termed ‘resistant behaviour’ from an interactional perspective, which may offer useful insights for professional practice. The central focus of our talk is to explore how ‘I don’t know’ answers are sequentially produced as a response to particular questions, and how the answers are then subsequently taken up by the professional. Examination of our data, which consists of 14 interviews with children who have experienced single incident trauma has shown three broad ways in which receipt of the child’s ‘I don’t know’ answer occurs. First, there are instances in which the child’s answer seems to be accepted for the cognitive claim it is making (i.e. not knowing). Second, we see that the professional holds the child accountable for not knowing (e.g. by suggesting that the child is not thinking hard enough). We also see combinations of one and two during longer stretches of talk. Interestingly, there is a third way that consists of stretches of talk where it is ambiguous whether the professional accepts the child’s claim to not knowing or whether she does not. In those instances, the professional’s ‘reluctant’ receipt works to suggest that the answer provided by the child so far might not be taken as a ‘sufficient’ or ‘complete’ answer. We will show how the receipt token ‘okay’ plays an important role in these particular instances, as an expansion elicitor (cf. Fitzgerald & Leudar, 2010).

Anne Marie Landmark Dalby,
Whose decision? Negotiating rights and responsibilities in medical treatment decisions
(Contribution to Epistemics and deontics of conversational directivces, organized by Svennevig Jan)

A main outcome goal in many hospital encounters is to reach a plan for the next action step, i.e. further treatment, examination, intervention or lifestyle changes. In recent years the concept of shared and informed decision making has developed, especially in western medicine, building on the principles of patient centred-care (Stewart 2003; Braddock et al. 1997). However, a large body of research has found that in practice, decisions rarely fulfill the criteria of a shared and informed decision (Braddock et al.1999). The aim of this study is to investigate the more social and moral aspects of decision talk; how do physicians and patients orient to, and negotiate the distribution of rights, obligations and responsibilities to decide what to do in the future, i.e. treatments, examinations and interventions? How do the participants deal with these not given-in-advance decision roles? One specific object of analysis will be to explore circumstances in which the professional accepts the child’s claim to not knowing or whether she does not. In those circumstances, the professional’s ‘reluctant’ receipt works to suggest that the answer provided by the child so far might not be taken as a ‘sufficient’ or ‘complete’ answer. We will show how the receipt token ‘okay’ plays an important role in these particular instances, as an expansion elicitor (cf. Fitzgerald & Leudar, 2010).

The object of this paper is to explore (deontic) resources physicians use for claiming deontic authority in proposals for future treatment plans, through varying action formats, such as informing, announcing, imperatives and different types of contingent proposals. A related object of investigation is patients’ responses; what (deontic) resources are used to display commitment or resistance to the proposal at hand? One specific object of analysis will be to explore resources used in cases where physicians and patients seem to renounce their rights to decide, and instead yield deontic authority to the interlocutor. This seems to be particularly evident in situations involving medical uncertainty.

The framework of conversation analysis (CA) is applied in order to do detailed, empirical analysis of videotaped hospital encounters. The data for this study consists of 85 videotaped encounters from somatic hospital specialities with non-native speaking Norwegian physicians and/or patients. Preliminary analyses suggest that resistance to proposals frequently led to prolonged sequences of subtle negotiations on the distribution of these rights, drawing on a range of different (epistemic and) deontic resources, some of them being specific for physicians and patients respectively, and some more general. It may seem that physicians make use of a wider range of resources for claiming deontic authority, for instance drawing on hospital procedures, years of experience, or claiming that the suggestion at hand is the preferred option for most patients. Such resources seemed to be used mainly for claiming rights to decide, but in other cases some of the same resources were used for claiming rights to not make the decision.


Tatiana Larina,
Forms of address and communicative styles: Comparing British and Indian Englishes, Hindi and Russian (Contribution to The discourse of daily interaction across borders and disciplines: forms of address revisited, organized by Kurttes Svetlana & Tatiana Larina)
The present paper is part of an ongoing research project investigating the pragmatics of daily interaction, cross-culturally and trans-nationally. It examines the impact of cultural differences on cultural values, social categories and communicative styles in different languages and cultures (Larina 2009; Larina, Suryanarayan 2010, 2012a, 2012b and others). The paper will provide some preliminary results of the study of 3 languages, belonging to different groups, that is English in its 2 varieties (British and Indian), Hindi and Russian concerning address forms (AFs).

The study is based on the data collected through questionnaires and ethnographic observation. Taking into account the rich cultural diversity of India, we have limited ourselves to those forms of address used exclusively in the northern states of India (as used by speakers of Indian English as well as Hindi).

The conducted comparative study of forms of address of different socio-cultural contexts reaffirms the claim that researchers often make, that “an understanding of the complex correlation between the discourse and society is achieved more fully and naturally on combining linguistic and social aspects” (Vodak 2006), more aptly – linguistic, social and cognitive.

The choice of an address form to a great extent depends on cultural context, which involves social organization of a society, i.e. such cultural dimensions as Social Distance and Power Distance (Hofstede 1984, 1991), values, cultural norms, the concept of politeness and also on social categories (sir, madam, uncle, aunt, brother, sister etc.). This has been confirmed by the studies of address forms in various social and cultural settings (Clyne 2009,Clyne, Norby, Warren 2009; Hugson 2009, Leech 1999, Mehrotra 1992 and others).

The paper will focus on ethno-specific differences in the verbal behavior of representatives of British, Indian and Russian cultures via a vis forms of address revealed through comparative study. The most fundamental of them concern

- the regularity of usage of appellative address forms while addressing a stranger;
- the usage of kinship terms while addressing a non-family member and the semantics and pragmatics of these social categories;
- the concept of politeness and politeness strategies used while addressing an interlocutor.

A difference in understanding of politeness which is reflected in the conventional usage of different directional strategies gives shape to different features of British, Indian and Russian communicative styles. As a result the British style can be defined as egalitarian (‘anonymously-egalitarian’) and informal, while the Indian as ‘solidarity-hierarchical’ or ‘kinship-hierarchical’. The Russian one combines to some extent the features of both styles but they are not so distinct and vivid.


Jee Won Lee,

An analysis of recipient activities in Mandarin Chinese storytelling (Contribution to Speaker-Recipient Coordination of Actions in story-telling sequences, organized by Iwasaki Shimako & Hee Ju)

When a speaker tells a story, his/her recipients constantly communicate their reactions to the story as it is being told. During a narration, speakers use story prefaces (Jefferson 1978, Sacks 1974), gestures, prosody, and lexical choices to convey to their recipients the preferred response to the story and its telling. A story can thus be said to have preferred and non-preferred response types (Stivers 2008). At the climax of the story, speakers usually signal a place where recipients can respond, and they invite particular responses from their recipients. However,
the recipients can use this point to offer competing interpretive frameworks and alignments for the story which undercut those of the speaker. This study examines some ways in which storytelling recipients initiate and work through a competing interpretation at the conclusion of a story in Mandarin Chinese conversation. Using conversation analytic frameworks, this study describes how recipients deploy various resources to end storytelling through a summary assessment, aided by gaze shift, body movement, and pause. Through the space for mutual checking between speaker and recipients, the recipients signal their stances and give the storyteller a chance to attune herself/himself to upcoming sequences of talk. While monitoring the recipients’ verbal and non-verbal conduct, the speaker treats the recipients’ evaluation differently from other common mid-telling response tokens. By looking at recipients’ reactions to a story and examining the ways that they propose alternative interpretations for events that a speaker describes, this study builds on previous studies of storytelling recipients as active participants in the construction of the narrative event (Duranti & Brenneis 1986, Goodwin 1984, 1986, 1997).

Chungmin Lee,

*Metalinguistic negation vs descriptive negation: Markedness difference* (Contribution to The Pragmatics of Negation, organized by Roitman Malin)

Metalinguistic negation (MN) is compared with descriptive negation (DN) in markedness. MN is also compared with ‘Contrastive Negation’ (McCawley 1992 CLS,189-206), not *X but Y* and *X-ka anira Y-ta*. It has been supported by psycholinguistic experiments that DN itself is more marked than its positive counterpart. This talk examines whether MN is more marked than DN in terms of phonetic prominence and other empirical evidence such as EEG experiments. The data employed are metalinguistically negated vs. descriptively negated degree adverbials in English and Korean. The type of degree adverbials with MN vs. DN such as (1) vs. (2) show a striking contrast in phonetic prominence in pitch tracks.

(1) *She is not a LITTLE/A BIT upset.* (She is VERY upset.) — modified from Bolinger (1972)
(2) *She is not a little/a bit upset.* (She is not upset at all, is quite composed.)

The MN sentence in (1) objects to its low degree scalar meaning in a relevant scale (to assert a rectified higher degree). The rectifying second sentence cannot start with the concessive But. (2), in contrast, is a DN sentence with a covert even before the minimizer a little/a bit, yielding universal negation as if it were a negative polarity item (Y. Lee and Horn 1994).

The type of adverbials *POthong* ‘normally’ and *YEkan* ‘relatively’ in Korean, as in (3a), are argued to be based on MN that licenses them. They are strikingly distinct in prosody from typical NPIs that are licensed by DN and the same adverbs in a DN sentence.

(3a) a. ke yeca POthong yeppu-n key ani-ya [external neg] the woman COMMONLY pretty-COMP not-COP-DEC
   ‘That woman is not COMMONLY pretty.’ (She is VERY pretty.)

b. *ke yeca POthong an yeppe [short form neg] (Intended) ‘That woman is not COMMONLY pretty.’

The MN-licensed adverbials *A LITTLE/A BIT* and POthong ‘normally’ and YEkan ‘relatively’ have high-pitched (initial) syllables (with L+H*) originating from contrastive focus (CF) and convey implicated positive higher degree adverbials/predicates. Japanese shows the same pattern of MN-licensed adverbial, as in (4).

(4) fuTSUU ja-nai [fuTSUU ja naku sugoi] common(ADJ) NEG common not-and extraordinary ‘(It is) notNORMAL.’ [(It is)EXTRAORDINARY]

A frozen MN adverbial such as YEkan ‘relatively’ in Korean, which cannot occur in a DN or even in a positive sentence, can occur without previous utterance in the discourse context. Some “accepted standards” in the context make it occur discourse initially.

The pitch tracts show a sharp contrast between MN- vs, DN-licensed adverbials (C. Lee 2010). We will further show an EEG test of covert cognitive processes involved in MN-adverb. We also scrutinize if ‘CN’ of *not X but Y* in English and *X-ka anira Y-ta* in Korean is sufficient for MN.

Sirpa Leppänen,

*Expertise on social media: The capacity to play and transgress* (Contribution to The notion of 'experts' in late modern media, organized by Östman Jan-Ola & Thøgersen Jacob)

This paper looks at how social media - digital media which enables and crucially depends on interaction between participants - are being used for social action, cultural commentary and political critique. More specifically, it investigates how these activities require new forms of expertise in which the capacity to mobilize varied semiotic resources is crucial for participation.

With examples drawn from different interventional social media genres (e.g. shreds, spoofs, mashups and buffalaxed videos), the paper shows how such expertise no longer builds on rational argumentation only, but
The paper also shows how this kind of expertise is collectively organized, policed and mediated to novices with the help of moderation, instructional materials, feedback and commentary. To do well, social media participants need to learn the appropriate social indexicalities as well as an adequate multisemiotic repertoire for participation. Without this collectively ratified expertise, they may run the risk of being ignored, ridiculed or completely excluded. Thus, the paper argues, like mainstream media, also social media have their own gatekeepers and mechanisms of control which regulate whose voices are worth hearing.

Helen Hue Lam Leung,
*Cantonese 'mong4': A cultural keyword of Hong Kong* (Contribution to *Cultural Keywords in Discourse*, organized by Waters Sophia & Carsten Levisen)

Hong Kong is very often described as a ‘busy’ city, and most descriptions of Hong Kong include something about the constant frenzy of activity. Being ‘busy’ is also part of the self-stereotype of Hong Kong people. This study demonstrates that the Cantonese word ‘mong4’, often translated in English as ‘busy’, is a cultural keyword with a unique and culturally significant meaning not shared by other languages such as English. The Natural Semantic Metalanguage (NSM) framework is used to pinpoint the meaning of mong4 and explain how its meaning is linked with values that Cantonese speakers abide by. The meaning, use and value of Cantonese mong4 is not the same as English busy. A notable and significant difference is that mong4 is frequently used to start a conversation or topic. Cantonese speakers often ask each other whether they have been mong4 lately, or assume that the other person must be mong4 and simply ask what they have been mong4 with. This is far less common in English, and typically, Cantonese speakers do not respond to such questions by saying that they have had ‘nothing much’ to do (which is a common response to an English ‘what’s up?’).

Another big difference between mong4 and busy, and a point that reveals some cultural values of Hong Kong people, is that being mong4 can have some very positive connotations. It usually means that many things are happening under some time constraint, but with the added implication that a person is important, valued, has responsibilities, and is doing meaningful things. The Cantonese word mong4 is associated with working hard towards goals, material or otherwise, having a full life, and competing to achieve highly. Even children can be mong4, with parents often pushing them to succeed from a young age. If a Hong Kong person is not mong4 at all, this can be seen as a bad thing because that person might appear to be unimportant and without purpose, and it is possible people will assume they are not hardworking, reliable or trustworthy (unless there is a ‘valid’ reason, such as old age).

As there appear to be no comprehensive studies of Hong Kong culture, and Cantonese corpus materials are limited, the empirical evidence for this study comes from ethnographic observation, collocations and common expressions, available corpus materials, and consultations with native speakers. The NSM explication of mong4 presented clearly states what it means and shows why ‘busy’ is not a comprehensive translation. It is argued that the meaning and use of the Cantonese keyword mong4 reflects the values of Hong Kong people and Hong Kong society.

Carsten Levisen, Carol Priestly
*Cultural keyword theory: Creolization, cognition, and 'Kastom' discourse’* (Contribution to *Cultural Keywords in Discourse*, organized by Waters Sophia & Carsten Levisen)

This paper takes its point of departure, in the "cultural keyword" concept developed by Wierzbicka (1997, 2010a) and colleagues within the Natural Semantic Metalanguage (NSM) approach to linguistic analysis. In Goddard’s (2005:78) definition, a cultural keywords is a “highly salient and deeply culture-laden words which act as focal points around which whole cultural domains are organize (2005). This paper seeks to develop further the Cultural Keyword Theory within the NSM approach to cultural discourse (Goddard 2006). Cultural keyword theory does not disregard traditional theoretical notions such as “agency”, “interlocutors” or “contextual inference”, rather, it points toward a gap in modern pragmatics: the lack to attention to culture-specific words, and the importance of such words in the shaping of local discourses (for recent exceptions, see studies in discourses of Danish *hygge*, roughly "pleasant togetherness” (Levisen 2012), and Russian *sud’ba*-driven discourses (Wierzbicka 2010b).

In order to test the claims in cultural keyword theory, the paper explores one keyword in detail, namely the word *kastom*, as used in English-based Pacific Creoles (Bislama, Pijin and Tok Pisin) (Keesing 1989). *Kastom* has its lexical origin in the English word *custom*, but its semantics and ethnopragmatics diverg significantly from these origins. This paper systematically explores the *kastom* concept in discourse, and its rise to keyword status. The goal is to identify the main *kastom*-driven discourses within the respective speech communities, to propose a cogent analysis of the cultural semantics of the *kastom*, and provide a wider discursive interpretation of the term.
The study is the first cultural keyword analysis of a creole language, and as such the case study in *kastom* pose a challenge to the theory: *kastom*-usages in native vs. non-native creole speakers, urban vs. rural *kastom* discourses, and differences between generations of speakers. Based on the insight from the keyword case study, new research questions for cultural keyword theory will be formulated and discussed.


Wierzbicka, Anna (1997) *Understanding Cultures through Their Keywords: English, Russian, Polish, German and Japanese*. New York: Oxford University Press.


**Xiaoting Li**,  
*Contingency and the construction of units in interaction* (Contribution to *Local achievement of units in interaction*, organized by Keevallik Leelo & Xiaoting Li)

In focused conversational encounters, a stretch of talk is always produced with certain syntactic form, intonation (among other aspects of vocal production), bodily motion, and is linked to its prior and subsequent talk. The smooth turn transition in conversation is a collaborative achievement by co-participants, as well as the interplay of multimodal resources. Different research approaches have studied the individual role of syntax (Lerner, 1991; Auer, 1996, 2009), prosody (Schegloff, 1982, 1998; Local, Kelly & Wells, 1986 etc.) and gesture (Streeck & Hartge, 1992; Streeck, 2009) in turn organization. Research has also shown that the three types of resources converge to a great extent to foreshadow possible turn completion and transition relevance (Fox, 2002; Ford, et al., 1996; Ford & Thompson, 1996). But so far little work has been done on the divergence of different resources in the projection and recognition of possible turn completion. Adopting the method of conversation analysis, interactional linguistics, and multimodal analysis, this study investigates the divergence of syntax, prosody and body movements in turn organization in Mandarin face-to-face interaction. The data for this study are 10-hour audio and video recordings of everyday Mandarin face-to-face conversation. When the three resources are in conflict with one another in turn projection, conversational participants can still manage the local contingencies and collaboratively construct turn transition. It is further argued that the divergence of the multimodal resources (i.e., syntax, prosody, and body movements) may serve as a type of resource itself for participants to negotiate turn-taking and to manage the collaborative completion of a course of actions. This study contributes to our understanding of the interactive and contingent nature of turn and unit construction in interaction.

**Maria Francisca Lier-DeVitto**,  
*On the cohesive effect of parallelism in children’s monologues* (Contribution to *Structural effects of children’s speech on dialogue and narrative contexts*, organized by Lier-DeVitto Maria Francisca & Lúcia Arantes)

In the literature of Language Acquisition, children’s monologues have been traditionally viewed and dealt with as privileged empirical evidence concerning the emergence of the so called metalinguistic capacity and/or ability. The aim of this presentation is to put forward an alternative view which sheds light on their theoretical relevance. I shall discuss the complex articulation between the structural reality and the enunciation events which participate in the building up of sequenced constructions “in parallel”. Parallelism, “defined as a structural repetition”, was a phenomenon enlightened and discussed by Jakobson (1962, 1966), who emphasized its utmost theoretical importance as the fundamental mechanism implied in the “poetic function” of language. Parallelism is a glaring phenomenon in children’s monologues. It is attested that one unequivocal characteristic of parallel structured texts is that their special texture blurs/disturbs meaning (WEIR, 1962, LIER-DeVITTO, 1998). Indeed, monologues are not easily interpretable. I shall demonstrate and discuss the fact that if there is “loss of meaning”, parallelism shows its strong cohesive power in monologues. I intend to demonstrate that cohesive facet of parallelism in children’s monologues and its glaring effect on the child, i.e., its “subjectivizing” power. The subjectivizing process is here conceived of as “changes in the child’s position within a structure where la langue and the other’s parole are inextricably related to the child as a body whose activity demands interpretation” (DE LEMOS, 2006). This discussion includes the analysis of some “language in the crib” monologues.

**Jan Lindström**,  
'*I don’t know* in Swedish talk-in-interaction: Epistemic stance and the turn’s directionality
and sequentiaity (Contribution to Grammar and epistemics: Subject-predicate constructions as interactional resources, organized by Maschler Yael, Simona Pekarek Doehler & Jan Lindström)

To disclaim knowledge with the expression jag vet inte (‘I don’t know’) is a frequent practice in Swedish talk-in-interaction. In fact, in argumentative activities and interviews it may be far more usual to disclaim personal knowledge than to claim knowledge. This has apparently to do with how the speakers place themselves in the epistemic landscape, i.e. what kind of access, rights and responsibilities they have or experience to have in relation to the subject matter and the other interactants (cf. Stivers et al. 2011).

The purpose of this paper is to show how some recurrent formal variations of the disclaimer phrase jag vet inte are dependent on their occurrence in certain types of sequential locations and contexts that evoke different stances to epistemics. From the point of directionality, jag vet inte may occur at the beginning or at the end of a turn. The question is, whether the same linguistic item has the same function in initial and final positions or if the item’s pragmatic meaning differs because the turn position, i.e. interactional position, where it is produced differs. Further, the word order of the phrase often varies between subject-first and negation-first syntax, i.e. jag vet inte resp. inte vet jag, but the pragmatic conditions which constrain this variation are poorly understood.

From the point of sequentiality, variations of form may depend on whether the disclaimer occurs within a speaker’s own (lengthy) turn or in a directly responsive move. One obvious positionally sensitive variant is the reduced verb-first (and subject-deleting) form vet inte ‘know not’ which only occurs in responses. However, it needs to be specified what kinds of responses evoke this particular response form.

The primary data for the analysis consists of two fairly large (20 hrs each) corpora of discussions with Gothenburg and Helsinki Swedish high school students; evaluations, judgements and stands are in the center of the activity, which thus frequently calls for stance-taking. The results so far suggest that the interactional import of jag vet inte (with variants) is dependent on turn position; especially final disclaimers have a hedging function while initial disclaimers may project a reflecting and long contribution. The difference between the subject-first and negation-first variants lies partly in the greater confronting nature of the latter, partly in the nature of the action which is being responded to. The data also show that there is a continuum between a full “propositional” use of jag vet inte as a stand-alone response or a matrix clause and a use of the phrase as a pragmatic marker with a parenthetical placement in the syntax of the turn/sentence. Moreover, the two datasets also reveal some regional variation: disclaimers with negation-first syntax are frequent in the Helsinki Swedish data but practically non-existent in the data from Gothenburg. This variation mirrors general differences between Sweden and Finland Swedish syntactic and pragmatic patterns in the spoken modes of the language.


Sabina Longhitano Piazza,

Weak versus strong emergentist perspectives in discourse interpretation: Theoretical issues and epistemological implications (Contribution to Ostension and communication: Theory and evidence, organized by Curcó Carmen & Teresa Peralta)

The notion of emergence - whose original content is derived from the natural sciences- has been recently employed to describe linguistic phenomena, mainly in the areas of language acquisition and language evolution, where emergence of language is seen as a product of natural selection. In this perspective, language use is conceived as a complex, self-organizing system, where formal linguistic structures emerge from the interaction between social patterns, implicit patterns of the input and generic cognitive pressures. This has “depressing consequences” (as Raymond Gibbs stated in a conference in 2010) over empirical research programmes, as the number of variables an experiment should take into account are too many, and all interconnected, making generalizations virtually impossible.

Even though the issues raised by this new perspective are of great interest, the emergentist perspective is far from being a clear, detailed, epistemologically useful one, because different accounts use different notions of emergence, often without making them explicit. Emergence is far from being a well- understood notion upon which to base a theory, and hence, the speculations that result from its application to various language and discourse issues can be difficult to evaluate.

In all “emergentist” perspectives and experimental programmes recently raised in applied linguistics and discourse analysis it is not clear:

(i) The notion of emergence they refer to, whether weak (or systemic) or strong.

(ii) The structure and organization of the system they refer to, in terms of its components and their specific interrelations.

There are three purposes in this presentation. Firstly, I propose an explicit notion of emergence -strong emergence- that I claim is appropriate to use in the analysis of language use and interpretation. Secondly, I propose to consider language interpretation as a weakly (or systemically) emergent process at the discourse level, that can give raise to strongly emergent properties: different in kind, non-linear, non additive, non
predictable and only explainable a posteriori. Finally, I discuss some of the epistemological implications of adopting a strong emergentist perspective versus a weak one.

Heather Loyd,
The performance aesthetics of remedial exchanges in inner city Napoli (Contribution to Affective stances in remedial interchanges: Socializing embodied accountability in adult–child interactions, organized by Cekaite Asta & Ann-Carita Evaldsson)

This paper analyzes adult-child remedial exchanges in the Quartieri Spagnoli neighborhood of inner city Napoli, where mothers and other female relatives work to accomplish moral order in the home through strong displays of emotional stances (Goodwin and Goodwin 2000). These emotional stances are conveyed through affective intensity indicated through dramatic pitch contours, vowel lengthening and raised volume as well as corporeally through an expansive Neapolitan vocabulary of gesture (Kendon 2004), eye gaze, and body orientation. While much of the actual talk in remedial interactions in this “culture of ambiguity” (Pardo 1996) entails metaphors, idioms, ellipsis and innuendo, adults’ semiotic tactics are used to help children understand the linguistically-indirect messages of their sanctions of immoral behavior and to ultimately change children’s actions and attitudes. Adults’ linguistic and corporeal strategies are employed to display assertiveness, epistemic certainty and authority, and to persuade and/or intimidate. As there exists a great amount of monitoring and policing of children (especially girls) by Quartieri Spagnoli female adults, girls learn quickly through adults’ affective stances in remedial exchanges how they, as females should react to problems linguistically, logistically, and emotionally (cf. Ochs & Capps, 2001). The videorecordings from which this linguistic anthropological analysis is based were collected over the course of 16 months of fieldwork in the Quartieri Spagnoli neighborhood of inner city Napoli.

Martin Luginbühl,
From informing to sharing? The changing practices of eyewitnessing as key site of journalistic genres (Contribution to Genres of Sharing, organized by Tienken Susanne)

TV news stories are not an obvious genre of sharing, but the activity or discourse type (Wee 2011) of sharing personal observations, experiences and sometimes even innermost feelings is relevant in stories with eyewitnesses, i.e. individuals who seem to guarantee ‘authentic’ information as they were or are on site and thus close to an event (Zelizer 2007). Eyewitnesses also personalize and often emotionalize a story; if they are not members of the institutional staff they often speak in an informal way, but also the journalist’s witnessing has specific linguistic features.

The aim of this paper is to apply the concept of ‘sharing’ to eyewitnessing as an important genre specific, institutional activity type of TV news, analyzing a corpus of a Swiss and an American national TV news show stretching over the last seven decades. The difference between journalists as eyewitnesses and non-institutional persons is crucial in this context. Looking in a first part at the changing frequency of non-institutional eyewitness sound bites as well as their linguistic and visual forms I am especially interested in the question how eyewitnesses are integrated in news narratives, at which point of the story they appear, which kind of information is assigned to their sound bites (cf. Nylund 2003), what the stylistic features are of these sound bites and how they appear in the news footage.

One of the most important changes regarding ‘sharing’ in TV news is the observation that news reporting and news presentation itself is more and more staged as a form of sharing, replacing the former (or at least prevalent) informing or even declaring of information; this will be addressed in a second part. The correspondents tend to speak, act and appear like eyewitnesses in their stories, thus (at least seemingly) blurring personal and professional identities. And the interaction between anchors and correspondents are framed as live personal and private interactions (Haarman 2004), where news is shared; the same is true for some aspects of news presentation by the anchors. This allows to profit from the ‘semiotic value’ of sharing in non-institutional contexts, while at the same time precarious aspects of eyewitnessing by non-professionals are encountered by the institutional authority of the journalists; here questions of knowledge, power and trust are at stake, which go beyond aesthetic implications (Ashuri/ Pinchevsky 2009).

Izabel Magalhães,

**Literacy acts and ethics in special education in Brazil** (Contribution to *Pragmatics in the field: issues of ethics in studying language-using humans*, organized by Silva Daniel & Adriana Carvalho Lopes)

One’s position as an academic can be a concern in fieldwork as we attempt to construe meaning with other people. In my research in special education in Brazil, at a moment in which special needs learners are registered in mainstream schools, following a central government policy, I often view myself in a dilemma. When my research project was submitted to the University Ethics Committee, I accepted the ethical protocol on doing research with people. In my case, these people are special education professionals: teachers, social workers, psychologists, and speech/occupational therapists. Given the existence of an unequal power relationship among these professionals, the dilemma I face is with whom to collaborate. As I had to make decisions, I proposed to collaborate with teachers, because of all professionals involved here, teachers are the most interested in the findings of my research. However, this is an unresolved problem because of interdisciplinary miscommunication among the professionals based on their multiple literacies. These multiple professional literacies, with their different literacy acts, vary in terms of power. The notion of reading and writing acts, thus literacy acts, is based on Austin’s work (1962) on speech acts. The teachers are observed and, to a certain extent, controlled by other professionals’ acts.

This paper examines the relationship between the research team and the professionals working in two educational centers that provide complementary education to special needs learners registered in mainstream schools. Before the change in government policy, these centers, which are non-governmental organizations, used to be special schools. This an ethnographic research funded by CNPq/Brazil, with the aim of investigating the professionals’ multiple literacies and interdisciplinary relations, and the ways in which these multiple literacies and relations contribute to their identities in inclusive literacy practices. In addition to fieldnotes, the paper draws on semi-structured interviews, participants’ diaries and interviews focused on the diaries. The analysis of literacy acts and ethics in the data suggests the following points: 1) psychology is a centralist discipline in the interdisciplinary relations present in the professionals; 4) literacy practices; 2) the professionals; 4) literacy acts are oriented to a particular genre, the evaluation report; 3) teachers can be seen to be in a problematic position, attending both to government change in policy and to non-dialogical interdisciplinary relations; 4) the teachers’ identities among these multiple literacies are constrained by powerful literacy acts that place the researcher in a dilemma due to conflicting ethical involvement, first and foremost, with special needs learners and their families and, second, with the heterogeneous professional groups working in special education. These points indicate the need to invest in teacher education at the initial stage; in addition, they suggest that the participants should discuss their differences openly.

Piera Margutti, Renata Galatolo

**Invitations in ordinary Italian telephone calls: A first sketch of their constructional features and sequential deployment** (Contribution to *Invitations: the formation of actions across languages*, organized by Margutti Piera, Renata Galatolo & Véronique Traverso)

Based on the inspection of a corpus of around 100 telephone calls among family members and friends recorded between 2000 and 2006, and using Conversation Analysis as analytical approach, the paper investigates the construction of the action of inviting recipients to partake in some future event together. Although this specific action is very frequently invoked and referred to in Conversation Analysis research, as well as in studies in Pragmatics, it has attracted very little detailed and empirical research, with few exceptions (Davidson 1984, Drew 1984, Barraja-Rohan 1994, Isaacs and Clark, 1990, Eslami 2005, Salmani-Nodoushan 2006, Bella 2009 and 2010). Moreover, despite the fact that the term ‘invitation’ is widely understood in its vernacular meaning, the distinction between the action of inviting and other actions that similarly involve making arrangements for future plans – such as requests, offers, proposals, and the like –, is not so obvious. In addition, to our knowledge, the way in which this action is accomplished in Italian has not received attention.

In the paper, we provide a first description of how invitations are produced in Italian everyday mundane interaction, documenting the repertoire of the formats used by participants. In our description, we focus on the relation between the action’s design and its emergence in the interaction. Two main types of sequential deployment are considered, according to whether the invitation is deployed as ‘the reason for the call’, or it is brought up by other circumstances that speakers raise in the call, such as reportings (Sacks 1992, Drew 1984), or other prior courses of action that might end up implying invitation. We found that speakers in our corpus frequently use a conditionally designed format, both when reformulating the invitation as the reason for the call, and when performing it as ‘interactionally generated’ (Sacks, 1992) from prior talk. Owing to the fact that, through this specific type of format, inviters seem to hold their recipients less accountable for responding to the first action (Stivers and Rossano, 2010), we argue that in this way inviters display their stance to the action of
inviting as one for which, under certain circumstances, deferring the response (acceptance or decline) is acceptable.


Georg Marko,

Making informed healthy choices: A critical analysis of expert knowledge, advice giving and challenges to hierarchical models of healthcare in self-help books on cardiovascular diseases (Contribution to The pragmatics of knowledge circulation, organized by Mey Jacob L. & Hermine Penz)

Even in institutionalized healthcare, there has been a growing awareness that the hierarchical model of the doctor-patient-relationship, with its strict distinction between the role of the expert, who on the basis of her or his special technical knowledge of the matter has a better understanding of what may be wrong, and the lay person, who depends on, and is thus happy to comply with, doctors’ advice and instructions, might no longer be the best and most efficient one. Firstly, the epidemiological shift from infectious diseases to – often lifestyle-related – chronic diseases in the 20th century has led to people taking more responsibilities for their own health maintenance and health management, which means that people take a much more active role in matters of health and are ready to challenge doctors, who no longer is their only source of information. Secondly, the logics of capitalist economics are being increasingly applied to institutional healthcare, with the schema of the provider-consumer-relation gaining more and more relevance. Thirdly, there have been other developments in Late Modernity that further strengthen patients’ power and independence, e.g. the rise of self-help culture on- and offline as a highly important part of the lay referral system, the growing importance of complementary and alternative medicine, or studies showing the relevance of lay health beliefs.

Institutionalized healthcare has reacted to such challenges, advocating shared decision making between doctors and patients, establishing health promotion and health communication as measures of health education for disease prevention, etc. The question still is, however, whether these can be seen as mitigating rather than abandoning its status and its power. My paper seeks to shed light on this question by looking at a special form of health discourse, namely self-help books written by (medical) experts for a lay audience. It will examine to what extent authors present health knowledge in a form that takes lay perspectives into account, de-medicalizing and ‘de-technicalizing’ their language, so to speak, and that reduces the vertical social distance between themselves and their implied readers. Considering the fact that the overall function of such books is to give advice to real or potential patients/sufferers, which in itself implies a gap in knowledge, it is particularly interesting to analyse the strategies applied by writers.

The study will take a corpus-analytical approach, examining a corpus of self-help books on cardiovascular diseases – as the main form of lifestyle-related chronic diseases – comprising approximately 3.5 million words, combining the quantitative tools of corpus linguistics with the qualitative tools of discourse analysis.

Rosina Marquez Reiter,

You’ve not done your homework, have you? On the potential usefulness of reproaching in commercial service encounters (Contribution to (Co-)constructing interpersonally sensitive activities across institutional contexts, organized by Hansen Maj-Britt Mosegaard & Rosina Marquez Reiter)

This paper examines reproaching in telephone mediated for-profit commercial service encounters. It investigates the way in which the telephone agents and the clients of a company specialising in time-shares go about reproaching another one for not having reached a decision or for having been given false hopes with respect to a
such occasions, repairs formulated as displays of remembering efforts are systematically done to account for something or its value. Such questions raise the issue of recovering the lost stages of semantic change and the elaborate on pre-mentioned activity of these repairs is not the correction of an error, but mainly 'search' or 'precision' work that seeks to telling or event reporting), and instead of promoting the projected action—that is the telling—they delay it. The ordinary interaction in Greek and English, this paper will analyze instances of self-initiated self-repairs (Schegloff et al., 1977) occurring immediately after some interactional ‘tripping’ and working to remedy or account for this ‘tripping’.

The repairs under focus are embedded in preliminary sequential positions (namely, in talk preliminary to storytelling or event reporting), and instead of promoting the projected action—that is the telling—they delay it. The activity of these repairs is not the correction of an error, but mainly ‘search’ or ‘precision’ work that seeks to elaborate on pre-mentioned correct terms. The trouble source and the repair proper (Schegloff, 1992) simply express two different levels of detail, with the repair proper being more ‘zeroed in’ (Schegloff, 2000) on the target. These repairs also show systematicity with respect to what precedes them. They are initiated after another type of self-initiated self-repair whose operation is replacing a prior incorrect term/piece of information—that is, after a ‘tripping’ event. Crucially, these repairs are formulated as displays of remembering processes—the speaker’s effort to recall some information is indicated through prolonged sounds, ‘loud internal dialogues’ or what Goodwin (1986) calls ‘out of focus thinking face’.

Goodwin (1986) showed that events such as uncertainty in talk, which had traditionally been treated only as products of psychological or cognitive processes, have in fact social and interactive consequences. He argues that display of uncertainty/forgetfulness in preliminary talk is used as a resource to shift attention or organization in talk and the participation framework to an equally knowledgeable participant as well as invoke discourse and/or larger social identities. This paper will explore displays of uncertainty/remembering efforts in different environments and will expose different interactional functions. These environments involve asymmetrical distribution of epistemic rights (that is, the speaker is in a K+ position compared to the recipient or over-hearers) and self-initiated self-repair preceded by another self-initiated self-repair. This paper will demonstrate that in such occasions, repairs formulated as displays of remembering efforts are systematically done to account for some prior ‘tripping’ rather than reflecting some cognitive process.

Goffman (1978) suggested that upon stumbling in public, a person usually performs some remedial work before s/he continues walking. The remedial work (such as looking backwards to examine what could have caused the trip, etc.) does not have to ‘do with laws of mechanics’ or anything else, but it simply works to remedy the threat to the stumbler’s reputation regarding his/her walking competence. Based on video and audio recordings of Goffman (1978) Response Cries. Language 54.4: 787-815.


taboos. The study of words denoting emotions is a canonical chapter in semantics, but also in literature, anthropology, or cultural history. This field of study has recently acquired new prominence through the development of cognitive linguistics and the access to more complete corpora.

Catalan, however, is unique in using the verb *estimar* as a synonym for "to love." This peculiarity provides the opportunity to tease apart the different strands that contribute to the categorisation of the concept of love and the influence that social and cultural factors impose on its classification. In this specific case, the perception of erotic love as disease (and of course also as sin), the medieval theory of love, and related social taboos must have played a considerable role on the need to find a neutral term, a euphemism for "to love." The texts throughout the centuries reflect this process in actual, communicative contexts.

The core of the paper comprises the study of a) the progressive increase in subjectification, and in the inferences made possible by some specific discourse contexts for *estimar* that explain the inception of evidential uses first and later of others related to the affective sphere. These uses progress from "produce and estimate" > "pass judgement on" > "have an opinion on" > ... > "to love;" b) the changes in the syntactic behaviour of *estimar* as it starts to become polysemous; and c) the role that different cultural factors played in the appearance of the meaning "to love" for *estimar*.

This paper shows that the inferences caused by certain discourse contexts played a fundamental role on the semantic evolution of this verb; this change could only have taken place within a specific cultural context and a specific notion of erotic love. The analysis of semantic change reflected in the texts throughout the centuries cannot ignore their pragmatic dimension and must be framed within a concrete historical context based on a specific system of beliefs and social rituals.

Dina Maria Martins Ferreira, Claudiana Nogueira de Alencar

**Toward an emancipatory pragmatics** *(Contribution to Pragmatics in the field: issues of ethics in studying language-using humans, organized by Silva Daniel & Adriana Carvalho Lopes)*

One of the main issues raised by this panel is questioning how a pragmatics that is said to be emancipative acts within its field of research. First, Pragmatics should be understood as a “layer or component, but as a perspective” (Verschueren, 1987). Second, one should be aware of the dangers posed by a pragmatics dedicated “to the task of delimiting, circumscribing or even impairing or immobilising the linguistic practice instead of describing or explaining it” (Rajagopalan, 2010) to the point that the study of language practice becomes something unrecognisable either for the expert or the layman, or even for the very subject under investigation, as it might be the case. In the movement against the probabilities of language practice, in which modulation (“modules”) and formalisation (“primacy of form”) are main practices of scientism, reductionism is achieved. Pragmatics is taken away from the speech situation and from the one who speaks, thus losing the chance of “going down into the field” of language practices as cultural practices and investigating communication in act. And, when the sense of Pragmatics as a “perspective” is reasserted (cf. Verschueren, 1987), the very sense of what explains an emancipative pragmatics is supposed to be if “perspective” is taken as something “probable”, and “probable” leads to the absence of certainty and the lack of bordering agreements, our scientific practice could not be fitted into modular systems, but rather in never “saturated” probabilities (Derrida, 1977).


Yael Maschler,

**An emergent grammar of epistemics: Hebrew taydea (‘y’know’), loydea (‘I dunno’), and ‘andea? (‘like’, lit. ‘[do] I know?’)** *(Contribution to Grammar and epistemics: Subject-predicate constructions as interactional resources, organized by Maschler Yael, Simona Pekarek Doehler & Jan Lindström)*

The present analysis is grounded in a view of grammar emerging in interaction and coming into being through mundane language use (Hopper 1987, 2011). By analyzing all instances of the Hebrew mental verb *yada* (“know”) in audio-recordings of approximately 7 hours of Hebrew casual interactional data, I outline continua of synchronic usage from literal constructions involving the verb *yada* (“know”) to three projecting (Auer 2005) constructions of the discourse marker variety (Maschler 2009): $\text{2}^{\text{4}}$ sg ‘ata yode’a / ’at yoda’at (‘y’know’ masc/fem), 1 p sg negative ‘ani lo yode’a / yoda’at (‘I dunno’ masc/fem), and 1 p sg ‘ani yode’a? / ’ani yoda’at? (‘like’, lit. ‘[do] I know?’ masc/fem). I explore the various uses of these constructions, showing that many of them cannot be reduced to issues of (dis)claiming or verifying epistemic access despite the semantics of
the verb.

Interactional Linguistics is combined with grammaticization studies to show phonological, morphological, syntactic, pragmatic, and prosodic evidence in support of different grammaticization paths from a matrix clause involving particular 1st and 2nd person forms of the verb yada (‘know’) to these three different discourse markers. Diachronic evidence from Mishnaic and Medieval Hebrew is added to further substantiate the paths suggested. The previously debated issue of complement-taking predicates (Thompson 2002, Brinton 2008) is thus situated in another language and in a larger context, showing that different constructions employing the same matrix verb may follow different grammaticization paths. Grammaticization processes are shown to be inextricably bound up with the constructions in which they occur, but complements involving the question word ma (‘what’) seem to play a pivotal role in the grammaticization of all three discourse markers: taydea ma (‘y’know what’), loydea ma (‘I dunno what’), and unde ma? (‘what do I know?’). The study continues an existing path of investigation into the issue of complement-taking constructions viewed as grammatically superordinate vs. as attachments to essentially monoclusal utterances. I argue for a more differentiated analysis recognizing both types of usage.


Julie Matsumbara, Michael Blasingame, E. Allyn Smith
An empirical investigation of the felicity conditions for the Japanese evidential rashii
(Contribution to New directions in experimental pragmatics, organized by Smith E. Allyn & Marina Terkourafi)

Defining an evidential as a linguistic element that provides information about the source of evidence for an asserted proposition (Aikhenvald, 2004), much of the current literature on the Japanese auxiliary adjective rashii categorizes it as an inferential evidential (e.g., Aoki, 1986), where the speaker indicates that she has made an inference based on some evidence. However, other authors state that rashii can also be used as a hearsay marker (e.g., McCready & Ogata, 2007), indicating that the information has been acquired through the verbal report of someone else. This paper presents the results of an experiment that examined whether rashii can function as one or both of these types of evidentials. We also compared the behavior of rashii to several other representative Japanese evidentials, namely, inferential-yooda, inferential-sooda, and hearsay-sooda, which had never before been tested in an experimental paradigm, to the best of our knowledge.

The experiment manipulated two factors: (i) information source (‘firsthand’ vs. ‘non-firsthand’); and (ii) utterance type (‘inference’ vs. ‘report’). If rashii were only used for indicating an inference, for example, we should expect it to be rated as infelicitous when it appears in a hearsay context. Eighty-six native speakers of Japanese were recruited to complete an online experiment, which involved reading a context passage that fit one of four discourse environments. Each passage was then followed by a proposition in one of six treatments: (a) proposition+hearsay-sooda; (b) proposition+inferential-sooda; (c) proposition+inferential-yooda; (d) proposition+rashii; (e) bare proposition (baseline); and (f) proposition+explicit hearsay (baseline2). For example, a participant was presented with a ‘firsthand-inference’ passage that described a situation where Mr. Sato notices someone suddenly slip and fall on the sidewalk. Then, the participant was presented with one of six possible follow-up propositions that are uttered by Mr. Sato: (a) hodoo-ga kootte-iru-sooda (the sidewalk is icy+hearsay-sooda); (b) hodoo-ga kootte-i-sooda (the sidewalk is icy+inferential-sooda); and so on. Thus, there were 4x6=24 different conditions.

Participants used a 6-point Likert scale to rate how natural the follow-up proposition was given the context of the preceding passage as quickly as possible. Likert scores and reaction times were analyzed, and it was found that information source and utterance type were often significant in linear mixed effects models that predicted the felicificity of a given evidential. In addition, it was found that the effect of source was predicted to vary across utterance type for rashii; specifically, nonfirsthand-inferences were predicted to be equally felicitous as nonfirsthand-reports, a finding that supports claims in the literature that the latter are indeed also felicitous with rashii (e.g., McCready & Ogata, 2007). These results indicate that experimental methods can be useful for determining the validity of posited definitions for Japanese evidentials, and that the felicity conditions of some of the more established Japanese evidentials are not as inflexible as previously imagined.
Yoshiko Matsumoto,  
Grounded in ordinary life: Use of quotidian framing in narratives (Contribution to Narrative pragmatics, organized by Norrick Neal R.)

The “play frame” (Bateson 1972; Goffman 1974) has been applied in analyzing various interactions, including talk among female friends (Coates 2007) and between parents and young children (Gordon 2008). Invoking the play frame alters the interactional participants’ expectations and interpretations. Another framing device that also alters expectations and interpretations is the “quotidian” frame, discussed in an analysis of conversational narratives by older Japanese women about psychologically intense experiences such as a husband’s illness and death (Matsumoto 2010, 2011). In such narratives, the speaker may describe the scene of a critical event from a perspective of ordinary life, and with a manner and references that are associated with it. For example, while retelling the time leading up to her husband’s death, a recent widow included a segment reflecting her husband’s daily behavior that illustrated his relationship with her. This reframing to a quotidian situation, often marked with both participants’ laughter, lightens the weight of the story, helping the speaker regain normality in life. Building on the above findings, this paper investigates uses of “quotidian” (re-)framing in a variety of narratives, and explores its functions in addition to regulating emotion through humor and laughter (Samson and Gross 2011) in bereavement narratives. It illustrates that quotidian (re-)framing is used to display pride, to direct an interview, to build or enhance rapport between the speaker and the listener/audience (Spencer-Oatey 2000), as well as to create more immediate and vivid emotional engagement. The types of narrative analyzed include talk shows, war memories, casual conversations among friends and acquaintances, and a political dinner speech. In all the examples: (i) the segments include quotidian framing cues such as everyday vocabulary, vivid expressions such as onomatopoeia, laughter or smiles; (ii) details of the situation are given; and (iii) the narratives are presented in a friendly and rapport-oriented context.

In one example, a talk show host closed her interview of a guest’s recent experience with cancer surgeries by mentioning the time when the guest walked to the surgery room with her sons as if taking a leisurely stroll. While noting that it must have been a disheartening moment, the host spotlighted the quotidian elements of the (videotaped) scene with a shared chuckle.

Sutorechaa mitai no ni noitte iku n ja nakute{he he} nanka aruite iku no ne {he he}  
“You went there walking, not being carried in a stretcher, it looked like, right?”

At a charitable fundraising dinner in October 2012, U.S. President Obama referred to his poor performance in the first presidential debate as a “nice long nap”. This re-framing of a political debate into quotidian life served to present the President as an ordinary person, helping him to create rapport with the public, and making light of his embarrassing past performance.

As some of you may have noticed, I had a lot more energy in the second debate.  
I felt well-rested after the nice long nap I had in the first debate.  
These examples and others are used to explore the multiple uses of quotidian framing in narratives.

Caterina Mauri, Mira Ariel  
Non-connecting functions of connectives: Focus on (non-)exhaustive connectives  
(Contribution to Natural-language connectives: Evidence from discourse, typology and grammaticization, organized by Ariel Mira & Caterina Mauri)

Whereas logical connectives are defined on the basis of the relation they establish between two propositions, connectives in natural languages may encode further dimensions of meaning. The aim of this paper is to account for the actual functions that natural connectives may have in addition to establishing a given relation. In particular, based on typological and corpus data as joint converging evidence, we will focus on connectives encoding properties of the set of linked items (i.e. exhaustive vs. non-exhaustive), tackling the question of their possible functions in discourse.

Let us consider an example. Japanese logical connectives may be exhaustive or non-exhaustive, thus encoding a referential property of the set (e.g. (1)). Ya for noun phrases and -tari for clauses imply that the linked items are only examples of a larger, open set of elements, within which the hearer may imagine further non-specific exemplars. By contrast, the connective to implies that the items stated are the only ones under consideration, thus blocking any further potential reference (Chino 2001: 41, 108-109).

(1) Japanese  
a. Biiru-ya sake-o takusan nomimashita.  
beer-and sake-ACC lots drank  
‘[I] drank lots of beer and sake and stuff like that.’

b. Biiru-to sake-o takusan nomimashita.  
beer-and sake-ACC lots drank  
‘[I] drank lots of beer and sake.’
We will first provide a cross-linguistic typology of non-exhaustive connectives and of functionally equivalent strategies. We will then look at corpus data from a language lacking a dedicated non-exhaustive connective, English, and see how its nonspecialized connectives manage to convey a higher-level category construal. In our view, the non-exhaustivity of the set implies that the linked elements are taken as representative examples of a larger class (cf. Haspelmath’s 2007: 24, representative conjunctions; Stassen 2000: 5, enumerative coordinators). We hypothesize that the main function of non-exhaustive connectives is to signal that the speaker is linking elements in order to refer to a higher-level category (Ariel, 2002), of which the linked elements are representative members and to which further non-explicit elements may be added. In other words, these connectives function as category building devices (category-focus), more than as operators establishing particular relations between entities (member-focus), and this is further supported by the fact that non-exhaustive connectives often seem to neutralize the distinction between conjunction and disjunction. We will first provide a cross-linguistic typology of non-exhaustive connectives and of functionally equivalent strategies. We will then look at corpus data from a language lacking a dedicated non-exhaustive connective, English, and see how its nonspecialized connectives manage to convey a higher-level category construal.


Mayouf Ali Mayouf,

A study on consensus building behaviors in Arabic task-oriented dialogues: Verbal and motional evidences (Contribution to Emancipatory Pragmatics: Exploring Modalities of Co-participation and Culture in Social Interaction, organized by Saft Scott & Sachiko Ide)

This paper investigates the verbal and motional consensus building strategies employed in teacher/student interactions. The study provides further evidences to previous researches on the principles governing dialogue exchanges for Arabic speakers from Islamic culture (Mayouf and Katagiri, 2009 and Mayouf and Katagiri, 2011). Teachers in Libya are not considered only as institutional instructors. In most, they are socially perceived as educators and guides. Teacher/student and student/student conversations recorded in Sebha, Libya, as part of Mister O corpus collections, were explored. ‘Mr. O Corpus’ is a cross-linguistic video corpus collected for cross-cultural comparative studies of conversational interactions in their cultural and social practices. The corpus has been collected in a number of languages, including English, Japanese, Korean and Arabic. The subjects of Mister O corpus are female teachers and students. In order to observe common sense ideas about social world and language, we prepare two sets of pairs: one is close and symmetrical pairs; that is, student-student pairs, and the other is distant and asymmetrical pairs; that is, teacher-student pairs.

The analyses show that the teachers produce direct unmitigated negative responses to the students’ proposals of the cards order. They also control the motional action of moving and arranging the cards. In addition, the teachers move the cards before or while uttering their decisions on the correct order without waiting for the students’ affirmation or feedback. In contrast, the students seem to produce mitigated negative affirmation to the teachers’ suggestions, mostly when they are invited by the teachers to do so. Moreover, the analyses reveal that the students point to the cards rather than moving them when uttering their suggestions. They wait for the teachers’ agreement to move the cards. The students’ simultaneous shifting of the cards while uttering their suggestions appears to be provisional and demonstrative rather than decisive and final. The findings of this study prove that the explored interactions are significantly constrained by the social and cultural status and hierarchy of the interactants. Therefore, it can be concluded that the consensus building behavior showed in teacher/student conversations in Sebha is remarkably controlled and affected by the social and cultural values (Muslim, Arab, and Bedouin) of the interactants in addition to the influence of the interactants’ institutional values (teacher/student).

Ricardo Medina Audelo,

The discoursive resignificance on the identity of Latin American immigrants in the Catalan society (Contribution to Borders, discourses, identity, organized by Vallentin Rita, Katharina Rosenberg & Concha Höfler)

Castles and Miller (2009) affirm that world history is the history of diversified societies. This leads to our current situation: nowadays we can see more clearly than ever that societies are becoming more interconnected, with social spaces more and more multicultural, complex and fragmented. When people migrate they bring their
culture with them and all this means. Globalization plays a large role in this in that it is not only the circulation of information and goods brought about by great communication companies and corporate enterprises, but also it includes people moving around the world on a large scale. In postmodern societies new identities, fragmented and flexible, are formed and they do not remain invisible. The aim of this research work is to investigate into the identity of Latin Americans in the multicultural Catalan society. Our objective is to analyze in four discussion groups - “as contracts of communication” (Charaudeau, 1994, 2003) - how the identity of the Latin Americans is taking on a resignificance in Catalonia. This work forms part of a larger scale investigation and starts out from an interdisciplinary perspective: the analysis of the social semiotic discourse and social psychology. By enunciative modes and locutive acts, we will analyze (a) the immigrant’s introspective appreciation of him or herself and how the native Catalans refer to them, and as well as how this influences in their self-description, the idea they have of themselves, and (b) how their identity has undergone transformations as a consequence of the relations and interactions with the diverse agents all coming together in the receiving society and in the institutions that up it. We have observed in the discourses analyzed that the Latin American immigrants evoke their identity as something constructed and a process determined by social interaction with the Catalan culture and with other identities (that of natives and immigrants), through which the similarities and the differences manifest themselves.

Andrew Merrison, Derek Bousfield

**The perils of suggesting a friend take up lap dancing: The taking of offence on behalf of others via third-party misinterpretation** (Contribution to (Im)politeness and mixed messages, organized by Haugh Michael & Jonathan Culpeper)

In this paper we analyse a particular extended example of apparent, projected (see Bousfield, 2010) mock impoliteness, anticipated to be viewed and evaluated as such - being a humorous and non-serious act of ‘banter’ - given one status poster’s understanding of the friendly relationship pertaining between him and the main receiver of the message.

More specifically then, the data for this paper have been taken from a series of comments relating to a Facebook status of a Facebook User (hereafter ‘FBU’). The comments were made by a ‘Facebook Friend’ (‘FBF1’) of the FBU and were taken in good humour by the FBU.

Despite the comments of FBF1 being understood and evaluated as only mock impolite by FBU, occasioning an understanding of FBF1’s comments as amounting to the act of ‘banter’ (see Haugh and Bousfield 2012), complications arose when a second Facebook friend (‘FBF2’) of FBU interpreted/evaluated the comments in a less than humorous, even offensive way (see Kotthoff 1996: 312, 315-316) given FBF2’s own apparent understanding of the socio-discoursal role of FBF1 in relation to FBU.

Normally, this might have had no great bearing on the lives of the primary participants. The perlocutionary effects in this particular example were, however, complicated and exacerbated by the fact that FBU was a final year undergraduate student, and FBF1 was her academic tutor. Given the socio-discoursal role relations, from FBF2’s perspective, she believed that the comments made by FBF1 constituted socially and linguistically inappropriate behaviour from a member of university faculty to a student. This complaint was subsequently taken to a student representative (SR) who (unbeknown to FBU) filed an official complaint against the member of staff (FBF1). Thus, offence was interpreted by a third party on behalf of an unknowing (and unoffended) target of mock impoliteness via an extended example of banter.

In our analysis, which also includes consideration of post-event interviews with all four participants (FBU, FBF1, FBF2 and SR), we consider issues relating both to participation frameworks (Goffman 1981) as well as the contextualisation cues (Gumperz 1982) which are (un)available in written media and their role in the (in)accurate multiple (mis)interpretation of interpersonal meanings made in all good faith in semi-public arena.


Marilyn Merritt,

**Accessing knowledge to teach early child literacy: Key elements and the mediation of distance technology** (Contribution to The pragmatics of knowledge circulation, organized by Mey Jacob L. & Hermine Penz)
The acquisition of literacy skills at an early age is well-accepted as an advantageous language skill for participation in the modern world in all parts of the globe. The effective training of teachers who are school instructors of these language skills is therefore critical to the language socialization experiences of young children in most nations. This paper describes the analytical results of research comparing videotaped teacher training sessions of one exemplary instructor in the United States, who performed in both face-to-face sessions and interactive TV (a real time distance technology) sessions, using the same basic curriculum lessons on books for young children in English medium classrooms. The analysis provides details of the key elements of this exemplary teacher’s style of social interaction with the class (leadership, rhythmic coordination, guiding “resonance”), and gives evidence of learning through verbal interaction between instructor and trainees, as well as citing the non-verbal inputs and the possible cognitive costs when these are down-graded through distance technology. The research has implications for access to (English) literacy teaching knowledge and its circulation through the training of literacy teachers.

Heinz Messmer,
Moral dilemmas in professional social work interaction (Contribution to Social intervention interactions: narrative and accounting practices, organized by Paoletti Isabella & Elisabet Cedersund)

Theory and practice of social work are highly morally grounded (cf. Banks 1995; Clark 2006). “One hallmark of a profession is its promotion of moral conduct among the practitioners and its willingness to establish ethical standards to guide practitioners’ behaviour.” (Reamer 2012, p 299) As an in principle "helping discipline", social work practice is closely linked to the idea that it will contribute to improving the lives of its clientele. Opposite to "non-help", a helping attitude is seen as the preferable value, revealed by the fact that the latter in contrast to the former does not need any legitimation.

Moral issues in social work have many facets. On the one hand, they borrow from ideals of a societal order (e.g. social justice, individual rights or rights of religious freedom, human dignity, the protection of personal integrity, etc.); on the other hand, they profit from social norms regulating the interaction between individuals and groups. Thus, tactfulness, courtesy, honesty, trust etc. (see e.g. Brown & Levinson 1987) are used to structure preferences and expectations allowing distinguishing between compliant and deviant interactions.

Based on conversational data of interactions between professionals and their clients in settings of German child care planning conferences, the question arises how morals show up empirically. It is assumed that moral issues are constantly potent in social work practice while several interaction phenomena are conspicuous in that they seem to refer to moral dilemmas (cf. Messmer/Hitzler 2008). While, for instance, deficit descriptions form a key prerequisite of client production (see, e.g., Messmer/Hitzler 2011), the attendance of those affected by such descriptions turns the interaction into a rather delicate mission. Based on a conversational data analysis of German care planning conferences it will be investigated how ethical demands (e.g. politeness, esteem, respect) contribute or conflict with the requirements of the institutional setting and how communication must be designed to satisfy the different and often contradictory purposes of the professional setting.


Thomas Metten,
Borders in everyday school interaction: Considerations regarding the interplay of architectural, institutional and lived space. (Contribution to Borders, discourses, identity, organized by Vallentin Rita, Katharina Rosenberg & Concha Höfsl)

In this talk, schools are understood as complex and dense situations of social interaction having a particular influence on the constitution and development of the social order of modern societies. The presented findings result from an empirical study conducted each at a school in New Zealand and Germany. Based on the difference oriented philosophy of the French philosopher Jacques Derrida (1983, 1988, 2003), the study focusses on the production of social and cultural differences in school communities. For this purpose, the study follows the necessity of integrating ethnographic data into linguistic investigations and uses participant observation, narrative interviews and multimodal analysis as methodological guidelines. As an outcome, the study provides
evidence in which ways space is a relevant resource for the development of communities. This corresponds with statements made in contemporary discussions of space after the spatial turn. Schroer writes (2006, S. 34): „Especially models of social order are connected with models of space. Space is a medium by which order is produced.“ Based on this, the talk presents a particular case showing how social order is processed in a multidimensional space regarding the interplay of architectural, institutional and lived space. Thus, it becomes apparent in which ways the interpersonal relations of distance and closeness are constituted by the interplay of these spatial dimensions. Each of these three dimensions has areas defined by visible and invisible borders that provide orientation and sometimes cannot be crossed. To give an example: Borders became perceivable when the social order of a German school class changed at the beginning of a school year and six new students had been integrated. The new situation made it explicit how the students negotiate their places in the community, how they use proximity and what kind of sanctions they apply when crossing borders.


Jacob L. Mey,

**Sequential acts** (Contribution to *Follow-ups in mediated political discourse*, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

Elsewhere, I have argued that the classical notion of ‘speech act’ needs to be expanded and revised in light of recent theoretical re-orientations of the act of speaking as such. Prominently, the speaking act has to be situated. The ‘situated speech act’ belongs in a context that has elsewhere been characterized as a ‘situation-bound utterance’, or SBU (Kecskes 2003; cp. Mey’s ‘pragmatic act’; 2001, 2009). One major aspect of this re-orientation is the attention given to the (social and other) context, not only as what precedes and/or is contemporaneous with the act, but also with what follows it as its natural (or even ‘un-natural’, since unexpected or unpredictable) ‘follow-up’.

My contention is that the pragmatic act as such cannot be defined (nor can the speech act in its original conception) as a monolithic, isolated unit; rather, it is a fluid enterprise, adjustable and redefinable according to the affordances (Gibson 1979) that obtain in the ever-changing environment, the ‘sequential situation’. Doing this gives us the possibility of eliminating (by elucidating them) some classical cruxes from speech act theory, such as the eternal question whether a speech act has to be performed with the correct intention to obtain its effect; or whether a perlocutionary act is effective in case the ‘uptake’ fails (“Did I or didn’t I?”). In the language of negotiation, such as in diplomacy or news conferences given by politicians, the very act of speaking is conditioned by the danger of being (willfully?) misunderstood; hence ‘advance hedging’ is de rigueur, and any statement is subject to ‘sequential correction’, should it fail to obtain the desired effect, or worse, obtain the opposite effect.

The journalistic ‘follow-up’ underlies the same constraints and affordances: the journalist has to ‘advance-hedge’ his or her words on the penalty of causing a major communicative disruption—or worse. The ambiguous character of much political and/or journalistic speaking or writing is therefore not something that should be discarded as a sign of untrustworthiness; rather, it is an essential condition for keeping the dialogue alive, rather than unilaterally defining it in one’s own image or steering it in one’s preferred direction.

(Case: Peter Mayle’s (1997) reporter turning down an ‘invitation’ from his boss: “Do you want to go to bed?”)


Inger Mey,

**Knowledge access through apprenticeship** (Contribution to *The pragmatics of knowledge circulation*, organized by Mey Jacob L. & Hermine Penz)

Science is about finding truth. But truth does not come in handy packages: scientific truths have to be discovered
through practice, in collaboration among scientists. Initiating a person into this practice happens in apprenticeship; the scientist-in-spe engages in a dialectic interaction with the expert practitioners; thus, the scientific apprenticeship is one of emerging practice.

There are many ways of discovering truths. In emerging practice, these ways comprise tools that will (re)construct reality as ‘seen’ by the expert, who reduces the complexity of the observed and creates innovative ways of looking at ‘facts’. The complex behavior of bacteria in a Petri plate is being reduced to patterns that can be expressed numerically. The apprentice scientist will learn that the transition from ‘living bacterium’ to ‘observed numerical result’ is at the same time a reductive process, and constitutes a dialectic pattern of interaction. The ‘truth’ is neither in the dish nor in the figures; it is something that the scientist sees as a constructed reality.

Apprenticeship consists essentially in learning to understand, and practicing, this science-internal dialectics, by which the truth is incorporated in the experimenter and in the experiment. It is the anthropologist’s task to tease out the strands in this fabric of interaction: by understanding the scientific life as culturally and socially relevant, and by understanding the social life as a condition to practicing relevant science. Apprenticeship is about organizing a world-view of the scientific world, as incorporated in the daily interaction in the science lab (Mey 2012).

Mey, Inger (2012) Learning through interaction and embodied practice in a scientific laboratory. The University of Texas. Ph.D. dissertation, Department of Anthropology

Carola Mick,
The negotiation of internal borders in Peru (Contribution to Borders, discourses, identity, organized by Vallentin Rita, Katharina Rosenberg & Concha Höfler)

As internal migrants, Peruvian domestic workers in Lima are exposed to historically documented discourses that stigmatise them with regard to their spatial ("rural" vs. "urban", "periphery" vs. "center", "mountains" vs. "coast"; "migrants" vs. "locals"), ethnic ("indigenous" vs. "european") and linguistic ("indigenous language" vs. "Spanish", "wrong Spanish" vs. "correct Spanish") background. The critical discourse analysis of their migration stories reconstructs the ways in which these discursively established borders and social categories become performative in the migrants' stories, and how the narrators deal creatively with them when constituting their individual and collective identity (see Mick 2009, 2011). Further research demonstrates the linguistic creativity that results from the migrants' need to "translate" (Bhabha 1994) their experiences in a stigmatising code (Mick/Palacios 2011, 2012).

In this communication we would like to reconsider the findings we developed with the help of the combination of Sacks' membership categorisation analysis, conversation analysis (Kesselheim 2003) and critical discourse analysis (Wodak et al. 1990) interpreted within the frame of Foucault's discourse analysis and Hall/du Gay's (1996) concept of identity, in order to contribute to the panels objective of establishing a « theory of the border ».

We are particularly interested in the opportunities of agency "on the border" the observed speakers create in their relationship with the above mentioned dimensions of borders.


Marlene Miglbauer,
The novice, the woman, and the foreigner: Fighting for legitimate professional identities in the multinational workplace analysed through stories in interviews (Contribution to Fighting for a place in the workplace: Western and non-western perspectives on the discursive construction, negotiation and legitimization of ‘valid’ identities, organized by Van De Mieroop Dorien, Abha Chatterjee & Stephanie Schnurr)
Identities emerge in interactions and as “discursive constructs” (Bucholtz/Hall 2005: 587) - they are regarded rather a process than a given product (de Fina et al. 2006). Following this theorisation of identities, this paper draws upon the interaction in interviews and shows the construction of the interviewee's various identities in the workplace through the medium of stories during the interview setting.

In the interview setting identities emerge at various levels: First, on the level of the interview narrative, which is ongoing talk as it evolves in real time consisting of reporting facts and giving opinions on various topics. Second, on the level of the story, which refers to actions in the past, usually told in chronological order, and is included in the ongoing talk. In contrast to interview narratives, which are initiated by the interviewer, stories in interviews are primarily instigated by the interviewees to further support their identity co-construction in the interview setting, which is the third level of identity construction in interviews.

By applying this framework, this paper analyses examples of identity constructions in workplace situations in which identities other than professional identity became salient as well as contested, and the employees had to "fight for" their identities’ legitimacy. Using data from interviews with Croatian and Serbian employees in multinational companies, the analysis focuses on three identities intersecting with professional identity - the novice identity, gender identity and identity as foreigner/ethnic identity and their construction in the workplace.

The stories that are told during the interviews show that identities were being challenged due to the employees transcending or violating various contextual norms (Holmes et al. 2011), which exist in the organisation as well as in society. Moreover, the historical context adds another set of norms, as in these multinational workplaces, which are situated in the Yugoslavian successor states Croatia and Serbia, members of the postsocialist generation meet capitalist Western norms. Even though the situations and norms vary for the construction of these three intersecting identities, the examples have in common that due to external factors, the employees were forced to renegotiate their identities in the workplace.

As these stories are told in an interview setting, identity constructions are co-constructed - during the actual situation/interaction and during the retelling of these stories - and as the analysis reveals, they are reflexively linked in order to reinforce each other.


Viola Giulia Miglio, Charles Meyer
Politeness conventions in Old English and Old Norse (Contribution to Historical (Im)politeness, organized by Miglio Viola Giulia & Jeremy King)

In his discussion of Old Norse in Danelaw England, Townend (2002: 182) reaches the conclusion that the "available evidence points fairly unequivocally to a situation of mutual intelligibility of speakers of Norse and English in the Viking age". However, while structurally the languages may have been similar, pragmatically the situation is more complicated, especially if politeness conventions for both languages are compared. Both languages employed insults in flying-type of exchanges. However, their use of address terms are really quite different. In fact, the address terms discussed in Kohnen (2008) do not typically occur in Old Norse, a more secular society, where the Christian conventions found in OE do not appear, being substituted by the simple use of first names. In our presentation, we will use Leech’s (1983) notions of tact, approbation, generosity, and modesty (all part of his politeness principle) to compare conventions of politeness in Old English and Old Norse.

We specifically analyse stylized sexually-based insults or suggestive double-entendres, as well as ritualized turns of phrases encountered in heroic poetry such as Beowulf or in the OE riddles and compare them to ON terminology found in the Old Icelandic family sagas and in flying-type of poetry such as Lokasenna. We track the terminology and turns of phrases used throughout the available corpora (such as the DOE for Old English, the IcePaHC for Icelandic, as well as the texts available for online search at northvegr.org, and sagadb.org), taking genre distinctions into account wherever possible.

Kohnen (2008:155) concludes that 'politeness as face work may not have played a major role in Anglo-Saxon England’ or that, at least, it may have been expressed through different linguistic means than those he researched. We notice that this is not the case in the context of the flying - where ritualized verbal sparring is expected and therefore acceptable. In the Old Icelandic sagas we also find the use of politeness principles: women, for instance, use highly ritualized exchanges where insults are not openly expressed, but only hinted at as part of directives to spur someone to action (revenge), or to express disagreement and disappointed facing a fait accompli (arranged marriage). These exchanges express a type of required face work - indispensable for women to goad or chide men.

We conclude that politeness considerations are relevant also for medieval societies even if their implementation needs to be analysed in the context of the medieval cultural world.

Tommaso Milani,
*The will to knowledge: The discursive construction of expertise in debates surrounding Swedish youth style* (Contribution to *The notion of ‘experts’ in late modern media*, organized by Östman Jan-Ola & Thøgersen Jacob)

Over the last decades, linguistic practices in some Swedish suburbs have received considerable media attention both in and outside Sweden. Usually known as *rinkebysvenska* (RInkeby Swedish), *blattesvenska* (Immigrant Swedish) or *miljonsvenska* (Million Swedish), these linguistic phenomena have most often been represented as the linguistic manifestation of “deviant” “immigrant” “youth” “masculinity” which is at odds with normative ideals of what counts as a “normal” “Swedish man”. Undoubtedly, there is a relative large body of work which has studied such media representations as well as the actual linguistic practices in several Swedish suburbs. However, what has remained rather unexplored is the role played by academics in the media discourses about these linguistic practices (see however Milani 2007 and Jonsson 2007 for notable exceptions). Against this backdrop, the aim of the present paper is to take a diachronic perspective that spans over thirty years and trace the ways in which academics (and other social actors) have intervened in debates about Swedish youth styles, and have thus actively contributed to generating and circulating specific “discursive formations” (Foucault 1972) about these linguistic phenomena.

Gregory Mills,
*Making and breaking procedural conventions: Partner-specific effects* (Contribution to *Recipient design at the interface of cognition and interaction*, organized by Fischer Kerstin & Arnulf Deppermann)

A key problem for models of dialogue is to explain how co-ordination is both achieved and sustained. Existing cognitive accounts emphasize the importance of interaction, demonstrating how collaborative feedback leads to the rapid development of referring conventions that are also more systematized, stable, abstract and partner-specific.

However, in addition to co-ordinating on the content of referring expressions, interaction in dialogue also requires procedural co-ordination: interlocutors must co-ordinate on the sequential and temporal unfolding of their contributions. Recent work has demonstrated that interlocutors also rapidly establish procedural conventions for identifying, signalling, and resolving procedural coordination problems that they encounter in the interaction. It is currently unclear, however, whether interlocutors associate these procedural conventions with specific conversational partners.

To address this question, we report a collaborative 3-participant computer-mediated task which presents participants with the recurrent co-ordination problem of ordering their actions and utterances into a single coherent sequence. The task is configured so that each participant has a different interaction history with both of the other two participants, resulting in each participant encountering different procedural co-ordination problems with both partners.

To investigate partner-specific effects, all participants’ turns are intercepted automatically in realtime, permitting experimental manipulation of their content and timing. This technique is used to generate artificial clarification requests that query the procedural function of participants’ turns. The apparent origin of these clarification requests is manipulated to appear as if they originate from either of the 2 other participants.

We demonstrate that participants’ responses to these clarification requests provide evidence of interlocutors associating procedural conventions with specific partners, and, drawing on global interaction patterns in the task, we also argue that these partner-specific effects are sensitive to the specific sequential location in the dialogue where problematic understanding is signalled.

Emi Morita,
*Establishing co-participatory 'play' in child-caregiver interaction* (Contribution to *Language, body, and action in language socialization*, organized by Burdelski Matthew)

Studies of child language acquisition have observed that young children’s play interactions with adults often function as proto-conversations by which children acquire the basic principles of face-to-face communication, such as turn-taking, and the realization that one’s own actions often receive predictable responses. The data examined in this study confirms that even very young, pre-linguistic children (12 month old) learn to engage in such interactive play.

This data also shows, however, that children in this age range often “play by themselves” - i.e., without adult or peer interaction - almost invariably incorporating toys or other objects into their play. Such play, too, is often accompanied by purposeful or directed vocalizations on the part of the child, thereby raising the question of what added cognitive or developmental value, specifically, is provided by children’s ‘proto-conversational’ play with
Betriebsanleitung – können sowohl die sprachlichen Besonderheiten als auch die Funktion dieser Textsorte abgeleitet werden:

1. Einleitung:

2. Betriebsanleitung als eine Abart der fachsprachlichen Texte.
Die Betriebsanleitung als eine Textsorte kann auf solche Weise als ein fachsprachlicher Text eingestuft werden, weil sie in der Regel Bezug zu einem bestimmten technischen Bereich hat (Bergtechnik, Verfahrenstechnik, Elektronik, Haushaltstechnik), eine festgelegte Textstruktur und eine konventionalierte Darstellung nachweist.

3. Betriebsanleitung als eine Textsorte. Definition. Aus den nachfolgenden Definitionen der Betriebsanleitung können sowohl die sprachlichen Besonderheiten als auch die Funktion dieser Textsorte abgeleitet werden:
Betriebsanleitung – e-e Broschüre oder ein Heft, die erklären, wie man e-e (mst. relativ große u. komplizierte) Maschine bedient.

Elena Moshchanskaya,
Betriebsanleitung als Textsorte und kulturelle Asymmetrie im Vergleich Deutsch-Russisch
(Contribution to Pragmatics in Contrastive Textology, organized by Spillner Bernd)

1. Einführung:

2. Betriebsanleitung als eine Abart der fachsprachlichen Texte.
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Langenscheids Großwörterbuch Deutsch als Fremdsprache.-M: Mart.1998.S.
Betriebsanleitung, de; ÷ ; -en - Anweisung für den Gebrauch eines Gerätes od. einer Maschine.
Die Betriebsanleitung stellt also eine Erklärung der Funktionsweise und eine Beschreibung der Handlungsweise bei der Bedienung eines Gerätes bzw. einer Maschine dar.

4. Betriebsanleitung als eine Textsorte.
Betriebsanleitung als Textsorte verfügt über die folgenden Textmerkmale:
1. einen multimodalen Charakter (besteht sowohl aus verbalen als auch aus nonverbalen Elementen. Zu den letzteren gehören Schemata, Abbildungen, Kryptogramme);
2. einen polydiskursiven Charakter (neben dem Fachdiskurs sind auch Jura- sowie Werbediskurs vertreten)
3. die dominante Funktion ist eine Anleitungsfunktion.

Zu den sprachlichen Merkmalen gehören:
1. festgelegte und durchsichtige Textstruktur, markiert durch Fettdruck, Großschrift, Abschnittbildung usw.; Vorhandensein von einem Textbauplan;
2. einfache Satzstrukturen;
3. Tendenz zur Passivierung (Passiv Präsens, Modalverben+Passiv; Zustandspassiv);
4. Modus der Aufforderung Imperativ sowie andere Ausdrucksweisen der Anleitung: der imperativische Infinitiv, subjektlose Passivstrukturen und subjektloses Präsens Indikativ;
5. Fachtermini
6. Abkürzungen

Im Weiteren wird der Begriff „Asymmetrie“ erläutert, sowie die kulturspezifische Unterschiede im Deutschen und Russischen.

Susanne Mühleisen,
Membership claims in a Trinidadian diaspora internet forum (Contribution to Digital diasporas: Vernaculars and multilingual practices as style resources in mediated communication, organized by Heyd Theresa & Christian Mair)

In Diaspora communities, the desire to either signal one's membership in the group that connects the speaker with the ancestral community, or to obscure such a belonging and blend in with the majority community, is part of a complex interplay between language maintenance and language shift, which involves a number of dynamic processes of accommodation, code-switching and linguistic acts of self-assertion. While linguistic performances of identity are made unconsciously and smoothly in face-to-face conversations and are therefore well researched, written communication has been rarely investigated with regard to their value as acts of identification. With an increasing use of "oral-like" written communication in chats and internet forums, orthographic flexibility and the use of non-standard features in writing have become highly common (cf. Hinrichs 2006).

This paper investigates markers of Trinidadian English Creole employed in my written data corpus created from an internet forum "TT California" (Trinidad & Tobago Possee Livin California) by Trinidadian users who are living in California. The purpose of the internet forum is to connect Trinidadian Diaspora members and to exchange information on events, contacts, etc. Due to the mediated form of communication, it is argued, where physical markers, tone of voice, etc. cannot be employed to establish one's right to membership in this forum, special linguistic features with a high value of marking "Trinidadian-ness" are used extensively. In my paper, I will explore the use of orthographic markers as well as the use of "allyuh" (Mühleisen 2010) versus "you guys" (American) as second person plural forms.


Kassandra Muniz,
Ways of doing pragmatics: Performance and Afro-Brazilian culture (Contribution to Pragmatics in the field: issues of ethics in studying language-using humans, organized by Silva Daniel & Adriana Carvalho Lopes)

This work has as main objective to analyze the relationship between language, education and black identification in a group of Afro culture manifestation from the interior of Minas Gerais, Brazil. In addition, we should show how the congado teaches us through orality and dance the Afro Brazilian culture in Minas Gerais. This work is being developed within the program PIBID, an educacional program from Capes. Congado is a mixture of catholic celebration and Afro-brazilian culture elements, including religions of African matrices. It is a festive ritual in which sacred and profane are mixedtured, apart from being a black resistance symbol in Minas Gerais territory. Our main interest is to show how these individuals build their devotion performance to Nossa Senhora do Rosário, a saint from catholic church, by the use of body language and their particular way of singing. Our work is located in the area of Pragmatic of Language and Cultural Studies wich means that we are not only showing the work’s theoretical area, but also exposing that when we choose a specific area we also elect a work methodology and a certain analysis approach. The relationship between researcher and black brotherhoods in Brazil are tense because most of the times individuals are placed as research objects, and not as research co-
authors. In this sense, having the apparatus of Austin’s theory about performance in our work allow us to break with one methodological tradition that excludes individuals of our researches from its production process. When Austin (1990) claimed a performance for language, by acts of speaking, he would also want to call attention to the way that we should not only conceive language, but analyze it as well. This author defended that we should not attach ourselves to an artificial language, nor pursue a solution for our linguistic questions in search of grand theories or grand thesis. All we should do, according to Austin’s proposal, would be to observe which use is done by language, or even better, how individuals use language. Austin deconstructs the division between performative and constative, defending that it is a fallacy to affirm that language is purely descriptive; according to him, we are always on the field of performance when the subject is language. The acts of speaking consist in exactly this: when a contract or commitment is established by two parts the action they made remains subjacent by language. Therefore, in Austin’s theory, there is no separation between individual and object, and this is the main division with the logical tradition. This perspective is fundamental for this research because the individuals that are the target of our look perform the ritual of congado as a diasporic line that connects Brazil to Africa.

Peter Muntigl, Naomi Knight

**Storytelling and affiliation in psychotherapeutic treatments of depression** (Contribution to *Interaction in Psychotherapy*, organized by Muntigl Peter)

Psychotherapy research has shown that storytelling forms an important part of the psychotherapy process: Stories give therapists a great degree of insight into the ‘details’ of the client’s life circumstances (i.e., what happened and why) and also into how the client is experiencing these personal events in affectual terms (Angus et al., 1999). From an interactional point of view, affectual displays play an important role in creating potential points of affiliation from others (Stivers, 2008). For example, when clients convey sadness in relation to a personal event, an opportunity is given to the therapist to affiliate with the client’s affectual stance (i.e., sadness) and, thus, to create or intensify social bonding. Although the quality of affiliation may vary for different contexts, many therapy approaches advocate therapist responses that convey understanding and acceptance or empathy (Rogers, 1951; cf. Muntigl, Knight & Watkins, 2012).

Clients suffering from depression, however, have been found to have difficulty divulging specific details of their personal life circumstances in the early stages of therapy and, further, their ability to express emotional arousal with respect to important narrative events may be limited (Boritz et al. 2011). For this paper, we draw from the methods of conversation analysis (CA) to analyze client narratives taken from video-taped sessions of individual therapy involving depressed clients. We will thus consider client storytelling by focusing on the affectual stances they construct within them, as well as therapists’ affiliative - or non-affiliative - responses to these stance displays. From this analysis, we hope to glean insights into how client and therapist negotiate feelings associated with client experiences through storytelling, how narrative design and the turn-by-turn unfolding of a client’s stance may relate to depression and how different therapist practices for displaying affiliation may be particularly successful (or unsuccessful) at getting clients to elaborate or expand on their


**Boritz, Tali et al. (2011) Narrative and emotion integration in psychotherapy: Investigating the relationship between autobiographical memory specificity and expressed emotional arousal in brief emotion-focused and client-centred treatments of depression. Psychotherapy Research 21: 16-26.**

**James Murphy,**

**I’m sorry but that’s wrong’ vs. ‘Sorry, my sentence rather tailed off’: Exploring apologies by politicians at public inquiries** (Contribution to (Co-)constructing interpersonally sensitive activities across institutional contexts, organized by Hansen Maj-Britt Mosegaard & Rosina Marquez Reiter)

Public inquiries in the United Kingdom are commissioned to investigate events which have caused major public concern. In recent years, inquiries have investigated the circumstances surrounding a fatal railway accident (Potters Bar Inquest), the outbreak of various infectious diseases (the E.coli Public Inquiry; Public Inquiry into the Outbreak of *Clostridium Difficle* in the Northern Trust Hospitals) and the fatal stadium crush at the Hillsborough football ground (the Hillsborough Independent Panel). Two of the most recent public inquiries were extremely high profile and the evidence provided to them by politicians and other public figures was broadcast (often live) on rolling news channels. The Leveson Inquiry into the Culture, Practices and Ethics of the Press and the Iraq Inquiry provide us with a large and easily accessible source of recorded video data and this


**Rogers, Carl R. (1951) Client-Centred Therapy. London: Constable & Robinson.**

**Stivers, Tanya (2008) Stance, alignment and affiliation during storytelling: When nodding is a token of affiliation. Research on Language and Social Interaction 41:1: 31-57.**
has been exploited in this study to investigate the interpersonally sensitive act of apologising as carried out by politicians in this institutional setting.

The first part of this paper provides details of the turn-taking and participant structures at these public inquiries. I show that, unlike standard courtroom discourse, the turn types at public inquiries are not simply ‘organised into a series of ‘question’ and ‘answer’ pairs’ (Atkinson & Drew 1979: 61). This is especially true for the apology exchanges, which frequently contain utterances interpreted as complaints by apologisers (and not interpretable as questions) and comments about the apologies by recipients which also deviate from the question-answer pattern. Turning to the apologies themselves, I give an explanation of the types of offence which can trigger an apology (such as not being able to answer a question, giving inaccurate evidence, requiring clarification, interrupting, speaking too fast, etc.). I also discuss the apology expressions found in the corpus (I’m sorry, forgive me, I apologise, etc.) and show that there is some correlation between offence type and apology expression used (self-repair is biased towards a simple ‘sorry’ as apology, whilst evidence offences, like being unable to answer a question, favour a more fulsome ‘I’m sorry’).

I also show the importance of gaze and gesture in inquiry apologies, with these two features giving an indication of the intended recipient of the apology, which is infrequently stated in the apology itself. The prosody of an apology also comes under some scrutiny, since the soft, slow tempo usually attributed to apologising (Crystal 1969: 305) is largely absent in the corpus. I suggest that the complex pitch changes and relatively quick delivery of apologies in public inquiries may be accounted for by the idea that such apologies are disfavoured by (the majority of) politicians.

I conclude with some less prototypical instances of apologies. These include turns which do not utilise an explicit illocutionary force indicating device but are treated as apologies by the interlocutor. I invoke the notion of the particularised conversational implicature to account for the interpretation of these utterances as belonging to the speech act of apology. I also discuss the cases of ‘apologies’ where the apologist is seemingly not responsible for the offence and argue that background (historical/political) knowledge, as well as the usual conversation analytic tools, is required for an accurate analysis of these utterances.

Elena Musi,

**Semantic change from space to contrast: Comparative analysis of anzi, ains, invece and instead** (Contribution to *Natural-language connectives: Evidence from discourse, typology and grammaticization*, organized by Ariel Mira & Caterina Mauri)

The aim of this paper is to present the results of a comparative study about the development of the four contrastive connectives Italian anzi (or better/rather/on the contrary), French ains (or better/rather/on the contrary), Italian invece (instead) and English instead.

The idea of the research has arisen form the evidence that contrastive connectives, e.g. alternately, conversely, besides, while, recurrently have lexical sources belonging to the spatial-temporal dimension. Nevertheless, they develop different contrastive values such as opposition, correction (anzi, ains) and counter-expectation (invece, instead).

The research goals are to identify cross-linguistic tendencies in semantic change as well as possible links between the domain of space and time and the relation of contrast.

The analysis has been structured in three main parts: i) examination of the grammaticalization paths at work in the development of the chosen connectives; ii) comparison of the factors at play in the development of the same connective (anzi/ains and invece/instead) in the two considered languages; iii) identification of the inferential mechanisms linking the domain of space and time to the conceptual relation of contrast emerged from the case study.

In the first stage, particular attention is devoted to the role played by context in the reconstructed diachronic paths from sourcedo target meanings. The corpus study shows that pragmatic inference, which leads to a form-function reanalysis, first takes place in contexts compatible with both the original and the innovative contrastive meaning and only then does it extend to contexts incompatible with the original meaning. These “bridging contexts” share some semantic and syntactic properties: the initial clause position of the connectives anzi/ains favours scope expansion and, hence, their reinterpretations towards contrastive meanings; moreover, the presence of negation is at the basis of the acquired corrective value of the two connectives. As a result, in a Contemporary Italian sentence like Ne parliamo stasera, anzi, prima, durante la pausa pomeridiana (lit. “We will speak about that tonight, or better, before, during the afternoon break”), anzi no longer expresses anteriority of state of affairs in the real world (original value), but a “going back” at the textual level from assertion B to assertion A (corrective value).

For invece/instead one factorat the core of the reanalysis is the presence of contexts expressing exclusive substitution which facilitate the semantic shift from concrete substitution to substitution between abstract actions: a sentence like Instead of crying and complaining unemployed people should look for a job (contexts of this kind are frequent starting from Law Middle English) has to be metaphorically understood since there are no
elements which occupy the positions of other elements in a concrete way.

To summarize, the diachronic analysis has shown that the semantic change of the same connective in different languages follows the same conceptual steps:

- *anzi/ains*: temporal anteriority > textual anteriority > corrective-contrast > oppositive-contrast
- *invece/instead*: locative space > spatial substitution > oppositive-contrast > counter-expectative contrast

The two patterns of development found explain in what sense and how different types of contrast reflect different original meanings.

The adopted sample for these four case studies comprises a small amount of written texts selected from the *Letteratura Italiana Zanichelli* and the *LIP Corpus* (Italian), the *Trésor de la Langue Francaise* (French) and the *Oxford English Dictionary*. The sample can be considered balanced in qualitative terms since it includes different text types ranging from the XII to the XX century.

**Natsuko Nakagawa,**

*A unit of information structure corresponds to a unit of intonation in Japanese*

(Contribution to *New directions in experimental pragmatics*, organized by Smith E. Allyn & Marina Terkourafi)

1. **Introduction** This paper proposes that a unit of information structure corresponds to a unit of intonation in Japanese. More specifically, I found that a topic corresponds to a single accentual phrase and a focus corresponds to another accentual phrase through a production experiment.

2. **Experiment** We asked native speakers of Japanese (*n* = 4) to read aloud NP-VP pairs (*n* = 20), where the NP is either a part of focus as in (1-A), preceded by the context like (1), or topic as in (2-A), preceded by the context (2). Note that the pairs of target sentences (e.g., *koinu yuzut-ta-yo* in (1-A) and (2-A)) are identical except that they are preceded by different contexts. $F_0$ of the initial mora of the verb is as high as that of the last mora of the noun in the all-focus context like (1) (One sample t-test, $t$ = -1.46, $p$ = 0.15), while it is lower than $F_0$ of the last mora of the noun in the topic-focus context like (2) (One sample t-test $t$ = 6.57, $p$ < 0.001***).

(1) **All-focus context**: the speaker and his/her friend are working in an animal shelter. The friend was absent yesterday and wants to know what happened yesterday. B: What happened yesterday? A: *kinoo-wa[koinuyuzutt-a-yo]* yesterday-TOP puppygive-PAST-PAR "Yesterday (we) gave puppies."

(2) **Topic-focus context**: Yesterday the speaker and his/her friend found an abandoned puppy on the street. The speaker brought it to his/her home. Today, the speaker tells the friend what happened to the puppy. A: *sooieba[koinu]* by.the.way puppygive-PAST-PAR "By the way, (I) gave the puppy (to somebody)." B: I see. That sounds great!

An accentual phrase corresponds to a unit of information structure; as in (1-A), the NP and the VP together consist of a focus and a single accentual phrase, while, as in (2-A), the topic NP itself consists of a single accentual phrase and the focus VP consists of another accentual phrase.

3. **Discussion** I suggest that an accentual phrase in Japanese reflects a unit of processing in human mind. This is compatible with what has been claimed in the studies on intonation units (e.g., Chafe, 1994). While the domains of focus have attracted more attention in the literature on the interface between information structure and phonetics (e.g., Jackendoff, 1972), I propose that the domains of topic also needs to be studied. This proposal is compatible with what Lambrecht (1994) proposed. He claimed that English stresses associated with information structure can be divided into focus stress and topic stress, while the previous literature has mainly discussed focus stress. As he points out, topic stress is mainly related to topicalization or left-dislocation, where the preposed element is produced in a coherent intonation contour. I suggest that the domains of both topic and focus needs to be studied in research on the interface between information structure and phonetics.

**Momoko Nakamura,**

*Invisible leadership in folktale discourse* (Contribution to *Leadership and Discourse: Exploring leadership practices, image construction and power management*, organized by Ilie Cornelia, Geert Jacobs & Daniel Perrin)

This paper demonstrates how the Japanese notion of “invisible leadership” is practiced in narrative discourse of folktales. Linguistic interaction has been a crucial site to examine the practice of leadership because the acts and words of a leader are considered to be the major constituents of leadership. The typical leadership in Japan, however, has been characterized by its invisibility and no execution of power, making it difficult to clarify how it is practiced by the analysis of linguistic interactions. The invisible leadership has been observed from the relationships between the ancient gods (Kawai 1999, Yamaori 1995) to the Japanese vertical society in the twentieth century (Nakane 1970), while Western notion of leadership has influenced the ways it is conducted in interactions.
To investigate how invisible leadership is discursively constructed, therefore, I analyze folktale narrative as discourse based on the theory of ideological folktale studies (Bottigheimer 1987, Hollindale 1988, Tatar 1987, Zipes 1983). What ideologies are constructed in the folktale narrative can be clarified by the detailed analysis of folktale discourse (Stephens 1992). The data are the Japanese translations of the Brother Grimms’ folktales in the late nineteenth century. I carry out the comparative CDA (Fairclough 1989, Wodak & Meyer 2009) between the Japanese translations of Brother Grimms’ folktales and their English editions from which the Japanese versions were translated (Noguchi 1994). Folktales in the nineteenth century provides particularly suitable data, since, at the time, the invisible leadership was still firm devoid of Western influence. The comparative approach is effective in analyzing what is not visible in narrative discourse.

The analysis demonstrates that the invisible leadership is practiced not by the leaders themselves but by the hegemonic power structures and the words and acts of the powerless. In the Japanese translations, the direct representation of leadership is decreased by: (1) the transformation of the direct speech by the powerful into the simple description and (2) the reduction or deletion of the motifs in which the powerful execute their power (e.g. the direct speech of orders by the father and the prince in Cinderella are deleted). Instead, the invisible leadership is practiced by: (1) the emphasis on the hegemonic power structures such as patriarchal family system and class system (e.g. In Cinderella, the stepmother repeatedly emphasize the patriarchal power of the father and the status of a noble family) and (2) the addition of the utterances by the less powerful which presuppose and legitimate the power of the powerful (e.g. the new utterances of the protagonist and the stepmother are added which highlight father’s power in Cinderella).

In conclusion, I argue that: (1) the notion of leadership can take culturally diverse forms, (2) folktale narrative is one of the crucial sites to analyze how a particular form of leadership, such as the Japanese invisible leadership, is discursively practiced, and (3) to examine how a leadership is discursively performed, it is necessary to take into consideration the hegemonic power structures of the community as well as the linguistic practices of the powerless.

Kanae Nakamura, Shimako Iwasaki

Coordinating and collaborating action: Interactive organization of teller stance and recipient stance in Japanese conversations (Contribution to Speaker-Recipient Coordination of Actions in story-telling sequences, organized by Iwasaki Shimako & Hee Ju)

This paper analyzes empirical cases, focusing on the coordination of action and the interplay of embodied and sequential features in the production and monitoring of stance-taking activities within story-telling sequences in Japanese interaction. Stance displays are important components of story-telling sequences both for speakers to express their stance toward the told event and for recipients to exhibit their understanding of it (C. Goodwin, 2000; C. Goodwin & M. H. Goodwin, 1987, 1992, 2004; M. H. Goodwin, 1980, 1997). In other words, stance-displaying turns are critical loci of negotiation in order to establish alignment between speakers and recipients in a telling activity. Using the methodological frameworks of Conversation Analysis, this paper examines multimodal and interactive practices of stance negotiation occurring in story-telling sequences in Japanese conversation. Based on the video-recorded casual conversations among Japanese speakers, the paper investigates the cases in which stance-displaying turn produced by a story-teller or a story-recipient results in modification of unit trajectory. It analyzes the negotiation processes between speaker and recipient, which triggers the speaker’s unit alternation.

A detailed examination of the stance display sequence with consideration of the participants’ verbal and bodily conduct reveals that speakers deliberately create “interactive turn space” (Iwasaki 2009, 2011) or “negotiation space” (Nakamura 2011 in Japanese) immediately after producing an evaluative term in order to solicit and/or monitor their recipients’ reactions. The analysis first demonstrates how the speakers utilize various resources including syntactic structure, prosody, gaze, and head movements as well as hitches and perturbations in a coordinated manner, so that the turn can be heard as incomplete and yet the recipients’ intervention becomes relevant at that point. The analysis further shows, upon perceiving the recipients’ disaffiliative response during the negotiation space, how the speakers eventuate in denying or qualifying their claims without abandoning the preceding unit of the turn. Specifically, the paper reveals how the syntactic features of Japanese language such as the predicate-final and postpositional structures are mobilized for incremental unit transformation.

While reconfirming the multimodal and interactive nature of stance-taking activity as discussed in past studies based on Western languages (e.g. C. Goodwin & M. H. Goodwin, 1987, 2004; Haddington, 2006; Heritage 2002; Peräkylä & Ruusuvuori, 2006; Pomerantz, 1984; Stivers, 2008), the results of this paper explores some practices of speaker-recipient coordination of actions within stance negotiation in Japanese conversation. Through the examination of the negotiation process of stance-taking activity, the paper demonstrates that stances are collaboratively achieved, publicly displayed, and interactively organized by the participants in Japanese conversations.
Parvin Namjoo,
*German and Iranian legal texts: An intercultural and comparative linguistic analysis of examples from the family law* (Contribution to *Pragmatics in Contrastive Textology*, organized by Spillner Bernd)

The purpose of the study is situated in the framework of a text-oriented linguistic- and cultural comparison. Assuming a pragmatic-communicative conception of text type, culturally characterized specialized text types will be compared and contrasted (‘contrastive textology’). The paper aims at the contrastive linguistic analysis of some characteristics of selected legal texts from German and Iranian family law. The studied characteristics can be classified into lexical, morphological, syntactic and functional-pragmatic Level. At each level, similarities and differences between German and Iranian legal texts should be identified. Methodically, it will be worked according to a rigid communicatively based defined ‘tertium comparationis’. The selected object in the domain of law is intensively influenced by different legal traditions, different text type conventions, different rhetorical strategies, different stylistic and textual features, and different religiously based categories / ideologies. The expected results of the study are relevant to interlingual cultural comparisons, translation science and translation praxis. The results are also significant for interculturally designed foreign language teaching.

Kiki Nikiforidou,
*Genre-based conventionality in a constructional framework: The case of folk tales* (Contribution to *Constructional Constraints on Language: Exploring the Impact of Communicative Contexts*, organized by Nir Bracha, Seza Dogruoz & Yoshiko Marsumoto)

The recent rekindling of interest in the concept of genre within cognitive linguistics (cf. Steen 2011 and earlier, Stukker and Sanders 2010) and corpus-based research in general (Biber and Conrad 2009) coincides with an increasing interest in contextual effects of the availability, meaning, and use of grammatical constructions. In particular, text-type and genre-related parameters have been shown to license particular constructions (Östman 2005, Matsumoto 2010, Ruppenhofer and Michaelis 2010, Nikiforidou 2010), constrain the interpretation and motivate the polysemy of constructions (Bergs and Diewald 2009), and provide the sanctioning contexts for diachronic developments (Fried 2009, Traugott 2010, 2011).

In this paper, I explore the constructional makeup of the folk tale genre on the basis of a small specialized corpus of Greek tales, including both anonymous tales and tales by Greek authors imitating the genre, all characterized by the overarching feature of the “oral-as written”. In particular in the corpus of tales, I trace a) the use of the basic deictic verbs *erxome* ‘come’ and *pijeno* ‘go’ in third-person discourse and non-deictic contexts (e.g. (1)), and I compare it to that in two Greek novels and a play, with a view to establishing genre-specific conventions in the choice of perspective, b) complementation patterns not found in the general language corpora (cognitive verbs like ‘learn’ and ‘know’ with a *pu* complement), the use of which may be also related to perspective (e.g. (2)), and c) the use of constructions involving the narrative past and the historical present (e.g. (3)), both inherently involving differences in viewpoint.

The licensing of constructions by specific genres (as in (b) above) is naturally accommodated in constructional frameworks, which routinely include pragmatic conditions, as is the identification of regularities in the form of semi-schematic constructions that may be characteristic of a genre (as in (c)). At the same time, a constructional (bottom-up, form-based) approach to genre calls for refinement and possibly extension of existing tools; how are conventions governing lexical choices (as in (a)) to be integrated in the description of the genre-frame? What are relevant attributes for the description of discourse, including genre, and how do we establish relevance? If ‘perspective’ emerges as a general attribute, as suggested by the data in (a), (b), (c), what kinds of roles and/or sub-attributes link it to its formal realization through specific constructions? Like Fillmorean frames, genres have been shown to create conventional expectations in language understanding (Zwaan 1994, Vaughan and Dillon 2005). My aim is to contribute to a principled description of such conventionalized discourse frames, focusing on genre-internal regularities and cross-genre effects on constructional meaning and use.

(1) *Then the mouse takes his daughter and goes (pai)* to the North Wind and tells him with what purpose he came (irfe) to him (i.e. to the north wind)  
(The mouse and his daughter, folk tale)

(2) *I learned that (pu) you're very strong and I came to fight with you*  
(Cat, lion, and man, Folk tale)

(3) *...she came out of her house, and she hit the road, and she goes (pai) and she found the tent...*  
(The 12 months, Folk tale)

Li-Hsin Ning, Marina Terkourafi
*Experimental pragmatics in generating implicatures from indefinite noun phrases*  
(Contribution to *New directions in experimental pragmatics*, organized by Smith E. Allyn &
Marina Terkourafi)

In Neo-Gricean theories, GCI s are assumed to be generated by default as long as a certain lexical item appears [1-2]. In Relevance Theory, however, the enriched interpretations are contextually driven [3-4]. While some research argues for the Default Model [5-6], other studies argue for the Context-Driven Model [7-10]. Nevertheless, most of these studies tap into scalar implicatures generated by some. It is unclear whether other types of implicatures function similarly. Larson et al. [11] found that GCI types were treated differently by participants and that the way participants treated GCI did not correspond to Levinson’s tripartite classification.

To address this issue, we examined implicatures generated by the indefinite article in English, where the interpretation can be driven by either Levinson’s Q- or I-heuristic as in (1) and (2) respectively:

(1) John saw a woman last night.

Q => John saw a woman other than his wife, mother, close platonic friend etc.

(2) Robert broke a finger last night.

I => Robert broke his own finger last night.

We investigate whether the ensuing implicatures follow from the lexical properties of the indefinite article or result compositionally from semantic properties of the NP. The following properties were identified as potentially relevant: (in)alienability, cardinality, and grammatical function (Subject/Object) [12]. In order to tease apart the effects of these properties and the operation of the Levinsonian heuristics, we investigated indefinite NPs in Object position, and manipulated (in)alienability, cardinality, and animacy. First, we conducted a context norming task, embedding both enriched and non-enriched phrases in an identical context and asking participants to judge on a 5-point scale whether the passage is coherent. The point was to make sure that the context is unbiased regarding type of implication, and the passage was adopted for the later task only if it made no difference to participants’ judgments. We then proceed with a truth-value judgment task, where the indefinite noun phrases are incorporated within the neutral context. Participants first read a passage and then judge whether a statement is true or false given the context they read.

Data collection is ongoing. The expected results are as follows. If participants respond ‘true’ to enriched interpretations more than to non-enriched interpretations in the alienable or inalienable cases (enriched>non-enriched), it would suggest that Q-GCIs or I-GCIs, respectively, are generated by default in a neutral context. If participants respond ‘true’ to enriched interpretations and to non-enriched interpretations equivalently in the alienable or inalienable cases (enriched=non-enriched), it would suggest that Q-GCIs or I-GCIs, respectively, are not generated by default but affected by the context (thus, chance level in neutral context). We will then look more closely at the effects of cardinality and animacy in real time to get a clearer picture of how these semantic properties modulate the operation of the Q and I heuristics in the case of the indefinite article in English.

References:


Bracha Nir,

Complex syntax in oral and written texts: A comparative analysis (Contribution to Constructional Constraints on Language: Exploring the Impact of Communicative Contexts, organized by Nir Bracha, Seza Dogruoz & Yoshiko Marsumoto)

The paper concerns the role of complex syntax, in the form of multi-clausal constructions termed Clause Packages (Nir & Berman, 2010), in the production of two different modes -- oral and written productions. Previous studies have shown that the constraints of mode interact with the rhetorical strategies employed by speaker-writers in developing a piece of discourse (Ochs, 1979; Beaman, 1984; Halliday, 1985; Biber, 1986;
Analyses reveal that each mode reflects clear preferences in terms of connectivity within Clause Packages: The
Berman, 2010). The multi-layered levels of combining different types of paratactic, hypotactic, and endotactic clauses (Nir &
constructions (with same-subject ellipsis, same-subject pronominalization, and different subjects); complement
In addition, while the two languages examined in this study share the same major types of coordinating
impacted by the constraints of the mode of discourse used for producing a text. Moreover, spoken texts tend to show greater Clause Package density in terms of number of clauses per package. Moreover, while written texts rely significantly more on complex dependencies by Endotactic centre-embedding, clause-combining in speech is characterized by greater reliance on non-dependent Symmetric Parataxis - typically by use of asyndetic, juxtaposed Main Clauses. In other words, the coherence of Clause Packages as constructions is impacted by the constraints of the mode of discourse used for producing a text.
In addition, while the two languages examined in this study share the same major types of coordinating constructions (with same-subject ellipsis, same-subject pronominalization, and different subjects); complement clauses (in direct speech, with a complementizer like that, or indirect questions); and subordinate adverbial and relative clauses, analyses reveal an interaction between mode and the distribution and deployment of these shared resources in each language.
Finally, the results of this study indicate that, contrary to Halliday’s (1994) suggestion, the complexity of spoken compared with written texts is not unequivocal. Rather, spoken language is chunked differently, reflecting differences in processing as well as in the communicative contexts of the two modalities. The implications of these conclusions for the theory of Construction Grammar will be discussed.


Henning Nolke,
Interpretations of the French negation 'ne...pas': A polyphony based analysis (Contribution to The Pragmatics of Negation, organized by Roitman Malin)

Three major interpretation types are addressed:
- metalinguistic negation  (sign or form scope)
- polemic negation   (utterance scope)
- descriptive negation  (propositional scope)
The three types correspond to three different scope perspectives as indicated above. The assumption is that the polemic negation is the basic use from which metalinguistic and descriptive negation are derived. The theoretical frame work is the SeaPoLine (the Scandinavian Theory of Linguistic Polyphony), and the polyphonic analysis of the polemic negation is the classical one for the first time presented by Oswald Ducrot (inspired by the work of the French philosopher Henri Bergstein) according to which an utterance negated by means of ne...pas introduces two viewpoints, a negative one and an underlying positive one. This analysis will be shortly justified.
The derivation leading to the two other uses takes place in the interpretation process and is guided by a number of different factors. After a short discussion of the metalinguistic negation, I shall concentrate upon the descriptive derivation which creates the descriptive negation. This derivation may be promoted by the triggers or blocked by the blockers. The triggers as well as the blockers may be of different strength and may be lexical, syntactic, grammatical (e.g. the modes), semantic or even based upon the text genre. Different types will be studieD and exemplified.
Neal R. Norrick,

**Aggression in conversational narrative performance** (Contribution to *Narrative pragmatics*, organized by Norrick Neal R.)

My paper investigates verbal aggression in narrative. Conversational storytelling performance provides a wide range of opportunities for the expression of aggression by both tellers and recipients. There is conflict and aggression in the content of the stories people tell in conversation: the tellability of stories in conversation depends upon some level of antagonism in the action recounted. Stories may report verbal aggression and conflict, and they may express aggression toward people and institutions in their assessments and comments: indeed some stories are told to illustrate or explain hostile attitudes. Storytelling also provides a forum for the expression of aggression more or less fortuitously along the way: storytelling performance can accommodate the expression of aggression by recipients and co-narrators as well as primary tellers, for instance when recipients deploy swearing and other apparently impolite expressions in supportive ways. At the same time, one finds genuine antagonism within the storytelling framework involving conflict between recipients and tellers, specifically cases where recipients deploy aggressive language in unsupportive ways.

Verbal aggression is often defined as behavior which attacks a person’s self concept in order to deliver psychological damage or which functions to impair a person’s enduring preferred self image. In the narratives investigated, these attacks are either reported as part of the story, expressed during the storytelling performance by the primary teller or recipients or directed at a teller or co-teller. Attacks on character, competence, physical appearance, self-concept, implicit threats, insults, malediction, scolding, teasing, mockery, and profanity are all represent forms of aggression. What often counts in storytelling is the expression of a stance or attitude toward an individual, a group or an institution as part of a more comprehensive network of evaluation, of assigning praise and blame. Story recipients may challenge tellers by disagreeing with claims, doubting the validity of details, demanding clarifications, assailing the teller’s competence, heckling, and questioning the relevance of the story. Thus, apparently antagonistic responses like ‘no way’ represent routinized ways of supporting the teller by suggesting the story is surprising and therefore newsworthy, while truly non-supportive listener aggression can take the form of correcting tellers, disputing descriptions in the unfolding narrative and assailing the teller directly for her performance. Recipient responses become increasingly aggressive as they focus on the telling performance itself rather than on the content of the narrative, as in the excerpt below where both recipients aggressively reject the teller’s account, Amanda ironically undermining Mary’s reasoning, then Jessica rejecting her explanation as a ‘bullshit excuse’.

Mary: so what I said was,

‘I’m sorry.
I’m in waitress mode.
so I repeat everything I hear,
to make sure I’m getting it right’.

Amanda: yeah, THAT makes sense.

Jessica: which is a BULLshit excuse.

Mary: no, that’s true.

Mary feels the need to defend herself, saying ‘no, that’s true’, before she continues with her story. My paper will investigate in particular such interactions where recipients react aggressively to storytelling performances and tellers respond to them, as part of a more complete account of aggression in storytelling performance.

Akin Odebunmi,

**The pragmatics of ‘boko haram’ framing in Nigerian news discourse** (Contribution to *Pragmatic approaches to news media in Africa: Ethnicity, ideology and professionalism*, organized by Coesemans Roel)

*Boko Haram*, a Hausa word translated as “Western education is a sin”, claimed to be linked with the Al Qaeda terrorist network, is a violent Islamic group responsible, since May 2011 when the incumbent Nigerian president assumed office, for the bombing, in Northern Nigeria, of churches, mosques, police headquarters, army barracks and the office of the United Nations. Also, the group has claimed responsibility for the slaughtering of citizens. These attacks, initially targeted at institutions connected with the West and their apologists, but later used as a weapon of social and political destabilisation, have been extensively reported in the traditional and social media.

The Nigerian linguistic scholarship has also responded to the developments by devoting some attention to the
lexico-semantic and stylistic features of the language of the reports. However, the studies are yet to address the pragmatic and ideological implications of the verbal and pictorial texts of the reports which are capable of revealing the agendas of the media and providing clearer insights into the Boko Haram operations and their discursive constructions in Nigeria. This paper, therefore, examines the pragmatic strategies deployed by Nigerian newspaper reporters in respectively presenting the news on and framing the Boko Haram crisis and the main actors with a view to analysing the context-triggered perspectives and the frames of interpretation suggested by the language used in the news reports. For data, two Nigerian national newspapers, The Punch and The Nation, were selected because they have the widest circulation in Nigeria and the largest coverage on the Boko Haram issue. In particular, headline stories on Boko Haram were purposively sampled from each of these newspapers between May 2011 and May 2012. Methodologically, the analyses are based on a combination of the theory of pragmeme, systemic functional grammar and multimodal critical discourse analysis. Eight main pragmatic strategies, constrained by the changing operation modes of the Boko Haram sect and national realities, emerge from the news discourses, namely, blunt condemnation through overlexicalisation, negative label avoidance through underlexicalisation, clinical detachment from position taking through neutral discourse stances, visual indictment through strategic picture selections, evocation of antecedent through narration of avoidance through underlexicalisation, and strategic management of critical voices. The strategies are mediated by transitivity processes and pragmatic acts which reveal the cognitive orientation, goal negotiation and framing patterns in the news. The paper contends that the Nigerian media’s reporting of the Boko Haram crisis takes a strategic course within the intricate context of the sect’s modus operandi and the social and political aura the sect’s violence attracts. Insights from the findings underscore the relevance and role of pragmatics to understand strategies of news construction in Africa.

**Jun Ohashi,**

*Maintaining and safeguarding face in post-3.11 press conferences: Public performances of a chief government spokes person* (Contribution to Accountability and the mechanism of its evasion: Strategic ambiguity in the media reports since 3/11, organized by Takagi Sachiko & Yasuko Kanda)

This study investigates comments made by Yukio Edano (the chief cabinet secretary) playing a role as Chief government spokes person at a series of televised press conferences after 3.11 the Great East Japan Earthquake, and the subsequent tsunami in 2011. The data cover Edano’s declaration of nuclear emergency situation on the March 11 and through to March 17 when Edano reported that cooling the nuclear reactor 1 had started. His comments were important not only because he represented the government on behalf of the then Prime Minister, Naoto Kan, but also his comments were the only official source of information about unfolding situations regarding damaged nuclear reactors in Fukushima. He gave regular updates on information regarding the state of Tsunami stricken Tohoku area and damaged nuclear reactors in Fukushima, and gave instructions to general public to stay calm. Apart from the list of things he was expected to do as Chief government spokes person in this difficult time, he also needed to manage and safeguard the public image of the government and his own. In other words, he needed to maintain face, “the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact”(Goffman:1955:213). In this view, his acts can be considered as public performance and facework defending and safeguarding government decisions which have already been made and would be made during the very difficult time following the unprecedented disaster.

Hargie, Stapleton and Tourish (2010) investigate banking CEOs’ public apologies following Banking Crisis between late 2008 and early 2009. They report common strategies of their public apologies are, in fact, many forms of defending their reputations. They identify, ‘dissociation’ as a common strategy type among banking CEOs. This is their attempts to dissociate them as the agents from negative consequences and their responsibilities. Linguistically, passive forms are used to achieve this effect, avoiding marking the active agent, and also inevitability and unavoidability of the banking crisis are emphasized by the CEOs in order to argue that the crisis was beyond their control. Although, Edano’s comments in a series of press conferences were not, in particular, staged for a public apology, the CEOs and Edano performances have something in common. They are both public performances where the agents are concerned about their public self images. However, Edano’s case is different in that he was concerned about creating positive image of self and avoid being responsible for any awkward turn of events, as he knew his comments would be fully recorded and would be subject to scrutiny. The data illustrate some culture-specific strategies of face maintenance in the public eye.


Etsuko Oishi,

Follow-ups as illocutionary acts in political discourse (Contribution to Follow-ups in mediated political discourse, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

Follow-ups occur in a three-move sequence, in which they are preceded by initiating moves and responses, and refer explicitly to either the initiating moves or the responses, and take up their content (or parts of it) and/or their force (Fetzer 2012: 74). The purpose of the present talk is to explain follow-ups as entextualization devices (Park and Bucholtz 2009, Fetzer 2011), and characterize follow-ups in mediated political discourse.

The entextualization mechanism of follow-ups is explained as the process in which an initiating move and the response to it are imported to the present discourse as the ground/stipulation in/under which the follow-up utterance as a particular illocutionary act is performed. The interpretations of the force and the content of the initiating move and the response are thus imported to and stay in the discourse as long as the illocutionary act of the follow-up is accepted.

For example, when President Obama said at 2012 Presidential Debate “But I also believe that when he [Mitt Romney] said behind closed doors that 47 percent of the country considered themselves victims, who refuse personal responsibility, think about who he was talking about”, the intended illocutionary act was to object to Mitt Romney’s preceding claim, “I care about 100 percent of the American people. I want 100 percent of the American people to have a bright and prosperous future”. The force of President Obama’s utterance as the illocutionary act of objecting to the preceding claim, which belongs to expositives in Austin’s (1962) classification, is based on Mitt Romney’s original utterance and the media’s responses to it. When President Obama’s utterance is accepted as such, with the content that Mitt Romney does not care about that 47 percent of the people, the interpretations of the force and the content of the initiating move and the response count as valid and stay in the discourse: Romney’s utterance has the illocutionary force of criticizing 47 percent of Americans who do not pay federal income taxes, with the content that they consider themselves victims and refuse personal responsibility; the media’s responses have the illocutionary force of criticizing Romney with the content that he is harsh toward the poor.

This picture of follow-ups as entextualization devices enables us to see how initial utterances and the responses to them are interpreted through the identification of the illocutionary forces of follow-ups and become the ground for following or future utterances. Those interpretations are particularly important in political discourse because (i) utterances themselves become a target of debate as an indication of the speakers’ power, belief, and personality traits, and (ii) those interpretations constrain their future utterances.

Follow-ups in political discourse are unique in the sense that initiating moves and responses as well as follow-ups are publicized by the media to the general public. Therefore, politicians not only try to secure the illocutionary force of the follow-up vis-à-vis co-participants (the hearer(s) and, in some cases, the audience in the studio); they also try to secure it vis-à-vis viewers, who are the general public. Because of the presence of the media, utterances which belong to different discourses make a follow-up sequence, as the above example shows. The media play an important role in this process. They choose (i) which parts of the initial discourse or which responses are worth quoting, and (ii) how they are quoted. They can make their own move of responding by reporting an initial utterance with a comment.

http://opus.bibliothek.uni-wuerzburg.de/volltexte/2012/7165/

Noriko Onodera, Yuko Higashiizumi

Emerging pragmatic elements at the right periphery in Japanese (Contribution to The pragmatic role of elements at right periphery, organized by Traugott Elizabeth & Liesbeth Degand)

Japanese linguistics has a considerable tradition of descriptive works on both “left periphery” (LP) and “right periphery” (RP) phenomena. Recent historical-pragmatic studies have found that both the LP and RP are typical sites for pragmatic elaboration in Japanese (e.g. Onodera forthcoming). In particular, elaboration at the RP is realized, most typically and characteristically, by varieties of ‘sentence-final particles’ (e.g. Maynard 1993: 161), seemingly ascribed to a typological feature of Japanese, agglutination. Other pragmatic elements emerging at the RP in Japanese include ‘nominalizers’ such as mono (thing/object/person), koto (matter/event), no (thing/matter/person) and wake (reason), ‘modal elements’ such as yooda (seem to) and rashii (presumption), and
connectives’ such as as kedo (but) (Nakayama & Ichihashi- Nakayama 1997) and kara (because) (Higashizumi 2011).

This study will then survey the functions of the above RP pragmatic elements (Panel question (b)) and suggest that these elements express both subjective and intersubjective meanings (Traugott 2010). We will also put forward some generalizations about the developmental paths of these elements (Panel question (d)). Both the nominalizers, mono, koto, no and wake, and the pragmatic particles in question seem to be the outcome of grammaticalization and (inter)subjectification. Examples (1) and (2) briefly sketch the development of the nominalizers, koto and no.

(1) a. Yoku ganbat-ta koto! (exclamation)
    ‘Good job!’
    b. Moo shi-nai koto! (order, request)
    ‘Don’t do it again!’

(2) a. Samui no. (exclamation)
    ‘I’m cold.’
    b. Nande sensei ni natta no?
    ‘Why did you become a teacher?’

Example (1) shows the development from a most basic noun in Japanese, koto (matter/event), to (1a) the sentence-final particle use of nominalizer koto, which expresses the speaker’s subjective exclamation. Further, koto in (1b) now marks the speaker’s intersubjective ‘making a request’ to the hearer. Likewise, Example (2) shows the development from the subjective use of nominalizer no to its intersubjective use. While the sentence-final particle use of no (2a) designates the speaker’s subjective feeling, no (2b) in contrast marks the speaker’s intersubjective interrogation. Both (1) and (2) involve (inter)subjectification. A fuller analysis will be given in the presentation.

The other panel questions (a) and (c) will also be addressed. Using both conversational data in present-day Japanese and diachronic data of conversational segments in play scripts and novels, we will take a historical-pragmatic approach to the observation of the emergence, development and functions of the pragmatic elements at the RP in Japanese.


Marjorie Orellana, Jennifer F. Reynolds
Transliteracy practices by youth in new immigrant communities (Contribution to Multiple literacies: Bilingual children's situated literacy practices in lifeworld activities, organized by Kyратzis Amelía (Amy), Lourdes de Leon & Inma Garcia-Sanchez)

Traditional notions of language as static and bounded have been called into question by sociolinguists studying the “polylanguaging” (Blommaert, 2010), “translanguaging,” (Garcia, 2009) and “language crossing” (Rampton) practices of youth growing up in new immigrant contexts of “super-diversity” (Vertovec, 2007). But most sociocultural research on children’s socialization into language within the field of education has assumed children are socialized into homogeneous speech communities, or at best two distinct speech communities at home and in school. Similarly, studies of literacy development have not engaged deeply with the translanguaging literature, instead examining literacy in a single language, or again, at best, as “bi-literacy.”

In this paper we draw on a translanguaging framework to examine what we call “transliteracy” practices in new immigrant communities, looking at how children draw on a variety of linguistic and semiotic resources to read and write. We focus in particular on two kinds of transliteracy practices: (1) translation/interpretation or literacy brokering (i.e. the orchestrated movement between two defined languages, in this case Spanish and English, as performed by bilingual youth in service of others) and (2) the reading of everyday texts in multilingual contexts. To illustrate these practices we analyze transcripts of an 11-year-old child of Mexican immigrants in Chicago (Estela) as she translates storybooks for her younger sibling and of a 10-year-old child of Filipino immigrants in Los Angeles (Fina), who is enrolled in a school that offers language instruction in Korean, Spanish and English, as she reads everyday texts written in English, Spanish, Korean and Tagalog.

In the first case, we show how Estela perseverates in an effort to provide “literal” and precise, line-by-line translations. In doing so, she constructs herself as bilingual, and her sister as a monolingual and passive recipient of her translation efforts. Her actions also assume a “conduit” metaphor (Reddy, 1993) or “verbatim” theory of
This contribution deals with the difficulties we face in the analysis of argumentative discourse, which requires, prior to the possibility of evaluating it as sound or fallacious, an analytical reconstruction of its implicit and underlying argumentative patterns. More specifically, focus will be set on the identification of the premises of the argument under consideration; this is a problematic and delicate task, because arguments rarely come in a clear-cut, explicit and minimalist premise-conclusion form – their constituents are oftentimes implicit and scattered over more or less large spans of discourse. As a consequence, the analyst runs the risk of misattributing premises (and conclusions) to the speaker, which may in turn result in an unreasonable – and, more problematically with regard to any critical endeavour, unfair – assessment of argumentative discourse.

In view of this problem, the following question will be tackled: according to which criterion/criteria can the analyst reasonably consider that the constituents s/he identified as parts of the argument have actually been meant by the speaker (to be derived)? In short, this is an issue of commitment attribution.

The problem can be illustrated by cases in which two (or more) plausible alternative reconstructions of a given argument can be performed, especially when one of the two yields a fallacious argument while the other turns out to be formally valid. Take the following example:

(1) Title: “Ashton gives poor love counselling”. Headline: “Ashton Kutcher has given marital counselling in the press. Demi Moore has however just filed for divorce.”


( http://www.20min.ch/ro/entertainment/people/story/10899919 )

The argumentative nature of the example is revealed by the use of the connective “however”; the following standpoint can quite unequivocally be derived from the title:

(2) Ashton Kutcher is a poor marital counsellor

In support of this, the headline mentions the fact that his wife, Demi Moore, has recently filed for divorce; this is the basis for a minor premise such as (3):

(3) Ashton Kutcher’s wedding is not successful

In order to assess whether the argument holds, we need to identify a major premise justifying the shift from the minor premise (3) to the standpoint (2), i.e., we need to connect Kutcher’s poor counselling skills and the fact that his marriage is unsuccessful. And this is where the problem lies: since this assumption remains implicit, should we identify it as (4) or as (5)?

(4) If X’s marriage is successful, then X is a credible marital counsellor

(5) If X’s marriage is successful, then X is a credible marital counsellor

If we combine (3) with (4) in order to derive (2), we get a formally valid argument of the modus tollens type. But if we choose to combine (3) with (5) in order to derive (2), what we get is the formal fallacy of denying the antecedent. In the first case, we’ll conclude that the speaker has given us a perfectly valid and reasonable argument; in the second, we will have grounds to question the speaker’s motives and intentions in performing a formal fallacy.

Reconstructing an argument is therefore a question of figuring out what the speaker exactly meant, and this makes it a pragmatic object of investigation. I will suggest that research in cognitive pragmatics can provide guidelines for the type of analysis involved in argumentative reconstructions.

Following considerations of contextual relevance (see Sperber & Wilson 1995, Morency, Oswald & Saussure 2008) resting on a naturalistic construal of cognitive mechanisms of interpretation, we can assume that the translation; her alternations of language serve to mark a strict separation of the two languages. This seems to parallel the way in which Estela has been socialized into language in that her uses of Spanish and English are separated by speakers and by spheres (e.g. Spanish at home, English at school).
contextual assumptions intended by the speakers are those which satisfy best the ratio between the amount of effort invested to process them and the cognitive effects (defined in epistemic terms) they yield. Put more simply, the relevance of (explicit and implicit) contextual information can be assessed according to its accessibility and its usefulness. Since speakers are assumed to be guided by these two constraints by default as they formulate their utterances, it follows that the assumptions we should identify as being intended by the speaker are those which contextually satisfy these two conditions.

To complement the technical account of speaker meaning presented above, a short discussion on the principle of charity (see Lewiński 2012, Lewiński & Oswald forthcoming) will conclude the presentation so as to delineate the analyst’s responsibilities in reconstructing argumentative discourse.

Pekka Pälli, Andrea Whittle, Esa Lehtinen

*From 'Simon says' to 'strategy says': Discursive accounts and accountability of strategy in face-to-face interaction* (Contribution to *Interplay between talk and text in professional contexts*, organized by Lehtinen Esa & Pekka Pälli)

Existing literature has shown how strategy has become an unquestioned doctrine in organizational daily life and society in general (Kornberger & Clegg, 2011; Kornberger, 2012; Vaara et al., 2010; Ezzamel & Willmott, 2008). It has been demonstrated, for example, that strategy discourse has colonized organizations to an extent that it is not only business organizations but also cities, kindergartens, schools, churches and various non-profit organizations that use tools of strategic planning and implementation (Pälli et al., 2009; Sorsa et al., forthcoming). Among other things, the proliferation of strategy has meant that strategy discourse and organizational strategy texts have become important in everyday interaction between organizational members. Following Cooren (e.g. Cooren, 2008; 2010; 2012), strategy can thus be seen as a figure and an authoritative agent that has a say in workplace interactions.

Despite the profusion of approaches to strategy as discourse (for an overview see Vaara, 2010), the recontextualization of strategy discourse and strategy texts in real-time interaction has remained a relatively unexplored issue. This is unfortunate given that strategy is most likely to play an important role in organizational member’s situated discursive behavior. Of particular importance is how notions of ‘strategic direction’ and ‘strategic priorities’ are employed to handle issues of stake, interest and motive, and overall, how members invoke strategy to accomplish justifications and excuses in relation to past, present or future organizational behaviour (Mueller & Whittle, 2011; Potter, 1996; Whittle et al., 2008). To address this research gap, this study extends the earlier strategy discourse studies by focusing on how people in organizational contexts display and use their knowledge of strategy discourse and its textual representations. In particular, our analysis of performance appraisal meetings shows that strategic knowledge display is consequential for the trajectory of stretches of talk in interaction. In other words, we will demonstrate how strategy as a textual agent (Cooren, 2004) has the power to shape the course of interaction.

Methodologically, we draw from discursive constructionism (Potter & Hepburn, 2008) in that we analyze how people in interaction work up and work with “cognitive matters” (i.e. motives and stakes), which they attend to as matters of local relevance. The analysis makes also use of epistemics in conversation (Glenn & LeBaron, 2011; Heritage, 2012; Raymond & Heritage, 2005), as we analyze how conversationalists produce and display common knowledge and understanding of strategy.

Our paper participates in the discussion about recontextualization and professional identity by emphasizing that accounts of strategy in situated interaction are part of organizational members’ identity work. While earlier research has addressed the same phenomenon by concentrating on how discourse provides the means and resources for identity construction (Alvesson & Willmott, 2002; Clarke et al., 2009; McInnes & Corlett, 2012; Svenningsson & Alvesson, 2003), our study wishes to develop a more nuanced understanding of discursive identity work by bringing text and talk and their interplay to the fore.

Data from this study are from various video-recorded appraisal meetings between upper level and middle managers.

Eva Palmans,

*Media at the forefront of Madagascar’s politics: Perspectives on media discourse vis-à-vis the upcoming elections* (Contribution to *Pragmatic approaches to news media in Africa: Ethnicity, ideology and professionalism*, organized by Coesemans Roel)

The Malagasy media have in the past played and still play an important role in the coverage and, in some cases, worsening of political tensions. As a matter of fact, they played a major role in the current political crisis in Madagascar. It is the closure of VivaTV in 2008, owned by AndryRajoelina, the actual President of the transitional government, which was one of the triggers of the coup which would lead to the downfall of the elected president Marc Ravalomanana. Almost four years later, a date for the organisation of elections has been
The strong interplay between media and politics, makes media discourse highly polarised and often used as source of propaganda, manipulation and disinformation. At the forefront of the political struggle for power, journalists become easily victim of attacks and arrests. In addition, with the media sector poorly regulated, structured and supervised, it is often subject to arbitrary decisions and self-censorship. This situation illustrates Fairclough’s idea that “the media are shaped by the wider society, but they also play a vital role in the diffusion of such social and cultural changes (…). media texts constitute a sensitive barometer of sociocultural change, and they should be seen as valuable material for researching change” (Fairclough, N., 1995. Media Discourse. London, New York : Edward Arnold : 51,52). Indeed, media in Madagascar are both highly influenced by political practices and the socio-cultural contexts as well as they are actors of political and socio-cultural changes.

This article analyses how the political debate is structured in Malagasy media and how the political actors use media in their strategies with a particular focus on the 2013 elections. The analysis of media discourse is an effective tool to measure the interaction between both arenas and to understand political and socio-cultural changes in a given society. Analysing media discourse is crucial for understanding the socio-political phenomena in Madagascar, as media are the privileged witnesses, judges, actors, performers and the memory of these processes.

Isabella Paoletti,
Solving the unsolvable: Narrative practices in social work (Contribution to Social intervention interactions: narrative and accounting practices, organized by Paoletti Isabella & Elisabet Cedersund)

Social workers are often confronting situations that are practically, legally and morally unsolvable. Narrative practices appear to be central to achieve what seems to be unobtainable and unsolvable. There is an increasing interest in language and discourse practices in social work (Cedersund 1999; Hall 1997; Hall, Slembruck & Sarangi, 2006; Hydén,1999; Pithouse & Atkinson,1988; Sarangi 1998), but research in narratives in social work is still limited (Riessman & Quinney, 2005; Larsson & Sjöblom 2010). Drawing on past research on narrative practices within the ethnomethodological tradition (Jefferson, 1978; Schegloff, 1997; Stokoe & Edwards, 2006), this study aims to look how narrative practices are used in the discussion of very complex and delicate cases by social workers and other professionals: narratives appear to constitute the main instrument of case description and identification of case solution.

This study is based on the data collected for the APSE project “Aging, poverty and social exclusion: an interdisciplinary study on innovative support services.” https://apsec unl.wordpress.com/ The recorded data collected so far comprise 46 hours of interviews to local managers, 64 hours of inter-professional meetings. Through a detailed discourse analysis within ethnomethodological framework, informed by conversation analysis of transcripts of the inter-professional meetings, the study shows how social workers and other professionals (nurses, policemen, carers coordinators etc.) use narratives in the inter-professional meetings to negotiate solutions with their colleagues.

Social workers, dealing with older people living in poverty, are often confronted with very intricate cases in which relational, legal, health, housing and financial issues are strictly interrelated. For example, a man in his 60’s, with mental problems, lives with his older mother. One day he takes home a homeless with a criminal record who starts living with them. The social workers are very worried and wish to take the frail older woman to an older people home. The woman refuses because she is the holder of the lease of the social flat where they live and her son will lose it, if she leaves.

In the inter-professional meetings there are rarely explicit formulations of problems or of the possible solutions, but there are many narratives: stories in fine details of home visits, of the clients’ housing condition, their habits and so on. These narratives are institutionally framed, that is, are structured around what it is considered right and wrong by a specific institutional gaze. Moreover narratives are often used to prospect solutions, telling the stories of a previous similar case etc. In these narratives the professionals highlight their order of relevance and their responsibilities in managing the case. They delineate a sense of direction for social interventions conducted in narrow and tortuous paths, full of pitfall.


Annick Paternoster,

Goldoni’s impolite maiden servants: Insolenza, impertinenza and temerarietà in 18th century Venetian comedies (Contribution to Historical (Im)politeness, organized by Miglio Viola Giulia & Jeremy King)

Recent publications in the young field of historical (im)politeness point out that modern volitional and face-saving politeness only becomes dominant with the Enlightenment and its quest for a more horizontal and other-oriented interaction model. Before that, politeness was a question of self-presentation and of following set rules, which were meticulously reflecting class differences (‘discernment’). Could western impoliteness reflect the same trend: from infringing class rules towards infringement of an individual’s ‘face’? I propose to explore this question through the comedies of Carlo Goldoni, the 18th C. Venetian author, whose plays often criticise the Venetian nobility and its behavioural norms. Those criticisms contain first order understandings of impoliteness that allow us to detect possible changes in a behavioural norm: in Goldoni’s extensive oeuvre, the term ‘scortese’ is extremely rare (6 occurrences), this in stark contrast to that of the three synonyms ‘insolente’, ‘impertinente’, ‘temerario’ (in total, well over 500).

I will narrow these uses down to specific maiden servants, who in the so-called “cycle of the maids” (La gueastalda, La serva amorosa, La locandiera, La cameriera brillante), are the actual protagonists of the play, inverting the traditional roles of master and servant. ‘Insolente’, ‘impertinente’, ‘temerario’ are used by the masters, to indicates a transgression of class boundaries: the maids are accused of not knowing their place. However, when the maids in turn complain of their master’s behaviour, they claim respect for their value as an individual. I will focus on meta-labels and meta-pragmatic comments on impoliteness in master/maid scenes, and will examine the specific circumstances that trigger an 18th Century discourse on a shift between a ‘discernment’ and a ‘volition’ type of norm.


Carolin Patzelt,

Estimez-vous que vous avez une part de responsabilité de la situation ?: Rhetorical questions as a means to hamper opponents’ follow-ups in political debates (Contribution to Follow-ups in mediated political discourse, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

Rhetorical questions are commonly defined as questions asked for a purpose other than obtaining the information the question literally asks for. They usually represent an indirect statement of what the speaker thinks about a situation or the person addressed and thus no answer to such questions is usually expected. In recent political television debates, however, it is precisely this pattern which has started to appear regularly in candidates;4 dialogues: The contribution of one candidate finishes with a rhetorical question, and this question is often taken up and elaborated on by the other candidate. The quantitative development of this communicative pattern is striking: A comparison of French presidential debates from the 1980s and today (Patzelt 2011) has shown that, as the rhetorics of political debates in general become increasingly refined in the age of new media, it is particularly the use of (rhetorical) questions that has increased significantly in politicians;4 speech over the last three decades.

The aim of my contribution is therefore to explore the apparently genre-specific potential of rhetorical questions in political debates and the way they influence and manipulate the dynamics of turn-taking in television debates. It examines the discursive advantages a politician gains from ending his contribution with a rhetorical question instead of a direct statement or accusation. On the basis of concrete examples from a corpus consisting of extracts from recent European presidential debates (especially France, Spain and Germany), it is shown that the irony or sarcasm usually implied in a rhetorical question represents a powerful means for the speaker to exert power over the opponent and to appear superior. Thus to regain control of the situation, the opponent needs to
opt for an equally powerful and expressive answer spontaneously and this pressure often results in rhetorical blunders, as will be shown. Moreover, since accusations imbedded in the morphological structure of a question force the opponent to provide some kind of a reaction, rhetorical questions help the speaker to set the rhythm of turn-taking and thus control the dynamics of dialogue.

After establishing a typology of the different types of rhetorical questions employed to end a contribution (e.g. questions directed primarily to the opponent, representing accusations or demands, vs. questions directed primarily to the spectator, informing about mistakes committed by the opponent), the potential of each type of question to hamper a convincing follow-up on what has been claimed is analyzed. Finally, some examples of successful as well as rather unsuccessful follow-ups by opponents are discussed to illustrate the discursive potential of rhetorical questions and possible reactions to them within political debates.


Patzelt, Carolin (2011) Souhaitez-vous que je finisse une phrase? Fragestrukturen im französischen Politainment am Beispiel des Método.

Intergovernmental Panel on Climate Change (IPCC) was founded to monitor scientific findings world-wide and the topic of climate change has become one of the key issues in our modern world. In 1988 the United Nation’s Intergovernmental Panel on Climate Change (IPCC) was founded to monitor scientific findings world-wide and

Simona Pekarek Doehler,
The grammar of epistemics: ‘je sais pas’ (‘I don’t know’) in French talk-in-interaction
(Contribution to Grammar and epistemics: Subject-predicate constructions as interactional resources, organized by Maschler Yael, Simona Pekarek Doehler & Jan Lindström)

When participants to talk-in-interaction claim or disclaim epistemic access by means of linguistic constructions such as I know or I don’t know, they constantly accomplish, negotiate and possibly adapt two complexly intertwined normative orders, one grammatical, the other social. The grammatical order, of course, rests on a complex set of conventions linked to specific languages. The social order in turn includes the normative organization of people’s epistemic resources and entitlements (cf. Drew, 1991; Stivers, Mondada & Steensig, 2011). The very existence of these two normative orders also opens for participants the possibility to play with these orders, or to play around them. For one thing, people may use constructions such as I don’t know for a range of practical purposes that cannot be reduced to the claiming or disclaiming of epistemic access (cf. Keevalik, 2011; Mondada, 2011) - and these constructions may become routinized for such uses across time. For another thing, in the course of social interaction, people may subvert asymmetries, relative rights to know or to claim knowledge that are bound to specific social categories (Raymond & Heritage, 2006).

This study sets out to explore the social purposes that speakers accomplish by claiming “no knowledge”, and how they thereby shape such claims grammatically. It focuses on the French construction je sais pas ‘I don’t know’, which is investigated in the light of what we know about related constructions in other languages. The study draws on a database of 30h of audio and/or video recorded naturally occurring interactions, including focus group discussions, classroom interactions, dinner-table conversations and political TV-debates. The corpus has been entirely transcribed following conversation analytic transcription conventions. Based on the methodological principles of Conversation Analysis and Interactional Linguistics, an inventory of all occurrences of je sais pas has been established across the entire database. The analysis focuses on the following issues:

1. What social purposes do people get accomplished by means of je sais pas?
2. What grammatical forms (e.g. syntactic relation to environing talk, phonetic shape, prosodic integration) does je sais pas take in talk-in-interaction?
3. What interrelations exist between 1) and 2)?

Based on these questions, the study documents how participants use je sais pas as a grammatical format, i.e. a grammatical resource for contingently building turns at talk and implementing actions (Thompson & Couper-Kuhn, 2005: 483). The study contributes to our understanding of both the grammatical and the social orders of talk-in-interaction, and the interrelation between these: it provides evidence for a number of uses of je sais pas as instances of incipient grammaticalization, along what has been documented for markers of epistemic stance in other languages; it sheds light on how participants use je sais pas to negotiate epistemic rights and possible epistemic incongruences, as well as how they use the very same epistemic disclaim to get a range of interactional jobs done other than claiming “no knowledge”.

Hermine Penz,
Mediating climate knowledge through reporting natural disasters in the news media: The case of hurricane Sandy
(Contribution to The pragmatics of knowledge circulation, organized by Mey Jacob L. & Hermine Penz)

The topic of climate change has become one of the key issues in our modern world. In 1988 the United Nation’s Intergovernmental Panel on Climate Change (IPCC) was founded to monitor scientific findings world-wide and
to provide summary reports of these to policy makers around the world. In addition, climate change conferences have been held on a regular basis to negotiate further action on climate change.

Media coverage on the topic of climate change rose considerably after the publication of IPCC reports and climate change conferences. However, another reason for peaks in media coverage has been connected to natural disasters, such as floods and hurricanes (Grundmann and Krishnamurthy 2010). Since the knowledge which the general public has about climate change is largely gained from the media, the occurrence of newsworthy events will also influence the amount and type of knowledge gained.

This paper looks at the question of how knowledge about climate change is mediated to the public in connection to the reporting of natural disasters, in particular the Hurricane Sandy, in US, British, German and Austrian newspapers. Newspaper reports will be analysed with respect to the type of climate knowledge which is mediated to the public and the degree of certainty that climate change is made responsible for the disaster. Grundmann, Reiner, and Ramesh Krishnamurthy (2010) The discourse of climate change: A corpus-based approach. Critical Approaches to Discourse Analysis Across Disciplines. Vol. 4.2: 125-146.
http://cadaad.net/journal.

Anssi Peräkylä, Elina Weiste
CA datasession in group consultation for psychotherapists (Contribution to Conversation Analysis and Interventions for Change, organized by Antaki Charles)

In Winter - Spring 2013, we run a group that met regularly to analyze video- and audio-recorded psychotherapy sessions. As members, the group had five psychotherapy practitioners representing different schools of therapy; the group was lead by a senior (Peräkylä) and a junior (Weiste) CA researcher. The practitioners paid a fee for participation. During the first two meetings of the group, we taught the participants some basics of sequential analysis, transcription, and some key aspects of the CA research results on psychotherapy interaction. During a break, the participants then made video or audio recordings of their own practice, and transcribed some segments of the recordings. After a break, we met two times to analyze the recordings of each participant. In the data-sessions, we paid particular attention to the ways in which the therapists combine challenging and empathetic elements in their interventions, and the ways in which their clients respond to these interventions. The talk will offer a summary and an evaluation of the applicability of CA data session for this kind of consultation work.

Maria Fausta Pereira de Castro,
The dialogical roots of conditional utterances: Diachronic and dialogical facts in language acquisition (Contribution to Structural effects of children’s speech on dialogue and narrative contexts, organized by Lier-DeVitto Maria Francisca & Lúcia Arantes)

In Engler’s critical edition, there is a note in which Saussure comments on the “obstinate illusion” found in discussions on the origin of language. In opposition to it, the author stresses the need for considering the permanent conditions inherent to “the life of language”. Namely, the speaker’s activity which ensures both continuity and change in language, and la langue as a system set on its internal relationships. Concerning language acquisition, it may be observed that adult-child dialogue offers privileged conditions for the recognition of structural relationships holding between adult speech and the child’s initial speech. Indeed, the analysis of some dialogue episodes between Brazilian children and their parents will allow us to show that inferential processes and structures of the type “if p, then q” emerge within question- and – answer situations (PEREIRA DE CASTRO, 1985, 2012). Such episodes should be put into relation with diachronic studies (BALLY, 1965; JEPSEN, 1940; HYMAN, 1978) showing that some linguistic innovations have their explanation based on their roots in dialogue. That is the case for inferential, hypothetical and conditional constructions. According to Bally, for instance, the conditionnel segmentée (if p, then q) is one structure resulting from the “condensation” of two coordinated sentences, which, as utterances, were once assigned to each speaker. However, for Bally, their “soldering” is imperfect, thus allowing for the distinction of their two parts, one having the function of topic and the other, that of comment. According to Bailly, “the first coordinate is forgotten”.

By taking into account language acquisition facts as well as diachronic innovation, it is possible to come back to the “life of language”. As a matter of fact, the innovations pointed out by the above mentioned linguist, do not exclude inferential structures appearing previously as dialogue constructions. Furthermore, both new and old constructions are alive in Romance languages. However, the place of the other’s speech in conditionnel segmentées is reduced to a short pause which is “forgotten” by the speaker who acts as if he/she was the only responsible for the utterance-act as a whole. this point, it should be recalled that for Saussure ([1916]2008) it is irrelevant that the speaker would account for the question of origin, given that successive changes in time do not exist for him, who is always faced with a particular state of language. It is also a particular state of language that the child experiences, inserted in it as he/she is by her/his parents’ discourse, which stands as the very locus of subjective and linguistic changes.
Nevertheless, the child’s relationship to language does not imply a recapitulation of diachronic events through possible developmental stages. From an empirical viewpoint, the episodes to be analyzed are not chronologically ordered. In other words, forms bound to the dialogue structure do not precede inferential and/or conditional constructions. If those constructions are indeed the result of a dialogue condensation, such process already belongs to language functioning itself.

**Svetlana Pereverzeva, Grigory E. Kreydlin**

*The theory of argumentation and the rhetoric of Russian postures* (Contribution to *Nonverbal means of argumentation (across disciplines and cultures)*, organized by Zagar Igor Z., Leo Groarke & Paul van den Hoven)

There are specific types of communicative activities where the role of nonverbal sign codes is most significant. Such activities as discussions, political disputes, common quarrels, etc. involve communicative goals that cannot be achieved by means of the verbal signs only but also require nonverbal messages to be produced and understood. The question of means, models and mechanisms that underlie all these activities has been investigated by two disciplines: the theory of argumentation and the nonverbal semiotics, i.e. a field of knowledge studying the body language. The lexicon of the body language mainly consists of gestures (meaningful motions of the hands and the arms, the legs and the feet, the shoulders and the head), postures, facial expressions, meaningful touches and body movements.

Nonverbal semiotics includes a specific area which may be named “nonverbal rhetoric”. Nonverbal rhetoric embraces several types of rhetoric, one of which is the rhetoric of posture. Together with the theory of argumentation and other realms of nonverbal semiotics, the rhetoric of posture explains the peculiarities of the human behavior in the process of argumentation and provides useful recommendations for the interlocutor who wants to fulfill his/her communicative needs.

The paper is aimed at formulating some basic theses of the rhetoric of posture and outlining the rhetoric means (tropes) that are most commonly and most effectively produced by postures. We base our investigation on the data on the Russian discourse of argumentation.

We argue that Russian postures can reflect (1) judgments on the right or wrong way of communicating argumentation; (2) moral and aesthetic assessments of actions performed by the participants of a dialog; (3) implicit behavioral prescriptions that underlie the utterances expressing modal meanings and being intensified by postures.

In the paper we analyze some tropes that generally can be found in the Russian discourse of nonverbal argumentation, i.e. irony, hyperbole and litotes.

The following example shows that such tropes as the irony and the hyperbole can combine in a single posture. A sitting person rises during his/her speech and thus signals that s/he is saying a highly important thing or maybe putting forward the most irrefutable argument. The partner understands what this posture means and deliberately (the trope of hyperbole) adopts the same posture him/herself. This is the way to show that s/he doubts about the importance of the argument (the trope of irony), and this meaning may be transmitted by the utterance together with the posture. We will provide some more comments on this example and other examples in the paper.

**Daniel Perrin, Leon Barkho, Geert Jacobs**

*Language, leadership and decision making: Newsroom management in times of change* (Contribution to *Leadership and Discourse: Exploring leadership practices, image construction and power management*, organized by Ilie Cornelia, Geert Jacobs & Daniel Perrin)

Recent work in the area of management and leadership has given evidence of the crucial role of language in the making of decisions and assumption of roles (c.f. Clifton 2012). Managers and leaders resort to rules and decisions to bring about change. But rules are applied and broken in light of how they are explained and interpreted, i.e. their social and discursive underpinnings (Nielsen 2009; Bolden & Gosling 2006). This paper examines change-oriented discursive leadership practices as they unfold in situ in the dramatically changing settings of newswriting. Media communication officers and journalists balance routines and emergence in order to cope with increasing pressures of both micro and macro changes such as globalization, mediatization, standardization, mobility and acceleration. The paper attempts to answer how and why, in this complex setting, leadership is established and practiced in order to foster functional change.

First, it starts by dwelling on the research question and its significance in light of the dearth in the scholarly literature on the relationship between the fundamental elements in newswriting equation: leadership and change on the one hand and decision-making and role taking on the other. Second, it explains how knowledge gained from related research can be applied to address management and leadership practices in the newsroom. Third, it describes multimethod approaches to both leadership and change in newswriting, providing extensive case
Tatiana Piccardi,  
**Turning suffering into narrative: Narrative as a speech act with curative effects: A case study**  (Contribution to *Pragmatics in the field: issues of ethics in studying language-using humans*, organized by Silva Daniel & Adriana Carvalho Lopes)

This paper encourages reflection upon concepts such as subjectivity, gender, identity, language and suffering in an unusual case: the story of a transsexual who decided to assert herself as a woman and transform her personal pain into narrative. According to her text (to be published): “It all began with an absence. A profound, incomprehensible absence. Researchers studying transsexuality refer to an ‘imprisoned body’, charging the male body with the role of a warden who has the custody of a female essence. The fact is that Andrei did not feel himself ascribed to an imprisoned body, but rather in a body of absence, a body traversed by its own absence. An imprisoned body presupposes a complete body, an entire body, with integrated parts. However, incompleteness marked the existence of that mutant body, which would only gain its entirety through being called Susan Grey”. The strenuously constructed narrative as a way to understand transsexuality showed that neither a repressed nor a lost essence was found in Andrei, but rather a mistaken displacement, a painful detachment of spirit, which left a grievous gap in the body. The starting point of my reflection is linguistic-discursive in two supplemental directions: first, I consider that every speech act can only be understood in its richness if inserted within the broader context of its production, which comprises discourses about gender and sexuality that pass through our current culture. Second, it is necessary to consider that the narrative itself, understood as a specific type of speech act, stands for an act that is singularly reverberated through the own subject that enunciates, thus promoting - in this specific case - relief to the suffering and construction of identity. By intuition, Andrei-Susan felt that a minimally steady condition could be built through the writing of a text, something beyond the desire to tell a story or the yearn for keeping any kind of equilibrium. But he/she didn’t feel able to write the story by his/her own. And so he/she invited me. The researcher and the ghost writer are the same person. That is why this paper also encourages reflection upon ethical issues referring to studying language-using humans: What are the new paths that pragmatic practitioners have to seek in order to address these ethical issues? The theoretical approach I have adopted is pragmatics originating from Austin (1975), combined with debates on language and identity put forward by Rajagopalan (2008, 2006, 2003), and my own studies on narratives as speech acts (Piccardi, 2012, 2011).

Heike Pichler,  
**Discourse function and clause periphery, innit?**  (Contribution to *The pragmatic role of elements at right periphery*, organized by Traugott Elizabeth & Liesbeth Degand)

Use of the tag variant *innit*, illustrated in (1)-(3), is rapidly innovating in southern varieties of British English. While recent studies have focused on the form’s derivation from isn’t it, its spread across social and geographical space, and its gradual levelling across the inflectional paradigm, this study explores the semantic-pragmatic meanings encoded in *innit* to challenge proposals regarding the intersubjective nature of right-periphery (RP) phenomena (Beeching et al. 2009), and advance hypotheses why such proposals might not be universally applicable.

(1) Romford Market’s good, *innit*?  
(2) We pay them, *innit*. To rob people, *innit*.  
(3) I mean, the sister, *innit*, she’s about five times bigger than you.

The investigation is based on two corpora of London English: the 1.4-million-word *Linguistic Innovators* corpus collected in 2005-2006 in inner- and outer-city London (Kerswill et al. 2007); and the 1.2-million-word...
Multicultural London English corpus collected in 2008 in inner-city London (Cheshire et al. 2011). Qualitative analyses of the canon of negative-polarity tags in the data (N=4,250) reveal a functional split between canonical tags (e.g. isn’t it, don’t we) and innit: while the former tend to be used intersubjectively to secure and maintain listeners’ involvement in the interaction, the latter tends to be used subjectively to emphasize speakers’ attitudinal stance towards their propositions. Moreover, unlike canonical tags, the use of innit is not restricted to clause-final positioning. As shown in (3), it can occur at/near the left periphery (LP) to signal topic-shifts and/or foreground new information. Quantitative analyses of the distribution of innit in the socially stratified London corpora further reveal that it is young, ethnic minority speakers who are at the forefront of: developing innit into a RP marker of subjective meanings; extending its use beyond RP positioning to maximise discourse coherence. The apparent-time distributions thus suggest a development of innit along the following cline:

(4) intersubjective tag at RP > subjective tag at RP > textual marker at/near LP

On the basis of these results, I will argue that it may not be possible to draw generalizations about correlations between clause position and discourse functionality or about the unidirectionality of semantic-pragmatic change. The semantic-pragmatic meanings associated with linguistic phenomena such as innit may undergo rapid changes in apparent-time that are triggered by: internal factors such as changes to constructions’ constituent structures (unlike isn’t it, innit is not easily identifiable as a reduced interrogative clause; see Pichler fc.); external factors such as increased language contact (innit spreads to non-clause-final position following its reanalysis as an invariant tag among ethnic minority speakers).

Beeching, Kate, Liesbeth Degand, Ulrich Détges, Elizabeth Closs Traugott, and Richard Waltereit (2009) Summary of the workshop on meaning in diachrony at the conference on meaning in Interaction, University of the West of England, Bristol, April.

Cheshire, Jenny, Paul Kerswill, Sue Fox, and Eivind Torgersen (2011) Contact, the feature pool and the speech community: The emergence of on-screen events (e.g. through bodily quoting) that positions the players both as observers and experiencers of groups of friends who get together to play console games. Particular attention is paid to embodied commentary assessments, embodied and vocal emotion displays and ‘para-social’ utterances voicing or addressing game multimodally through different configurations of nonverbal and verbal practices, such as code-switching, observers of game situations or as experiencers of on-screen events. We show how these positions are negotiated in the interaction space in which gaming takes place and manage transitions from on-screen to off-screen by using multimodal resources for establishing intimacy in peer relations.

Building on previous studies, this paper examines how pairs or groups of co-present participants playing a console-operated video game draw on the affordances of the game and diverse practices of responding to construct territories of experience. In particular, we examine how diverse multimodal and embodied resources are used to display epistemic and affective stances which position the players as external, usually critical observers of game situations or as experiencers of on-screen events. We show how these positions are negotiated multimodally through different configurations of nonverbal and verbal practices, such as code-switching, assessments, embodied and vocal emotion displays and “para-social” utterances voicing or addressing game characters. The data is drawn from a collection (c. 30 h) of video-recorded gaming interactions involving pairs or groups of friends who get together to play console games. Particular attention is paid to embodied commentary of on-screen events (e.g. through bodily quoting) that positions the players both as observers and experiencers of the game and creates affiliative engagement among the co-present participants. We conclude by discussing how such multimodal resources are used for establishing intimacy in peer relations.


This research focuses on the social and territorial aspects of discrimination as an implicit dimension in public health information communication, drawing on Foucault’s tentative concept of “biopower” applied to health – health discourses aimed at regulating the body and producing norms. Specifically, I seek to understand how place – a social construct – alters the reception and diffusion of informational public health “messages” whatever physical medium these may be materialized by, how implicit discrimination in such messages is mediated by the characteristics of specific places and whether top-down approaches to public health policies encourage or foster social and spatial networks to promote health as regulated by the norm – the official public health discourse.

First, I argue that space and place – two key concepts in geography – are by no means neutral, abstract entities; rather these are social constructs wherein reside dynamics of power that may distort and amplify implicit discrimination in the public health discourse, thus contributing to embody and define the norm at the local level. Second, I discuss the social dimensions of the production of space and place that produce their own form of discrimination in the form of selective access to public health information. Finally, I suggest that taking into account the social and territorial dynamics of public health information messages may be useful in informing public health policy from the bottom up. To illustrate this research, I draw on examples from both infectious (HIV/AIDS, influenza), and chronic (obesity and diabetes) diseases, as well as perinatal health, to support this discussion in both developing and developed, urban and rural, geographic contexts.

Yannik Porsché,
**Territorialisation of implicit discrimination in public health discourse: The role of place as a social construct in producing and regulating the norm** (Contribution to *Implicit discrimination in public discourse*, organized by Chen Xinren & Michael Rinn)

In this contribution I discuss the compatibility of three methodological approaches to discourse. Drawing on examples of analysis from a case study I argue that a selective combination of ethnomethodology, poststructuralism and ethnography can be fruitful to overcome their respective limits and blind spots. A central problem appears to be the approach to the context: Ethnomethodological conversation analysis (CA) that concentrates on the situated and co-participatory accomplishment of social order is criticised for not taking the wider political and material context into account. In turn, discourse analytic (DA) work that draws on poststructuralism and/or ethnography is accused of positing an external context without a strong empirical foundation. Both situated contextualisation and the wider context are shown to be relevant in a case study of a binational museum exhibition about the representation of foreigners in France and Germany. The research question firstly concerns what has been said about, in and through the museum, secondly to what extent and how foreigners are themselves speaking or are talked about and thirdly how subjects are thereby positioned in relation to each other and to the national public. For this purpose the analysis draws on ethnographic video and audio recordings of guided tours as well as interview data, the museums’ publications, work documents and the press. I suggest an eclectic methodology which neither disregards nor postulates context: The first pillar of my methodology is provided by recent institutional and multimodal elaborations of CA which provide compelling arguments and heuristic tools on how to take both the context-shaped and context-shaping characteristics of sequential talk-in-interaction into account. Together with concepts of ‘distributed cognition’, discursive psychology (which heavily draws on CA’s methodological techniques) provides a way to re-conceptualise the individual’s identity and cognition in terms of epistemic stances and status. This way, essentialist approaches that postulate the existence of identities or mental realms as external context can be avoided.

The second strand of research, which employs some of CA’s heuristic tools (e.g. markers of indexicality), is the pragmatic and poststructural enunciation analysis. In comparison to CA this strand of DA is based on a broader conception of the context as conditions of possibility beyond the structural characteristics of conversation. It also questions concepts of a unitary subject acting on an intentional and autonomous basis. It focuses on power understood as effects of discursive constellations involved in the attribution of sub-personal subject positions, which is compatible with attributions of (rights to and expectancies of) knowledge investigated in recent CA work. DA hereby unravels the polyphony of enunciations in relation to the speaker and - going beyond CA - also analyses discursive pre-constructs in which the connection to a particular speaker is not made relevant.
Thirdly, ethnography’s concern with the varying perspectives that the researcher takes on the field questions the view that CA transcripts objectively portray reality. Instead, the selective and focused human experiential perception is understood as a chance to include, for example, atmospheres in the analysis. Temporarily extended and geographically multi-sited field-work enables trans-sequential contrasting. Including the material environment in human and non-human networks and taking objects’ properties and design into account allows us to think of objects as co-participants of action.

On the one hand, this study aims to investigate contextualization activities such as pointing at and referring to something or someone. On the other hand, it aims to take into account the way the context both enables and constrains the situation of interaction.

**Matthew Prior,**

**Membership categorization as a 'therapeutic' resource in an L2 autobiographic narrative**
(Contribution to *Categorization in Multilingual Storytelling*, organized by Prior Matthew & Gabriele Kasper)

Building on previous scholarship on categorization in interviews (Baker, 2002; Roulston, 2001) and related work on ethnic and multilingual talk (Day, 1998; Nguyen & Kasper, 2009), this presentation examines how membership categories and their attendant characteristics and activities are mobilized as resources in an L2 (second language) autobiographic narrative to carry out psychological work within and through the telling. Narrative categorization and psychological matters (e.g., memory, cognition, emotion) lie at the heart of autobiographic material produced in qualitative interviews. As selected representatives of a particular social category, interviewees are called upon to provide a personal and cohesive account of their social worlds and speak from their membership competence. In L2 and multilingual research contexts, interviewees are faced not only with the task of locating their talk in relation to the category/categories under which they were recruited, they must also address issues related to their sociolinguistic history, cultural knowledge, and social participation. As a result, speakers often produce narratives describing struggle and conflict related to particular membership categories. Although scholars have long recognized a relationship between narrative and psychology, how categorization brings them together sequentially in talk remains relatively unexplored.

Taking up these issues, I draw from narrative data from a study of adult multilingual and transcultural immigrants in the US and Canada. Analysis centers on one of a series of emotionally-charged L2 English narratives produced by a mixed-heritage (Cambodian, Vietnamese, Chinese) immigrant to North America. I discuss the speaker’s interactional work to assemble relational categories (e.g., man-boy, father-child) and their category-bound predicates as resources for constructing a retrospective account of abuse and confrontation leading to co-constructed therapeutic closure in the present. Production strategies used by this speaker include: (1) temporal (e.g., childhood-adulthood), to indicate shifts in membership and associated rights, obligations, and action possibilities over time; (2) socio-geographic (e.g., North America-Cambodia/Vietnam), to locate members in terms of their culturally-specific moral and legal obligations and transgressions; (3) psychological (e.g., thought processes, emotions), to characterize the (ir)rationality of members and events; and (4) performative (e.g., quotatives, vocal delivery, paralinguistic cues), to embody members’ stances and attitudes. Together, these categorization resources enable this speaker to defend his own righteous anger and solicit empathy from the narrative recipient by transforming the interview setting into a quasi-therapeutic space for integrating the internal and external worlds.


**John Rae, Israel Berger**

*How silence contributes to the performance of sincerity in psychotherapy* (Contribution to *Interaction in Psychotherapy*, organized by Muntigl Peter)

Stretches of silence are common in psychotherapy and have been widely considered in the psychotherapeutic literature. Much of this literature, which is based on clinical experience rather than empirical data, tends to interpret silence as indicative of underlying pathology or resistance in the client (e.g., Prince, 1997). On the other hand, Cook (1964) found that sessions with 4-20% silence (counting only silences over 5 seconds) were rated as most successful, suggesting that silence is not necessarily a form a resistance. Nevertheless, Hill, Thompson & Ladany (2003) point out that simply examining the correlation of silence with outcome fails to help us understand the meaning of a particular silence event for a particular client. Consequently they indicate the need
for research capable of examining particular instances of silence within their psychotherapeutic context. Yet so far, there is little research into that has looked at the sequential occurrence of silence in psychotherapy. Previous conversation analytic research into silence has show that silence following an initiating action is characteristic of dispreferred responses such as refusals and negatively valenced answers in general conversation (Sacks, Schegloff, & Jefferson, 1974; Schegloff, 2007). However, this is not the only instance in which silence following an initiating action occurs. Silverman & Peräkylä (1990) found that silence was one way in which people would set up topics as sensitive in HIV/AIDS counselling sessions. The present analysis is based on data drawn from 9 spiritually oriented humanistic psychotherapy sessions involving one therapist and two different clients. The focus of the analysis is on clients’ responses to therapeutic questions (which overtly address a therapeutic matter). We show that prompt responses routinely disaffiliate with therapist’s prior turn and are taken by the therapist to be problematic in the sense that reparative work is undertaken (for example pursuing a response or modifying or extending the question posed). On the other hand delayed responses embrace the question posed and are treated by the therapist as sincere, thoughtful, therapeutically relevant responses. Whilst previous work in other context has considered immediate responses to indicate the progress of business-as-usual and delayed responding to show that there is a problem, we show that this is reversed in the context of psychotherapeutic questions. Further work is necessary to establish the generalisability of our findings to other therapists and other therapeutic models.


**Geoffrey Raymond, Jack Sidnell**

*What do you mean!?: Shared knowledge, social action and repair in next turn* (Contribution to *Troubles in speaking, hearing and understanding: Repair, rights and responsibilities*, organized by Sidnell Jack)

This paper examines two related practices: occasions in which speakers respond to a prior utterance by asking “what do you mean” on its own, and when the same question is followed by a (partial) repetition of the prior turn. We first situate these practices within (or by reference to) the organization of repair, and then consider the implications of the findings we report for our understanding of the relationship between intersubjectivity, shared knowledge and social action.

In ordinary interaction troubles of various sorts - in speaking, hearing and understanding - are pervasive (Schegloff, et. al., 1977). Although opportunities for indicating (and repairing) troubles by self (the producer of the trouble source) and other (the recipient of it) are distributed across four basic positions across a sequentially organized spate of talk (within a current turn, in next turn, and in third and fourth position), instances of repair initiated by other overwhelmingly occur in just one position: in next turn. As a consequence, practices for initiating repair in next turn can be used to indicate various different sorts of trouble: for instance that prior talk may not have been heard adequately, some particular word may not be recognized, or just what the speaker intends to be doing by that turn may not be clear, and so on. That troubles can be so distinguished suggest that a typology of trouble sources might be possible. The beginnings of such a typology -- which has already been established by prior research (cf., Drew, 1997; Schegloff, 1987) -- is revealed in the participants own subsequent conduct; i.e. it is a typology implicit in and informative of their behavior - specifically, in the forms by which repair is initiated, the scope of the trouble these forms indicate (with a single word or phrase, the entire turn, or the action it implements) and by which solutions to them may be attempted. For example, the following practices for initiating repair in next turn have been arranged along a continuum: the strongest forms locate a specific problem with the design, production, or hearing of a prior turn, while the weakest forms indicate more global problem that the speaker of the trouble source must find and resolve on his/her own. Most precise (and focused) are forms of repair that involve a [repeat] prefaced, by an upwardly intoned “what?” These typically target problems of unfamiliar word use (e.g. trouble source: “they’re gwaafis”; repair initiation: “they’re what?”). So-called appendor questions typically target problems associated with anaphoric or zero reference (trouble source: “they make terrible coffee”, repair initiation: “across the street?”). In contrast to these forms that indicate specific problems with specific features of a prior turn, Drew (1997) shows that while “open-class” repair initiators (e.g., “what?”, or “huh”) can be used to indicate global problems of hearing (i.e., that the turn as a whole was not heard), they are also used (and understood) to address problems of relevance and action-ambiguity - i.e. that there is some problem with just what a speaker meant to be doing in saying what they said. Here we extend this typology by considering another repair initiation form, “what do you mean?”, (hereafter, WDYM). Specifically, we show that recipients use WDYM to address a specific problem of understanding: in using WDYM, a speaker claims that a prior utterance entails (a) presupposition(s) requisite to its understanding.
that are not shared by the recipient. This leads to a more extensive consideration, and empirical investigation of, what Garfinkel described as the “routine grounds of everyday activities”; that is, the ordinary assumptions/presumptions of shared background knowledge that underwrite their (normally) unproblematic accomplishment. It also leads to an examination of the way the basic practice is adapted to other contexts to accomplish distinct, yet related, actions. Specifically, because WDYM conveys the knowledge presumed to be held in common is not in fact so held, it is usable challenge the adequacy or some prior turn where problems of understanding per se are not at issue.

**Elisabeth Reber,**

*Knowledge management in follow-ups in Prime Minister’s question time* (Contribution to Follow-ups in mediated political discourse, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

The Prime Minister’s Question Time (PMQT) is a weekly, half-hour session in the British House of Commons where the Prime Minister (PM) is asked questions by the Leader of the Opposition (LO) and other Members of Parliament. According to Harris (2001), these questions may prototypically have an information- or action-seeking function. During this session, the LO is allowed up to six questions of these kinds, which may address separate topics or thematically follow up on one another. Similar to practices in other argumentative contexts, the construction of claims as based on concrete facts and information is central to both the PM and the LO’s moves in these question-answer sequences in order to enhance their credibility, authority and force of argument. In my paper, which is based on thirty PMQT sessions from 2005 to 2011, I will specifically focus on question-answer sequences in which the LOs’ questions are formatted as thematic follow-ups of their previous question(s). Such follow-up questions are particularly interesting to the study of knowledge management because in these moves LOs make their epistemic and evaluative stance towards the PM’s claims as well as their (dis)alignment with these visible, and may potentially use this kind of stance-taking as a basis for their next question. For example, it was observed that LOs may present their epistemic access to specific facts and information in order to gain epistemic authority over the PM. In such contexts, knowledge is presented in terms of “framed information”, i.e. information that is constructed as having context-specific (communicative) meaning (cf. Goffman 1974).

Taking an adapted interactional linguistic approach, key questions asked in the present paper are: What do the LO and PM (claim to) know? How do they manage their ‘knowledge’ in order to gain credibility and authority? Part of this study of knowledge management must be the question of how LOs and PMs construct their evidence for their knowledge. A first analysis showed that information may be framed a) as based on visual experience and/or inner processes, b) as reported speech, c) by making reference to figures and statistics, or may be d) constructed without any evidential marking. It will be discussed how this evidential marking is interrelated with the knowledge management in the data analysed.


**Angelika Redder,**

*Multilingual communication in urban places of the consumption sphere* (Contribution to Multilingual practices and the management of linguistic and cultural diversity, organized by Hohenstein Christiane & Jan D. ten Thije)

Starting points for discussion will be the linguistic notion of “action space” and the pragmatic concept of “chains of multilingual speakers and hearers” (Rehbein 2010). The purpose is to contribute to a deeper insight into the complexity of urban contexts and to shape some dimensions of the so-called hyperdiversity from a critical point of view (Heller 2011).

Reality is an action space constituted through societal formation. Modern societies are characterized through a far-reaching institutionalization of their practice, even of their linguistic practice. In accordance with Functional Pragmatics as an action theoretical approach to language (Redder 2008), in institutions, the action space of actants is frequently separated in a characteristic manner: agents realize institutional purposes and usually act on the basis of institutional knowledge; clients, on the other hand, are actants who avail themselves of institutional purposes for their individual goals and act on the basis of practical experience. It is in these institutional settings that intercultural discourse may emerge, if agents and clients don’t share cultural and linguistic knowledge (Bührig 2009).

I want to put this finding one step further on: It is rarely at the centre (Moyer 2011) but at the borderline of institutional settings that clients and agents negotiate or try out innovative forms of multilingual communication and thus adapt the action space to the new reality of at least urban multilingualism (Redder 2013). My hypothesis sounds as follows: The linguistic action space within institutional settings is mutually re-constructed from its
periphery in order to fit the needs for both groups, clients and agents. And this will be managed by a non-additive view of multilingualism and language choice.

Empirical evidence will be given from entering and opening-up constellations of institutional settings where ubiquitarian linguistic speech acts like questions for information or even smaller linguistic exchanges like back channels in different languages serve to open the gate of institutional interaction. Relying on those basic linguistic actions that perfectly fulfil the communitarian function of language, innovative, so-called hybrid means for more specified teleological functions of language can be evolved. The data come from our pilot-study in the cluster of excellence (LIMA Hamburg).


**Jochen Rehbein,**

**Multilingual institutional talk: A HELIX model** (Contribution to Multilingual practices and the management of linguistic and cultural diversity, organized by Hohenstein Christiane & Jan D. ten Thije)

The paper designs a HELIX-model of multilingual developments in globalising societies. The motor of these developments are increasing numbers of immigrants, economic interdependence and the multilinguality of various institutions. In the model, this is arranged in a spiral movement; whereas nation-state ideologies as well as general preferences for a monolingual statewide “lingua franca” are running in an opposite direction, a counter movement emerges that is based on diverse modes of multilingual communication producing patchworks of ‘multilingual spaces’. The ‘helix’ model shows how these in turn work as a ‘job machine’ producing the need, and creating opportunities for improving multilingual institutional talk. The paper draws on examples from business communication illustrating the compositionality of discourse practices as well as their collaboration in producing multilingual institutional talk.

**Hanna Sofia Rehnberg,**

**Sharing stories in an institutional context** (Contribution to Genres of Sharing, organized by Tienken Susanne)

The concept of sharing (Wee 2011) is fundamental in relation to corporate storytelling, as the practise of using narrativity strategically in organizations is founded on the inherent human capacity to understand and tell - and thereby share stories (Frandsen 2009). Narratives construct identities and are spread to larger publics through “word-of-mouth”. Storytelling also has a tendency to give birth to more narratives. Organization managers draw on this practice when using corporate storytelling as a tool in management and branding.

In my contribution to the panel, I focus on two storytelling projects: one that took place in Malmö, one of the largest cities of Scandinavia, during 2009-2011 and one that is taking place in a congregation of Svenska kyrkan (Church of Sweden). The first one was a large scale municipal storytelling project where almost one thousand local government managers got together to share narratives of personal experiences of being a “co-worker in City of Malmö”. A selection of the narratives was later spread internally in the organization, and the employees were encouraged to discuss organizational values on the basis of these narratives.

The primary aim of the ongoing small scale congregational project is to collect narratives about the meaning of being part of the congregational community and to spread these stories to people living in the neighbourhood. These two storytelling projects could be characterized as institutionalized sharing. According to Wee (2011), this form of sharing implies constraints. The questions I pose are: Which are the constraints in the sharing that took place within the two storytelling projects? Which are the consequences of these constraints? Answering these questions means that I approach narratives not as artefacts but as tools and social practice (see de Fina & Georgakopoulou 2008).

The data discussed here are the collected narratives, as well as municipal documents, observations, informal conversations and interviews collected through ethnographic fieldwork. My analytic tools are text analyses and discourse analysis (e.g. Gee 2010). I also use the concepts of dialogizing and monologizing (Linell 2009). The analysis shows that the constraints shaping the sharing could be ascribed not only to the explicit instructions and rules made up by the project management; one additional aspect presented here is that narrative as a genre and storytelling as a practise impose contraints on how personal experiences can be framed and on who can take
part in the sharing. Furthermore, the constraints were different between the two projects, depending on the differences in organizational aims and cultures. Another outcome of my study is the suggestion of a new concept in order to shed light on institutionalized sharing: the concept of *strategic dialogizing*.

*Sophie Reissner-Roubicsek,*

*Juggling 'I's and 'we's with 'he's and 'she's: Constructing situated identities in stories of teamwork told in job interviews* (Contribution to *Fighting for a place in the workplace: Western and non-western perspectives on the discursive construction, negotiation and legitimization of 'valid' identities*, organized by Van De Mieroop Dorien, Abha Chatterjee & Stephanie Schnurr)

Teamwork is a competency that is perenially listed among those most wished for by employers, and in high-stakes graduate job interviews, responses to questions about teamwork can be pivotal to success or failure. Constructing what is, in the interviewer’s eyes, an employable identity will unavoidably entail representing one’s role in the team in relation to, and in interaction with, the roles of others. This is a discursive context in which the notion of roles as "situated identities, assumed and relinquished as the situation demands" (West & Zimmerman 1987: 128) has apparently not been addressed. It can be inferred, however, from more recent studies of job interviews that the ability to discursively situate one’s identity in a team in a way that is "bureaucratically processable" (Jedema 2003) requires conscious attention. This is a learning priority for graduates, because as university careers advisors and graduate recruiters can attest, interviewees in telling their teamwork stories typically struggle to balance the "we" identity of the team with the "I" identity of the self as an individual within that team. This is crucial in order to differentiate their actions from those of others, but can, as this paper will illustrate, be argued to be only the starting point for a successful answer. This paper analyses a corpus of 30 graduate job interviews (real, and practice) with employers and careers advisors collected at the University of Auckland in New Zealand, and shows how the interviewee’s identities as employable job applicants are talked into being in the tension between the "I" and the "we". A particular emphasis is on highlighting the discursive framing of teamwork experiences inside and outside the study context. In identifying features of interviewees” (un)successful responses, the discussion, which is supplemented by interviewers’ point-by-point judgments in post-interviews, culminates with a focus on the high-value linguistic strategy of direct quotation (cf. Roberts & Campbell 2006) in creating an identity both for one’s team members and for oneself.

Daniel H. Rellstab,

*Nationality' in the transnational foreign language classroom* (Contribution to *Borders, discourses, identity*, organized by Vallentin Rita, Katharina Rosenberg & Concha Höfler)

Since the 1990s foreign language pedagogies have been developed which try to take into account the “global flow” of languages and cultures, and which intend to transform foreign language classrooms into heteroglossic and transnational “third places” (cf. e.g. Kramsch 2009; Risager 2007). However, the theoretical conceptualization of the foreign language classroom as a “third place” and the everyday practices which are observable in these contexts do not necessarily match (cf. e.g. Kubota 2010). In my presentation, I analyze video-/audiotaped classroom talk-in-interaction stemming from 6th grade “German as a Foreign Language” classrooms with a high percentage of immigrant students. Using conversation analysis and membership category analysis (cf. e.g. Watson 1997), I demonstrate, first, that “nationality” is a relevant membership category device for teachers and students alike. Second, I show how its categories are deployed, and what is accomplished by using them in different classroom settings. By comparing the usage of “nationality” during teacher fronted classroom talk, peer group-work, and off-task activities, I will also give evidence that classroom deployment of “nationality” leads to a stricter delineation and separation of the students within these *de facto* transnational classrooms, and that “transnationality” is not a category these 6th graders would use.


Seongha Rhee,

Rhetorical interrogative forms are often recruited to modulate illocutionary forces of what is being said, and their routinization is often responsible for emergence of certain grammatical forms in Korean. For instance, in a relatively straightforward manner, certain one-word questions that do not solicit direct answers from the addressee developed into ‘discourse markers’, i.e. *e*ri ‘where’, mwe ‘what’, *way* ‘why’, etc. In a less obvious way, certain forms involving interrogatives developed into discourse markers and sentence-final particles.

The first group of constructions is a group of periphrastic topic presenters that developed from conditional protases, as in *kukey X-nyamyen* ‘if (you) ask (me) “X is it?”’ (where X is an interrogative pronoun/adverb), in which the question occurs as a quoted embedded question. These clausal constructions are phonologically disjunct from the following clause, resembling ‘comment clauses’ in English (Brinton 2008). The illocutionary effect associated with a question, i.e. engaging effect on the addressee, helped the constructions to develop into topic presenters, the primary function of which is to draw sufficient attention of the addressee in order to successfully introduce a new topic into the discourse. Some of these topic presenters further underwent structural reduction and phonological erosion. These topic presenters constitute a sub-paradigm of topic presenters in PDK with differing strengths of membership.

The other group under investigation consists of the sentence-final particles signaling the speaker’s stance of discontent. Their development involves the so-called ‘audience-blind’ clause-enders, i.e. -*ta, -ka, -na* and -*la*. These clause-unders are then recruited as the main-clause enders through a rhetorical strategy of disguised monologue in elliptical structures. A more recent development is that these sentence-enders underwent a fusional process with diverse forms following them. The collocated forms that were of disparate nature at the beginning of the development became formally similar through drastic structural reduction and phonological erosion that stripped off everything except for -*m*, thus resulting in -*tam, -kam, -nam*, and -*lam*, the markers of discontent.

The first group of topic presenters originated from RP of a subordinate clause by virtue of their being marked with a connective. As their clause-internal bonding increased, they came to function as discourse markers in LP, carrying the “action structure”-related function of signaling upcoming clarification after rhetorically raising the question. By contrast, the second group started out at RP in a subordinated clause and ended up at RP in a main clause. A very prominent change in the shift, however, is that the forms that were formally bare with respect to intersubjectification features acquired many of such stance features. The newly acquired functions largely signal the speaker’s discontent with the situation in a very subtle way of disguised monologue, and further solicit the discourse partner’s redressive action/utterance, i.e. functions related to both the “action structure” and “exchange structure”. Based on this state of affairs, it is suggested that the functions of the forms at RPs may vary depending on the subordinate-clause vs. main-clause levels.


Michael Rinn,
*Aids prevention campaigns and discrimination of people with Aids*. (Contribution to Implicit discrimination in public discourse, organized by Chen Xinren & Michael Rinn)

This paper is an analysis of the Aids prevention campaigns, which have been launched between the mid 80’s and today. Although the History of Aids is still incomplete as we still ignore the very origins of HIV (GRMEK 1995), when research in the field progresses slowly, especially in the field of vaccination, the Aids prevention campaigns can be defined as a discourse Modus Operandi of authorities which involves their ability to govern modern societies. (RINN 2002, OLIVIER-YANIV & RINN 2009). It is the discourse, the lexical invention or reformulation that has made political action possible in public health. By analyzing a corpus of posters (http://www.check-your-lovelife.ch/) we will define the hybrid functioning of this genre of persuasive discourse. This functioning is at the same time functional - as it aims at being efficient (avoiding situations of HIV contamination), and at anticipating the reception of the message (affecting citizens’ private lives) and normative - as it searches behavioural rules and beliefs (responsibility for one’s self) which would be valid for everybody. The analysis will show how the hybrid functioning of these Aids prevention campaigns is based on indirect Speech Acts (SEARLE). Following Grices theories (1957), it appears explicitly that these campaigns convey the idea that adopting safer life rules allows you to be physically and morally on the right side of society. But Implicitly, this could mean that refusing these new rules would place you on the wrong side. This paper will demonstrate how, paradoxically, the Aids prevention campaigns may lead to discrimination against people suffering from HIV/Aids. Finally, the pragmatic analysis of the corpus which connects the concepts of context sensitiveness (DUCROT 1977), conversational postulates (GORDON & LAKOFF 1975), or the implicit and manipulation (KERBRAT-ORECCHIONI 1991) will lead to the analysis of the following discursive stereotype:
the more Aids becomes a chronic disease, the more people with Aids may suffer from discrimination.


Teresa M. Rodríguez Ramalle,

Evidentiality and discourse in Spanish: The case of ‘así que’, ‘conque’, ‘de manera que’ and ‘de modo que’. (Contribution to Evidentiality in 'non-evidential' languages. Is evidentiality grammatically encoded in Spanish?, organized by Albelda Marta & Maria Estellés Arguedas)

The Nueva Gramática de la Lengua Española (NGLE, 2009) describes así que, conque and de manera/modo que as consecutive markers that head a sentence based on logical causes, as in (1), or on prerequisite, as in (2):

(1) a. Quiero irme ya a casa, así que date prisa.
   ‘I want to go home, so please hurry up’

   b. Estaba muy cansada, {de manera que /conque} me fui a dormir.
   ‘I was so tired that I went to sleep’

(2) a. ¡Conque esas tenemos!
   ‘So that is the way things are!’

   b. ¿De modo que tu hija se casa?
   ‘So, your daughter is getting married?’

   c. Así que te vas.
   ‘So, you are leaving?’

As we can see in (2), there is no doubt that así que, conque and de manera/modo que are a special type of consecutive markers. According to Álvarez (1999), they are ilative markers, because they connect ideas and not sentences. In Spanish, for example, a sentence like (2b) can be used in a situation in which the speaker knows that there is a girl who is getting married, so the speaker does not look for an answer; he/she repeats the sentence that someone has told him/her, in order to begin to speak. In (2c), we can imagine a situation in which somebody sees the luggage ready, but it is also possible a situation in which the speaker repeats the idea that someone has told him/her.

If there is not a cause linguistically expressed in the previous discourse, where is the cause? In order to answer this question, I will demonstrate that así que, conque and de manera/modo que are evidential markers, because the previous argument can be found in the source of information. I will argue that evidentiality is a requirement to interpret the instructions of this type of consecutive markers in Spanish. In this sense, así que, conque and de manera/modo que connect two arguments: the sentence they introduce and the evidence direct or indirect (Aikhenvald, 2004). To sum up, when we hear sentences in (2), we know that there is a previous situation –the reference situation in the sense of Spears (2010)–, not necessarily a sentence, in which the speaker has heard, read or known the information he/she asserts. According to this idea, evidentiality can be considered grammatically encoded, because the source of information is part of the interpretation of the consecutive markers in (2).


Susana Rodríguez Rosique,

Back to the future: Distance, evidentiality and counter-argumentation (Contribution to Evidentiality in 'non-evidential' languages. Is evidentiality grammatically encoded in Spanish?, organized by Albelda Marta & Maria Estellés Arguedas)

This presentation deals with a specific use of future in Spanish – the so-called concessive future –, and it explores its connection to evidentiality and to the wider deictic concept of distance.

The future tense in Spanish does not always convey temporal information, but may be related to an epistemic meaning, like probability:

(1) T1: ¿Pero este chico va al instituto?
   T2: Tendrá, dieciocho.
These cases reflect an inferential process, so they denote that the proposition is acknowledged in an indirect way, through a speaker's deduction. Such examples have been linked to indirect evidentials (Willet 1988). In some linguists' view, these values are metaphorical (Bello 1847), dislocated (Rojo & Veiga 1999) or derived (Pérez Saldanya 2002) from a more basic, temporal meaning. In others' view, it has been recently assumed that Spanish future always represents an event whose only source is a speaker’s internal process; from this perspective, the evidential interpretation will be a basic meaning for future (Escandell 2010).

Among the epistemic uses, the concessive future – which typically occurs preceding pero – is usually included (RAE 2009). However, the concessive future develops an interpersonal pragmatic function (Pérez Saldanya 2002) that is not exhibited by the other epistemic uses:

(2) T4: Porque piensan que así, consintiéndoles lo mismo están más felices […]

T8 : Si, [a] los niños los harán fut muy felices pero no es eso lo que les interesa.

The concessive use (and its relation to the other uses) may be better explained in deictic terms. Specifically, the future is a tense which conveys distance. Such distance may be projected upon an axe of subjectivity that conceives the speaker as an origo and that extends along different levels: temporal level, epistemic level and speech act level (Fleischman 1989; Schwenter 1999). In the case of concessive future, the speaker moves away from the speech act, which adds an effet déréalisant (Ducrot 1995) to the already weak member of the counter-argumentation process.

In terms of information structure, the concessive future requires the proposition to be the focus of activation (Dryer 1996) and discource old (Prince 1992). This use of future is not only polyphonic, but also is usually diaphonic (Roulet 1991), since it includes the voice of the addressee. Concessive future is thus related to dialogal discourses, although it may appear in monologues to manage perspective.

In sum, future and evidentiality intersect and both may exhibit a deictic value (De Haan 2005), but the distance conveyed by future may also be projected upon speech act level, which makes it difficult to always explain future just as an event following from a speaker’s internal process.

**Malin Roitman.**

**Negation and rhetorical ethos in the French presidential election debates** (Contribution to *The Pragmatics of Negation*, organized by Roitman Malin)

This study focuses on the use of the negation as an argumentative and rhetorical tool in political debates. The analysis deals more precisely with the final debates before the presidential elections and focuses on the relationship between the candidates’ ethos – how they present their credibility in discourse - and the refutation of arguments that take place in the debates.

This study is part of my project on the final televised debates before the French presidential elections 1974-2012 (Valéry Giscard d'Estaing / Mitterrand 1974; Mitterrand / Giscard d'Estaing 1981; Mitterrand / Chirac 1988, Chirac / Jospin 1995; Sarkozy / Royal 2007; Sarkozy / Hollande 2012). The global aim is to analyze how the presidential candidates build their credibility in the interaction: their ethos. Given that the protagonists of political debates aim to convince, it is a question of rhetoric ethos. Primarily, we choose to study the ethos from the use of the first person pronoun, "I", an essential element in the "presentation of self" being developed by the candidates in the debates. Having categorized different types of "I" - of solidarity, commitment, authority, patriotism, strength, visions, etc. – the focus for this presentation is to analyze the "I"-ethos in relation to the rhetorical use of the sentence negation, which is the most common tool for counter-argumentation in the election debates (Roitman 2009).

Our study is based on a postulate in the theory of linguistic polyphony (Ducrot 1984, Nolke et al. 2004), according to which the sentence negation stratifies an utterance into two semantically opposites point of views, hierarchically organized, where underlying affirmative point of view (1) is refuted and ther negated explicit point of view (2) refutes.

My hypothesis is that the candidates build their ethos partly from developing a counter-image of the other candidate, with help from sentence negation. The negation allows the candidates to (indirectly) refer to a disadvantageous image of their protagonists, while providing a beneficial image of themselves, as when Francois Hollande says : "I would not treat my Prime minister as a collaborator" (Hollande 2012). Sentence negation also seems to be used to save the candidate’s own rhetorical ethos, which is the case when candidate A refutes an argument (from candidate B) which discriminates the positive image of candidate A: "... I cannot be the only responsible either, Mr. Hollande [for the economic the crises]" (Sarkozy 2012). These types of examples show that the function of negation, taken as a marker of linguistic polyphony, are relevant to the examination of the candidates’ rhetoric ethos. They exploit the negation more or less consciously for presenting the polarization of
Jenny Rosen, Sangeeta Bagga-Gupta

Negotiating linguistic and cultural diversity in the adult language learning classroom: A study of practiced language policy in institutional education for immigrants in Sweden

(Contribution to Multilingual practices and the management of linguistic and cultural diversity, organized by Hohenstein Christiane & Jan D. ten Thije)

The aim of the study presented here, is to examine how concepts concerning language, identity and learning are oriented towards at different levels covering contemporary Swedish language policy, syllabi, and interaction in language focused classrooms. Taking nexus analysis (Scollon & Scollon, 2004) as a point of departure, our interest here is not in the implementation of policy, but rather on how cycles of discourses are constituted and used in classroom spaces or “practiced language policy” (Bonacina, 2011). Thus and in line with sociocultural perspectives, nexus analysis takes its point of departure in social action as a unit of analysis while at the same time including the wider socio-historical discourses intersecting in that specific unit of social action.

The study presented is part of the ongoing research in project-CIC, Categorization of Identities and Communication. Project-CIC is interested in both the social practices and the discourses that frame a tailored education for adult immigrants in Sweden. The empirical material used in the present study encompasses historical archive material including curricula, commission reports, public inquiries, political propositions, laws, as well as approximately 95 hours of audio and video materials and ethnographic field notes from two different classroom settings at an institutional arena called Swedish for immigrants (Sfi).

In line with the theoretical framework, we scrutinize the discourses in place formulated at the national geopolitical level in terms of language policy and course syllabi, continuing to the organization of time and space in the classroom and finally to the micro level social interaction in specific classrooms. In the Swedish Language Act (2009) Swedish is framed as “the principal language in Sweden”. This law also decrees that “all residents of Sweden are to be given the opportunity to learn, develop and use Swedish” and that persons with “a different mother tongue” are to be “given the opportunity to develop and use their mother tongue”. By illustrating different “ways of being” and different “ways with words” from classroom settings, we explore how the principle of Swedish as the main and uniting language in the political space of Sweden, as formulated in the Language Act, is transformed and contested through the actions that take place in the language learning classroom. Our analysis highlights a nexus of different interaction orders where recognition (or non-recognition) of the historical bodies of the students and use of the discourses in place have been identified with regards to the organization of time and space in a specific adult learning context. The social practices in the project classrooms do not merely constitute spaces where syllabi and language policy are implemented but rather they are contexts where discourses, historical bodies and interaction orders intersect. Hence, our analysis highlights how language focused classrooms are spaces of practiced language policy.


Katharina Rosenberg,

Borders and identity construction in intercultural institutional interactions (Contribution to Borders, discourses, identity, organized by Vallentin Rita, Katharina Rosenberg & Concha Höfler)

Immigrants are crossing territorial borders – yet at the same time they find themselves confronted with social, cultural and linguistic borders which they have to deal with in the complex process of integration and in every single (intercultural) interaction.

The purpose of this presentation is to discuss the role of such borders for identity construction in intercultural interactions between immigrants and public authorities.

In the following, an interaction shall be understood as intercultural only if the interculturality is considered a relevant factor in the concrete interaction by the participants themselves (Dausendschön-Gay 2010, 34) – which means only if borderlines between different communication communities (Knapp 2007) play a significant role in the interaction. Thus, context – and thereby also cultural affiliation – shall be understood as a factor which is renegotiated within each interaction (Hausendorf/Kesselheim 2002: Kesselheim 2009).

At this, interactions between immigrants and officials of public authorities represent a fascinating field of research since very different kinds of borders can be made relevant in those interactions: cultural borders between members of different societies and cultures of origin, linguistic borders between native speakers and
non-natives and borders between different communication communities which in this case are those of clients and agents of the respective institutions. It might be noticed, for example, that (professional-institutional, cultural and/or linguistic) knowledge divergences between the participants are made relevant.

The presentation will be based on a corpus of 279 recordings of authentic conversations between immigrants and officials – in which sometimes severe conflicts can be observed regarding the negotiation of such borderlines and the constitution of (opposed) groups.

Understanding borders as „identity-constitutive, yet at the same time [...] as a result of discourse-constituted group-identity“ (Popescu 2012, 22), the presentation focusses on the following two main questions: a) which kinds of borders are considered relevant by the participants in the process of identity construction and b) how exactly are those borders established and negotiated in the respective interactions? At this, it may be observed that some of those borders seem more important in this process and rather impermeable while others seem more permeable.


Giovanni Rossi,

*Indirect requests in everyday interaction* (Contribution to *Epistemics and deontics of conversational directives*, organized by Svennevig Jan)

Human social life relies on the production of mutually-recognisable actions. This study is part of a project investigating the linguistic resources used by speakers of Italian to make requests. In a corpus of naturally-occurring informal interaction, a large number of requests are implemented through recurrent lexico-syntactic forms such as imperatives (e.g., *Passami il piatto* ‘Pass me the plate’), second person interrogatives (e.g., *Mi passi il piatto?* ‘Will you pass me the plate?’), and modal declaratives (e.g., *Dovresti passarmi il piatto* ‘You should pass me the plate’). A common property of these forms is that they make the act of requesting transparent to co-participants, by specifying both what the target activity is and who is to do it. In contrast to this, the present study focuses on utterances that do not signal a request action in their surface form. More specifically, it looks at declarative utterances that describe a certain state of affairs or event in the immediate environment, such as the lack of something (e.g., *Manca sale* ‘There isn’t enough salt’) or the reaching of a stage in a process (e.g. *L’acqua bolle* ‘The water is boiling’). Linguistic forms of this kind functioning as requests have been traditionally called ‘indirect requests’. Indirect requests have attracted much attention by philosophers, linguists, and psychologists, who have been especially interested in the inferential processes underlying their comprehension (Grice, 1975; Searle, 1975; Gordon & Lakoff, 1975; Clark & Lucy, 1975; Ervin-Tripp, 1981; Gibbs 1981; among many others). In this paper, I investigate the use of indirect forms of requesting in video recordings of naturally-occurring interaction. First, I analyse the interactional import of utterances like ‘There isn’t enough salt’ or ‘The water is boiling’ aside from their request function, that is, as statements that present co-participants with new information, and that allow for different kinds of uptake in next position. Second, I focus on co-participants’ responses to these statements that display an understanding of the social relevance of the new information, resulting in their engagement in an appropriate practical task. Third, I examine speakers’ and co-participants’ relative roles in the current activity, and other situational asymmetries between them (e.g., being closer to the salt), as factors that define the rights and obligations to act on the matter in question. By bringing to the fore the social distribution of agency, this analysis offers a new perspective on processes of ‘indirect speech’ comprehension that have been so far primarily considered in their cognitive and individual aspects. Finally, I discuss the affordances and social pay-offs of ‘indirect’ forms of requesting relative to ‘direct’ ones.

Roslyn Rowen,

*Shit-stirrer, bogan and wuss: Cultural key words in informal Australian English.*

(Contribution to *Cultural Keywords in Discourse*, organized by Waters Sophia & Carsten Levisen)
This paper explores the meaning and social functions of three negative personal descriptor terms in the colloquial Australian English spoken in Australia: shit -stirrer, bogan and wuss. Data on usage comes from a corpus of recordings of informal interaction in natural settings. The method of semantic analysis is reductive paraphrase, using the semantic primes of the Natural Semantic Metalanguage approach (Goddard and Wierzbicka 2002; Goddard 2011). There has been little lexical-semantic research on colloquial “social” terms in contemporary Australian English and this study contributes to filling this gap. In addition, there is a cultural angle, which aims to explore the social uses of these terms and their uses in informal conversation.

It is widely held that culture fosters new schools of thought and as such that language can be seen as a vessel for conveying the social realities and beliefs of a particular culture, including the mainstream “Anglo Australian” culture (Wierzbicka, 1986, 1997, 2001, cf. Stollznow, 2002, Rowen, 2012). Australian culture is perceived to regard strong values and attitudes relating to a tough, anti-sentimental ethos, which if often reinforced through the use of these “social” terms in interaction (Peeters, 2004; cf. Goddard, 2009). Examining specific Australian English words, especially unique “social” terms such as shit-stirrer, bogan and wuss, in conjunction with how they are used in informal interaction, can shed light on this relationship. The paper argues that the meanings and uses of these words correlate with Australian English specific, cultural values and attitudes.

Maria Ruiz Santabalbina,

The relation of the duration and perception of politeness in Spanish (Contribution to Fonocortesía (phono-politeness), organized by Cabedo Adrián)

All the studies about pragmatics and politeness agree on the importance of prosodic factors when an act is produced or perceived as polite (Álvarez & Blondet, 2003; Hidalgo, 2009; Nadeu & Prieto, 2011). The manipulation of the duration, resulting in more or less speech speed, is one of these factors (as well as F0, the tonal range, etc.) and will be taken into account in this experiment. With this, it will try to reach a preliminary conclusion about whether or not it actually influences the perception of politeness in Spanish.

The aim of this work is to show the relation between the duration and the perception of politeness, so the hypothesis that it want to be validate is that the manipulation of the duration of the segments has an impact on the perception of politeness in interrogative sentences expressing requests or offers: more duration, and therefore, slower speech speed, implies more evidence in perceiving politeness, and vice versa.

The methodology of this work involves, on the one hand, the elaboration of a corpus: the author selects a set of questions; this set is recorded by two voice talents (a men and a woman); the duration of the resulting sentences is manipulated with Praat. On the other hand, it is necessary a perception experiment -which consists of two task: an evaluation task and a comparison one- where the participants give their opinion about the politeness in the manipulated sentences.


Johanna Ruusuvuori, Tarja Aaltonen

Prerequisites of concordance: Decision-making on the use of hearing aids at three consequent encounters of patients and audiology experts (Contribution to Conversation Analysis and Interventions for Change, organized by Antaki Charles)

In Europe approximately 20% of those who would benefit from the use of hearing aids actually use them. The compliance rates have not increased along with the technical development of hearing aids. There is some evidence in literature that the successful use of hearing aids is related to issues that have to do with social interaction, such as patients’ experiences of their encounter with professionals of audiology. This presentation examines the possible ways in which interaction between patients and audiology professionals in the process of acquiring a hearing aid may relate to high or low compliance in hearing aid use. Instead of compliance, the term concordance is used. The concepts compliance and adherence refer to the way in which patients follow the medical recommendations given by health care professionals, while the term concordance emphasizes the importance of taking into account both the patients’ and the health care professionals’ views in deciding about treatment.

In focus are the ways in which patients and professionals take part in the decision-making process on the use of hearing aids in hearing aid fitting encounters in Finland. Three consequent encounters of four patients with acquired hearing loss and professionals of audiology are examined. The analytic questions are: how and by whom the talk about hearing aids is initiated and continued, how the decision on use of hearing aids is made, and how definite the participants treat the decision in the process that evolves during the three encounters.
The results of the conversation analysis are reflected upon the information gathered on the hearing aid use of the patients at 2 and 8 months following the first encounter with the professionals to trace possible linkages between different patterns of decision-making in the encounters and the use or non-use of hearing aids.

Adriana Sabatino,
*Managing team communication in lingua-cultural diversity* (Contribution to *Multilingual practices and the management of linguistic and cultural diversity*, organized by Hohenstein Christiane & Jan D. ten Thije)

The present contribution is dedicated to conversational management structures and ‘action patterns’, i.e. ‘linguistic action’ in Lingua Franca constellations. I am specifically interested in the practices of multilingualism in an institutional ‘action space’ of multinational enterprises. The paper is understood as a constituent part of my doctoral thesis at the University of Hamburg (2013-2016). It will specifically be looking at the cooperative ‘course of action’ of group meetings that takes place in English as a Lingua Franca, which to some ‘actants’ is the L1 and to others is not.

It is my guiding hypothesis that conversational management structures manifest themselves at various levels of linguistic action, namely ‘speech actions’ and ‘action patterns’. The analysis of individual aspects of the conversational management in the first place demands a disambiguation of the term itself. With this in mind and taking into account the succession of actions ‘task-formulation’-‘task-completion’-‘task-outcome’, I am going to concentrate on asking following questions: a) What can be said about the individual participation of the team members? b) Which team member(s) dominate(s) the discourse and attempt(s) or even succeed(s) to moderate it? How is this behavior motivated? c) At what linguistic level(s) and how precisely does moderation manifest itself as a form of linguistic action? And last but not least, d) what role does Lingua Franca play in this specific constellation?

The study is based on the data collected for the project “Linguistic Diversity in working processes” conducted by Sylvia Manchen Spoerri and Christiane Hohenstein (2010-2012), financed by Swiss National Science Foundation (http://p3.snf.ch/project-130170). The empirical treatment of the data is based on the methodology of Functional Pragmatics, which dictates an analytical turn to the interplay of the deep structure and the surface realization of linguistic action. For this purpose the audio- and video-data have been collected and selectively transcribed according to HIAT transcription system. These transcriptions are then functionally analyzed with regard to speech act types, illocutionary forces and propositions, as well as speech patterns.

Vivek Sachdeva,
*Re-imagining nations, re-interrogating borders* (Contribution to *Borders, discourses, identity*, organized by Vallentin Rita, Katharina Rosenberg & Concha Höfler)

India is a nation with many nations within. On the one hand, various ethnic groups are fighting for their identities and calling for re-imagining India as a nation differently; on the other, there had been a large number of people in India who had to reconcile with their new nation after the partition of 1947. The migration of 1947 was not only merely a mass movement from one territory to another, rather it also resulted into a significant change in people’s national identities. If nations are ‘invented’ during the process ‘imagining’, during the partition of 1947 two nations were re-imagined by people who crossed the border. The partition also resulted in the division and hence, distancing between ‘waṭn’ and ‘mulq’, the native land and the state one becomes a citizen of respectively. Hence, for the migrants of 1947, nation was re-imagined, new identities were constructed.

Dwelling on the difference between waṭn and mulq, the present paper shall make an attempt to problematize the notion of national identities and the idea of nation constructed, altered and re-constructed by political boundaries. To hypothesize the study, I, direct descendant of migrants from Pakistan, propose to work on Mera Pakistani Safarnama (My Travelogue of Pakistan) by Balraj Sahni, who was an eminent writer and famous actor in Hindi cinema. Since the author was born in Pakistan and migrated to India during the migration of 1947, the book is not merely a sentimental account of his journey back to his roots, it also raises pertinent questions pertaining to the idea of dividing a nation into two on the basis of religion. Like Saadat Hasan Manto’s writings, Balraj Sahni’s book can also be read as one of those writings that question the idea of partition and the idea of nation as the author has repeatedly emphasized that while in Pakistan he was always feeling at home. The author of the book finds himself to be at home with his Pakistani counter parts, irrespective of the fact that he was meeting most of them for the first time. The book helps us in re-imaging the idea of nation in a new perspective. In the present international political scenario when the gulf between two countries is gradually widening up, it becomes still more important to go back to such works that help in blurring the boundaries and bridge the gulf.

Scott Saft,
*Repetitions as expressions of solidarity in conversations with Hawaiian elders* (Contribution to *Emancipatory Pragmatics: Exploring Modalities of Co-participation and Culture in Social Interaction*, organized by Saft Scott & Sachiko Ide)

This presentation examines repetition in Hawaiian conversational interaction involving Hawaiian speaking elders. Based on existing audio-taped recordings of interviews from the 1970s, it can be observed that in response to questions, the elders frequently repeat part of the prior utterance of their interviewers before continuing on with their own turns at talk. In particular, two basic types of repetition are analyzed: multiple repeats of a part or the whole of the previous utterance (Type 1); and a single repeat as a part of response to the question (Type 2).

Type 1: multiple repeats
1 Interviewer:  *kama ʻāina noʻo ve i kēia ʻāina. Lōʻihi nō kēia noho ʻana*
   familiar EP you O this land long EP this staying
   ‘You are familiar with this land. Have you been here long?’
2 Elder:  *ʻae lōʻihi*
   yes long
3  lōʻihi lōʻihi kēia- koʻu noho ʻana ma kēia ʻāina
   long long this my staying on this land
   ‘Yes, long, long, my staying here on this land has been long’

Type 2: single repeat
1 Interviewer:  *he aha- he aha ka hana o nā Hawaiʻi o kēlā manawa*
   what what the work of the Hawaiʻi of that time
2 Elder:  *ʻo kēlā manawa nā poʻe Hawaiʻi hele nō lākou i ka*
   as for that time the people Hawaiʻi go EP they to the
3  hana i- i ke aupuni
   work at the government
   ‘At that time the Hawaiians, they went to work for the government’

The analysis situates these two types of repetition within research on English interaction which has suggested that repeats of previous utterances may allow co-participants to use their second speaking position as a means for asserting primary rights to the information (Stivers, 2005). In such a line of thought, repetition is a way of competing for authority over a current topic of the interaction. However, the majority of the repetitions in the interviews are done as second pair parts of question-answer adjacency pairs where the elders were already given authority as the primary source of the information. Instead of authority, it is argued that these repetitions need to be understood in terms of the *Kumu Honua Mauli Ola* philosophy of Hawaiian education and Hawaiian life, which emphasizes the interconnectivity of human beings. The two types of repetition thus function as expressions of solidarity that enable the participants to constantly achieve interconnectivity in the interviews. This interconnectivity is heightened by the fact that the participants are conversing in Hawaiian, a rare occurrence in the 1970s when the language was seriously endangered.

Priti Sandhu,
*Narratives of medium of education, membership categorization, and interaction: Intertwined relationships* (Contribution to *Categorization in Multilingual Storytelling*, organized by Prior Matthew & Gabriele Kasper)

This study analyzes how women from a north-Indian city utilize membership categorization as an interactional resource to construct narratives related to English and Hindi medium of education (MoE). MoE is salient in multilingual India due to widespread societal perceptions that English medium education (EME), accessible to approximately 6% of the elite (Annamalai, 2004; McKay, 2002), results in socioeconomic advantages. Though this positioning of English has been critiqued as further dividing a deeply-fragmented society (Ramanathan, 2005), EME has become an important category for societal structuration (LaDousa, 2006). The status of women is further complicated by the well-documented patriarchal nature of Indian society. In this current situation, women with EME are viewed as better able to access higher education and professions with associated economic benefits than women with Hindi medium education (HME). Additional perceived advantages stemming from EME include desirable marriages and elevated familial and social positionings. The paper draws on data collected between 2005-2008 and 2011-2012 in six field trips to India. Forty women...
with HME, EME, or a combination of both educational backgrounds were interviewed by the researcher in open-ended qualitative interviews conducted in English and Hindi. Approximately one hundred and seventy hours of narrative data about the impact of MoE on the lives of participants were audio recorded.

Employing a combination of CA-based sequential analysis and membership categorization analysis (MCA), this paper demonstrates that narratives and categorization work were wielded by these women to manage ongoing talk and to construct either affiliative or disaffiliative stances towards societal discourses about MoE. The analysis apprehends that categories are pertinent to the carrying out of social actions (Sacks, 1992), that the sequential and categorization features of talk are interconnected (Hester & Eglin, 1997), and that the latter are occasioned and assembled locally and situationally to carry out specific interactional goals (Hester & Hester, 2012). For example, challenges to participant statements by the interviewer often led to narrative tellings that supported and defended participant perspectives. Within these narratives, using English, Hindi or a mixture of both, participants frequently assembled unique categories and attributes related to discourses about MoE which they wielded to substantiate their interactional stances. In one case, an EME participant, while relating a narrative of a marriage proposal, assembled the category of a “perfect match” wherein the attribute of “good education” was attached to EME but excluded HME women. Similarly, an HME participant constructed the startling category of “terrorists from Jammu” to describe people with HME when the interviewer challenged her narrative about unsuccessful job searches.


Paul Sarazin,

Implicatures in discourse: (Shared) background assumptions and context configuration
(Contribution to Countering the methodological deficit of discourse studies: towards a heuristic for analysis, organized by Zienkowski Jan & Sarah Scheepers)

My paper aims at studying implicatures in discourse, and thus opens up several thorny issues relating to shared background knowledge/ common cognitive environment. Such problems become particularly apparent when the discourse is textual, where there is normally no indication of what discourse participants might have inferred, in contrast to the responses found in conversational data, for example. Based on a theoretical synergy of parts of cognitive linguistics and cognitive pragmatics, I will present a methodology for studying implicature in discourse using analytical categories of frames, mental spaces, metaphor, metonymy and image schemas.

An obvious problem with analysing implicatures in non-interactional data is theorising background assumptions and context configuration. Various interlocutors could have different background knowledge or background assumptions, and thus meaning is seemingly indeterminate. Implicatures on the part of speaker meaning may or may not be inferred by hearers, or the hearer(s) may infer something different from what the speaker intended.

In order to deal with indeterminacy of meaning, I propose a theoretical combination of frames from cognitive semantics and the extent conditions of Relevance Theory for context configuration. Regarding heuristics, I argue that mainstream cognitive semantics lacks an explanation of the selection of background assumptions/ fillers for utterance interpretation in specific contexts. Such an explanation can be provided with Relevance Theory’s extent conditions, i.e. an inversely proportional relationship between cognitive effort and cognitive effect in determining the relevance of an utterance. By contrast, Relevance Theory claims little about the organisation of concepts in the mind. Conceptual networks, frames, slots and fillers, plus cross-domain mappings provide analytical categories absent from Sperber and Wilson’s discussion of encyclopaedic entries. I thus view these two theories as quasi ‘complementary solutions’, as already demonstrated in hybrid theories of metaphor (Stöwer, Tendahl).

Although not the focus of this panel in terms of method, theoretically I view corpus selection as an important consideration when studying implicatures. A corpus of texts consisting of text producers from separate and possibly ideologically distinct institutions or other groups is helpful in determining implicit propositional content. From the sub-corpus of each respective text producer we learn the background assumptions held by that text producer, which he or she would most probably have available when interpreting other text producers’ utterances and vice-versa. In that way, it seems plausible to reduce the problem of shared knowledge, though obviously not resolve it.

Akira Satoh,

If I had returned by land, I would have died': Constructing identity in narratives of earthquake disaster (Contribution to Communication Strategies in Japanese Narratives as Representations of Sociocultural Identities: From Micro Analyses to Macro Perspectives,
organized by Hata Kaori & Akira Satoh)

So far a large number of studies have been made on narrative, and many of them have focused on either big stories (e.g. life stories, autobiographical accounts, etc.) or stories of landmark events (e.g. danger of death narratives studied by Labov (1972)). In recent years, however, there has been a shift of interest from those canonical narratives to ‘small stories’ (Bamberg 2004, Georgakopoulou 2006, 2007, 2008, Bamberg and Georgakopoulou 2008). The term ‘small stories’ covers a number of stories, including tellings of ongoing events, future or hypothetical events, shared or known events, allusions to previous tellings, deferrals of tellings, and refusals to tell (Georgakopoulou 2011). This paper examines of one of them, hypothetical events that are parts of stories of landmark events.

In this paper, I focus on how identity is constructed and presented in the narratives of disaster. More specifically, I explore how storytellers position themselves in the narratives by those who experienced the disaster caused by the Great Hanshin Awaji Earthquake in 1995.

One of the characteristics of earthquake narratives is that, after telling their own actual experiences, the storytellers add hypothetical events with the subjunctive mood such as “If I had got into the traffic jam, I probably wouldn’t have existed” and “If I had returned by land, I would have died.” By recounting these hypothetical events with serious consequences, they show their sense of ‘ownership’ of the disaster and construct their identity as those who experienced the the disaster by the telling itself.

Marjo Savijärvi,

To initiate repair or not: Preconditions for other-initiated repair (Contribution to Troubles in speaking, hearing and understanding: Repair, rights and responsibilities, organized by Sidnell Jack)

In conversation analytic literature, repair is seen as the basic mechanism for dealing with problems in speaking, hearing and understanding (Schegloff et al 1977). According to Schegloff (1992: 1295), the repair organization “provides interactants the resources for recognizing breakdowns of intersubjectivity and for repairing them”. In this presentation, I will take another perspective by arguing that repair does not happen at the breakdowns of intersubjectivity but essentially within intersubjective understanding. I will show that a certain amount of shared understanding is needed in order for repair to take place.

In my presentation, I will show that in interaction where the participants do not share enough linguistic resources, repair is not initiated even in case of evident problems in understanding. And, on the other hand, when enough linguistic resources are available, repair initiations occur frequently. I will use data collected in an immersion kindergarten where Finnish-speaking children learn Swedish (Savijärvi 2011). The data was collected longitudinally, during the first two years of the immersion. In an immersion kindergarten where Finnish-speaking children learn Swedish (Savijärvi 2011). The data was collected longitudinally, during the first two years of the immersion. In an immersion kindergarten, the teachers speak Swedish in all situations but they understand Finnish.

As the children enter the immersion, they do not know any Swedish. At that stage, one would expect problems in understanding. The problems are in evidence in sequences where the teacher initiates an action that a child is supposed to fulfill, e.g. in question-answer sequences. During the first term, the children do not initiate repair even in situations, where their response shows that they do not understand. Since the teachers understand Finnish, the children could initiate repair in Finnish, e.g. by asking mitä ‘what’. During the second term, at a time where the children show increasingly understanding of the teacher, 4s verbal turns, the repair initiations become frequent. The children use open class repair initiations in question-answer sequences but also in situations where understanding would not be necessary in relation to the progressivity of the sequence.

I will first analyze cases of understanding problems that are or are not dealt with an initiation of repair. I will mainly use the immersion data, but I will also discuss cases in everyday conversation and in data where understanding is very much at risk (e.g. Lindholm 2008). In the light of these findings, I will reflect on the preconditions for other initiated repair.


Lioudmila Savinitch,

Contrast and emphasis as bearers of implicit meanings (Contribution to Implicit Meanings in Literary Translation, organized by Viégas-Faria Beatrix & Fabio Alves)

This paper analyzes contrast and emphasis, modifiers of communicative meanings, their semantics, accent
structure, and use for conveying implicit meanings. The examples are studied with the program Speech Analyzer. The first one is from the speech of a state prosecutor recorded in court and the second from that of an actor reading a literary work.

In the first example two variants of the same attributive construction in the prosecutor’s speech are correlated. At the beginning the construction sounds neutral but in the conclusion it is pronounced differently with contrasting accent on one of its components. Thus the prosecutor implicitly qualifies the case as a misdemeanor in accordance with the current legislation, the text of which is cited in the paper.

In the second example, an excerpt from a short story by O. Henry, the speaker’s emphatic highlighting of one of the utterance components contributes to understanding its implicit content: arbitrary actions of authorities.

All examples are illustrated with graphs displaying tone fluctuations, sound intensity, modulation of sound, and other prosodic features.

As the prosodic highlighting in the examples were made intentionally, we conclude that contrast and emphasis may be used strategically in order to convey occasional implicit meanings.

Sarah Scheepers,

Combining the work of Michel Foucault and linguistic discourse analysis. (Contribution to Countering the methodological deficit of discourse studies: towards a heuristic for analysis, organized by Zienkowskis Jan & Sarah Scheepers)

Discourse analysis is a very broad term that is used in different ways and across many disciplines. The distinction with discourse theory is, unfortunately, not always made. Although there exists a broad spectrum of discourse analysis (e.g. content analysis, sociolinguistics, conversation analysis, discourse psychology, critical linguistics, critical discourse analysis, etc.) most approaches are informed by or based on poststructuralist ontological and epistemological assumptions. The poststructuralist framework (more specifically the work of Michel Foucault, Ernesto Laclau, Chantal Mouffe and others) within which a lot of discourse analysis is being done is the discourse theory, whereas the linguistic techniques used by researchers to engage in actual text analysis make out the discourse analysis. As the analyses are always theoretically inspired, there is a close link between theory and method in the field of discourse studies. This can cause difficulties however, especially when working with the discourse theory of Michel Foucault. The work of Foucault on discourse and power is an inspiration for many discourse analysts. A lot of them however struggle in combining his work and doing their own, empirical text analysis. Also, only few examples can be found of how to do a Foucaultian discourse analysis that engages in actual text analysis, and Foucault himself did not analyze texts.

A discourse analysis based on the work of Michel Foucault aims at disturbing and putting out of balance the self-evident, by questioning ‘the discourses of true en and false, (…), the correlative formation of domains and objects (…), the verifiable, falsifiable discourses that bear on them, and (…) the effects in the real to which they are linked’ (Foucault 1980: 237). Stephen Ball reminds us that ‘the point about theory is not that it is simply critical’ and that theory serves ‘to engage in struggle, to reveal and undermine what is most invisible and insidious in prevailing practices’ (1995: 267). It is therefore very useful to take the work of Michel Foucault as a basis and inspiration for one’s discourse analysis. However, there are some practical problems to overcome as soon as you start to work with concrete text material. Linda Graham (2005: 4-5) summarizes it as follows: How can one remain open to poststructural “undecidability” (Allan 2004) without being accused of unsystematised speculation? If one does decide to “operationalise” (Gore 1997: 216) Foucault or (for the masochists among us) Derrida; how does one do this without systematizing the work of “the ‘anti-theorists’ of postmodernism” (Thomas 1997: 80)?

In this paper, I discuss the methodological difficulties of doing text analysis inspired by the work of Foucault, and I propose some suggestions to overcome them. I use concrete research examples from my PhD, in which I analyzed the discourse of diversity management to illustrate how power relations are sustained in this discourse, to show how the research results from linguistic text analysis can be interpreted using the discourse theory of Foucault.


Ariel Schindewolf,

Commands and forms of mitigation: A comparison between colonial and contemporary
Guaraní (Contribution to Historical (Im)politeness, organized by Miglio Viola Giulia & Jeremy King)

The early colonial period was marked in Paraguay by the presence of 30 Jesuit missions in the area of the Alto Paraná river basin. The missions were in charge of the catechization of the local population and for this purpose they used Guaraní. This is why we have a catechism and an early grammar of Guaraní (Ruiz 1640). Although most colonial documents are in Spanish, the language of the catechism offers interesting insights into earlier stages of the Guaraní language and possibly of the power relations established between Jesuits and the indigenous people - given that that region at that time has been defined as a "Jesuit State" (Service 1971:9). The fact that the catechism is a bilingual edition from 1640 offers a further possibility of comparison with the formulas found in Colonial Spanish.

This study focuses on the analysis of directives, specifically the use of commands and other formulas comprising the ideas of requests and advice in a corpus composed of the colonial grammar (Ruiz 1640), the catechism (Ruiz 1640), the 19th century newspapers Cabichuí and El Cacique Lambaré (1867-1868), and contemporary Guaraní, represented among others by texts such as: short stories and plays by Julio Correa and the film Paraguayan Hammock (2006). While it is by no means an exhaustive corpus, it nonetheless provides enough instances of directives to draw a valid comparison.

Preliminary results show that Colonial Guaraní and 19th century Guaraní exhibit more direct commands than contemporary Guaraní. As examples, in XVII century Guaraní, we find forms either with the canonical imperative t-morpheme:

*Tou nde reco marangatú-orébe (original spelling)*

imp-3rd-p-come your way-of-being saint to-us

"Your kingdom come" - (Lord's Prayer, Ruiz De Montoya 1640:2)

Or with the authoritative future:

*Nde reporap-iti cé-ne*

You kill-NEG obligation-future

"You shall not kill" - (Commandments, Ruiz De Montoya 1640:11)

Whereas, in contemporary Guaraní, a periphrasis with a mitigator "mi" seems to be emerging in common usage to soften the command:

*enombe"u-* mi ché-ve, Karai Eulogio
tell-please me-to, Mr. Eulogio

"Please tell me, Mr. Eulogio" - (Karai Eulogio (comedia en tres actos), Correa 1965)

Directives and supportive acts have been analyzed applying Blum-Kulka's classification (Blum-Kulka et. al. 1989). Past and current research by King (2010, this panel) points to a parallel with Colonial Spanish, as exemplified in 18th century Louisiana personal and business letters, and opens the possibility of interpreting the Guaraní shift in view of changing power relations and conventions, making the preference for higher directness in the past the result of an imposition by Colonial religious authorities. Contemporary Guaraní speakers, just as contemporary Spanish ones (Félix-Brasdefer 2005, 2008 for Mexican Spanish), seem to appreciate the face-threatening value of direct speech acts (Brown and Levinson 1987) and therefore prefer more mitigated formulas to imperatives. Considering how little research there is on Guaraní linguistics in general, and specifically on Guaraní pragmatics and diachrony, this paper is a first approximation to the evolution of the language from a historical pragmatics and socio-cultural point of view.


Waltraud Schleser, Rosa Liné, Cristina Chrisment, Anne Passerat

Job application training under cultural aspects in Germany, France, Italy, Spain and Great-Britain (Contribution to Pragmatics in Contrastive Textology, organized by Spillner Bernd)

In today’s globalized world, mobility has become a necessity for students, workers and employees. Going abroad for internship is a must for students in more and more disciplines. Workers and employees go abroad to find a job and/or to gain experience and to advance their career.
In all of the five investigated countries (Germany, France, Italy, Spain and Great-Britain), universities, job centers and specialized agencies offer special training for job application. These trainings are appropriate to the particular country where they are based but not necessarily to one of the other countries. The present research compares and analyses the contents and ways of job applying processes in these 5 different countries to find out the linguistic, behavioral and cultural differences and similarities. Trainings and training materials are examined and compared as well as the perceptions and expectations of employers in SME’s and in large companies. The demands of the rapidly changing markets will also be taken into account. The findings will demonstrate the differences and similarities in the respective stages of job application with the aim of providing advice and training material to prepare people applying abroad in a suitable way that will be expected in the target country.

**Stephanie Schnurr, Olga Zayts, Dorien van de Mieroop**

*Exploring tensions between different levels of identity construction in the narratives of expatriates living and working in Hong Kong.* (Contribution to Narrative pragmatics, organized by Norrick Neal R.)

In this paper we explore narratives as a site for constructing identities in a multicultural professional context. Our specific focus is the tensions that may arise between different levels of identity construction. In particular, we take as a starting point the assumption that identities are not created in isolation but are always to some extent influenced and shaped by other identities (such as collective identities), and we explore some of the discursive processes through which professional identities are created in the specific tension between the individual and the collective level (Van de Mieroop & Clifton 2012: 1).

A lot of research has been done on narratives as sites of identity construction, since “the purpose of narrating is precisely the creation of an autonomous, unique self in discourse” (Johnstone 1996: 56). As Bruner (1991) observes, the uniqueness - or even exceptionality - of this self and of the story makes it tellable, but on the other hand, this happens against the backdrop of canonicity, thus shifting on the interplay between the individual and the ‘culture confirming’ social dimensions of narratives. It is especially interesting to study this interplay in institutional contexts, since here the individual and collective identities themselves are also closely intertwined (Jenkins 2008: 35). By constructing their professional identities, employees not only create their individual identities but at the same time they also portray themselves as a member of their workplace, thus relating themselves to other members and the wider organization.

Drawing on data from a corpus of interviews with professionals in multicultural workplaces in Hong Kong, we provide an in-depth analysis of the ways in which two expatriate senior employees at a large international consulting corporation construct their professional identities in the narratives in their interviews in interaction with the interviewers. Although both interviewees are relatively similar in their seniority, the stances they take towards the company differ substantially and they portray themselves and their workplace very differently. However, in both cases the identity construction takes place in the tension between the interviewees’ individual and various collective identities. More specifically, the interviewees portray themselves as professionals not only by drawing on and putting themselves in relation to their institutional identities (e.g. being a member of the company) but also by evoking certain cultural identities which interact with dominant discourses on being Western expatriates in an Asian country. On this basis, we demonstrate the intricate ways in which the individual and the social feed off each other, both within the interviewees’ narratives and in the way they construct their identities.

**Michael Schober, Frederick G. Conrad**

*Recipient design in answering survey questions via voice vs. text on mobile multimodal devices* (Contribution to Recipient design at the interface of cognition and interaction, organized by Fischer Kerstin & Arnulf Depermann)

As people increasingly communicate via mobile multimodal devices like iPhones, they are becoming accustomed to choosing and switching between different modes of interaction: speaking and texting, posting broadcast messages to multiple recipients on social media sites, etc. These changes in everyday communication practices create new territory for researchers interested in understanding the dynamics of recipient design. The current study examines how survey respondents on smartphones answer survey questions via voice vs. text (SMS) and to human vs. automated interviewers.

In the study, 642 respondents, recruited via Craigslist, Google Ads, Facebook, and Mechanical Turk, answered...
questions from major US national surveys. We measured data quality, completion rates, and respondent satisfaction in four existing or plausible survey modes that work through native apps on the iPhone. The study contrasts whether the interviewing agent is a person or automated and whether the medium of communication is voice or text (SMS), allowing us to isolate effects of the agent and the medium. The resulting interview modes are telephone-human, telephone-automated (speech dialog system), text-human, and text-automated. (We built the automated systems and interviewer user interface using customized server-side technology, and used the iPhone’s standard phone and messaging applications for the respondents’ user interface). Data quality was measured by evidence of “survey satisficing” (taking shortcuts when responding—providing estimated or rounded vs. precise numerical answers, and “straightlining”—providing the same responses to multiple questions in an undifferentiated way), reports of socially desirable and sensitive behaviors, and requests for clarification.

The data demonstrate, unsurprisingly, that the turn-taking structure in text vs. voice is vastly different, with notably longer delays between turns in the asynchronous text modes, and greater reported multi-tasking while texting; and there are some notable differences in texting and talking with human vs. automated interviewers/interviewing systems. But the overall findings are extremely clear: notably greater disclosure of sensitive/embarrassing information in text vs. voice, independent of whether the interviewer is human or automated; and less estimation/rounding in text vs. voice, again independent of whether the interviewer is human or automated. Various differences in production between human and automated interviewers are informative about recipient design; respondents were more likely to text full answers to human than automated interviewers even though single-character responses would have been fully adequate, and there were various differences in speech production for human vs. automated interviews. Various differences in speech with automated system vs. human interviewer). But the medium of interviewing (text vs. voice) was a more important predictor of responses than the recipient (human vs. automated).

Martina Schrader-Kniffki,

Discourse traditions, translation and evidentiality: Pragmatization of 'que' in colonial texts in New Spain (Contribution to Evidentiality in 'non-evidential' languages. Is evidentiality grammatically encoded in Spanish?, organized by Albelda Marta & Maria Estellés Arguedas)

The study to be presented in this paper focuses on Spanish translations (‘autos’) of zapotec texts (‘memorias’) written in the Juzgado de Villa Alta in New Spain. Zapotec is an amerindian language spoken in today’s southern Mexican State of Oaxaca. The Zapotec memorias were submitted as evidence in legal cases in the colonial district court. Zapotec municipal authorities first wrote the texts in Zapotec language and then the court interpreters translated them for the Spanish magistrate. The production of the Zapotec version thus involved a ‘translation’ from (Zapotec) oral discourse into (Zapotec) written discourse, whereas the Spanish texts are direct translations from the Zapotec texts including the translation of text types and text norms (from ‘memoria’ to ‘auto’). Thus, the polyphony of the Spanish texts we are going to analyze, is a reflection of different text types such as oral text and written text at one hand and ‘memoria’ and ‘auto’ at the other.

Zapotec oral discourse draws on narrative discourse traditions (gossip), which by its very nature implies reference to different (oral) sources of information. Although Zapotec is a language with a few grammaticalized evidential markers, polyphony in Zapotec colonial texts is codified by different (often implicit) procedures and discourse traditions. However, their Spanish translations which we are focusing on, are characterized by a frequent use of Spanish que as reportative (‘hearsay markers’), mostly without indicating a speaker subject and without a verbum dicendi. We hypothesize a process of pragmatization as part of a grammaticalization process of que as evidential marker, based on an ‘intentional language contact’ (translation) between a language of oral traditions and a language of written traditions. This specific contact situation encompasses a change of communicative conditions as well as the contact and interaction of different discourse traditions. We will analyze this process and the functions of the use of Spanish que on the basis of texts, text norms and intertextuality (discourse traditions). In our analysis we will focus on changes of the syntactic embedment of the use of que as well as its textual functions.


Prachee Sehgal, Abha Chatterjee

Identity challenges: Gender at work in urban India (Contribution to Fighting for a place in the workplace: Western and non-western perspectives on the discursive construction,
negotiation and legitimization of ‘valid’ identities, organized by Van De Mieroop Dorien, Abha Chatterjee & Stephanie Schnurr)

This paper tries to extend the existing research on workplace identity of women by theoretically examining the ways in which the organizational policies, gender, culture and social norms help in constructing their identities at the workplace. An individual's work identity refers to a work-based self-concept, constituted of a combination of organizational, occupational, and other identities that shapes the roles a person adopts and the corresponding ways he or she behaves when performing his or her work (Walsh and Gordon, 2008). The data consists of detailed semi-structured interviews of two women employees who are working in the corporate sector in India. These interviews were audio-taped, transcribed and analyzed using a discourse analytical approach. The aim is to bring out the unique challenges that women face at the workplace, especially in the urban Indian context as both the women interviewed belong to Indian urban cities. The issues they grapple with are the collision of roles as perceived by men traditionally and the new professional identities that these women wish to embrace. The paper discusses how these women try to perform roles on the job as well as additional role behavior such as socialization outside the office which was not expected from them by their colleagues, but they did it for the sake of gaining acceptance from their peers. Sometimes, they go to the extent of taking up tasks which even their male counterparts might not take up willingly. To some extent, these can be seen as attempts to move away from the ‘hegemonic discourses of femininity’ and extend the limits of appropriate gender behaviors (Mullany, 2010). The paper also discusses the perceived reaction of the male employees and the management towards these attempts of their female counterparts.

The authors try to bring out some of the ways through which these challenges were addressed by the two interviewees in our dataset: sometimes through mentoring and caring, otherwise through being aggressive, open to change and being involved in activities traditionally viewed as a man’s “domain”. Walsh K., and R.J. Gordon (2008) Creating an individual work identity. Human Resource Management Review 18: 46–61.

Gunter Senft,
Morevaya and Bukuruvi or: The miserable end of a love story - A tale from the Trobriand Islands (Contribution to Emancipatory Pragmatics: Exploring Modalities of Co-participation and Culture in Social Interaction, organized by Saft Scott & Sachiko Ide)

In 1997 Moagava, a 29 year old man living in the village of Tauwema on Kaile'una, one of the Trobriand Islands in the Milne Bay Province of Papua New Guinea, told a group of children and some adults the story of Morevaya and Bukuruvi. In this talk I present this tale, looking at the text with respect to both its form and content. The formal analysis reveals the macrostructure of the tale and isolates the verbal means used by the narrator which indicate the linearization principles that underlie the macrostructure of the story. The contents analysis reveals what kind of cultural and anthropological-linguistic knowledge with respect to social norms and language use is necessary to understand the story and the motivation that underlie the protagonists' behaviour.

Anastasiia Sergeeva,
Wining a conversational mini-game: Attacks, counterattacks and fight for control in Russian management culture (Contribution to Implicit discrimination in public discourse, organized by Chen Xinren & Michael Rinn)

Russian organizational cultures are built on a set of values, laws and ideas that inevitably lead to a thriving system of oppression that are adopted and perpetuated (to a certain degree) by all the member of a certain organization. While different organizational sub-cultures are differently saturated with their mother culture, certain values and structures are better represented by one sub-group than another. Arguably, the manager’s sub-culture is the most indicative of the general practices, because of its uncanny focus on power and its general inability of even partial existence outside of the organizational discourse. To analyze the implicit discrimination found in the sub-culture, we analyzed a taped conversation (approximately 7 hours of recordings) between a group of division managers working for the same big-sized company. The “official” topic of the conversation was “Cooperation and the standard way of solving problems”. The actual structure and content of the conversation were much akin to a contest where each of the participants was trying to win the approval game: to get a positive reinforcement from the boss and to a lesser extent from the majority of the participants. It was found that the strategies the participants used to get the approval included the assertion of their own privileged status over disadvantaged groups and implicit acceptance of the sub-group values; the disadvantaged group was found to include women and people who were perceived to be “not creative”, those who preferred following instruction to personal initiative; the sub-group values seemed to include individualism, “masculinity” and
acceptance of an average “boss-subordinate” power distance inside the company. It was also found that the corresponding linguistic/pragmatic-plane markers included interruptions, use of diminutives, patronizing, use of humiliating metaphors, mocking, teasing, appealing to the company’s culture and traditions, manipulation of others words, and so on.

**Zhiqi Shen,**

*Language discrimination in Chinese on-line news comments: An identity perspective*  
(Contribution to *Implicit discrimination in public discourse*, organized by Chen Xinren & Michael Rinn)

Language use usually reflects individual’s social identities and stance. While previous research focuses attention on issues of identity and stance in real-world communication, this study addresses how evaluators of on-line news construct their own and the addressee’s social identities and stance and, in particular how they reveal their discrimination to certain social groups in their comments at the same time. Based on a case study, involving an interview of a female Chinese rural migrant worker who has been chosen to be a Deputy to the National People’s Congress, where important national decisions are made, the researcher finds that Chinese netizens, while making enormous comments on the news, construct such identities and stance as to betray their discrimination against the disadvantageous group of migrant workers. By applying Bucholtz & Hall’s (2010) principles of identity, this study discusses (1) two levels of identity, i.e. macro-level demographic categories (gender, social class) and temporary stances and participants roles (evaluator) in the commentary discourse; (2) indexical processes of identity: overt mention of identity categories and labels; implicatures regarding one’s own or other’s identity position; the use of linguistic systems that are associated with specific groups; and finally (3) how the discrimination is revealed in the process of constructing individual’s social identity and stance.

**Dawn Shepherd,**

*Blogging, microblogging, and the social action of sharing online* (Contribution to *Genres of Sharing*, organized by Tienken Susanne)

In 1984, Carolyn R. Miller argued that "a rhetorically sound definition of genre must be centered not on the substance or the form of the discourse but on the action it is used to accomplish" (151). She emphasized that because genres are rooted in social practices “genres change, evolve, and decay” (1984, 163), and contemporary genre theory emphasizes genre’s dynamic, evolutionary nature (Bazerman, 1988; Berkenkotter & Huckin, 1995; Schryer, 1993; Yates & Orlikowski, 1992). A framework that understands genre as "stabilized-for-now" (Schryer, 1993, p. 204), transformative rhetorical practices responding to recurrent rhetorical situations requires an understanding of what makes a rhetorical action "fitting" within its cultural environment. From a rhetorical perspective, that means examining genre in relation to *kairos*, both in terms of its adherence to decorum and its ability to capture an ephemeral moment to constitute new rhetorical opportunity (Miller, 2002). Understanding genres of sharing in new media spaces requires positioning them within a larger cultural context and considering how they enable and constrain interactions. Building on previous rhetorical analysis of genre and blogging conducted with Carolyn R. Miller, this presentation reviews personal blogging in the U.S. in the early 2000s and microblogging today. I begin by examining the cultural *kairos* of late twentieth century in which personal blogging arose. Next, I reflect on the semantic content, formal features, and pragmatic action of early 2000s personal blogs and the recurrent exigencies that created, sustained, and eventually crystallized blogging. I then consider constellation of content, form, and action that make up microblogging and its attendant exigencies. Finally, I explore the rhetorical motives that both constitute and are constituted by the social action of sharing.

**William Sherlaw,**

*Revealing models of disability and ethical frameworks through qualitative analysis of disability discourse* (Contribution to *Implicit discrimination in public discourse*, organized by Chen Xinren & Michael Rinn)

The world of public health and social action is faced with new challenges to evaluate the impact of public policy on the inclusion of disabled people and other groups traditionally targets of political and social policy. Generally in the public health field the health of populations is measured through indicators based on morbidity (disease) and mortality (deaths), acting as a negative proxy for health. In the field of social inclusion we similarly have favoured indicators measuring exclusion despite the fact exclusion is not a logical opposite of inclusion. Exclusion lays emphasis on social problems and inclusion on participation in social relationships. In all these cases the ‘dark side’ operates as a proxy for what we say we really want to measure. Disability policy, and
The conclusion brings out the process of conscious rationalization to reconcile their identity and sense of ‘power’ (socially ascribed to the position) and the paradox of ‘powerlessness’ experienced due to their gender. It delineates the different strategies adopted by different women civil servants and the unique nature of such strategies that depend upon a host of complex issues like their early socialization, family environment, spousal and family support, emotional resilience and character.


Jack Sidnell,
Other-initiated repair in Vietnamese: Repeat-formatted initiation formats (Contribution to Troubles in speaking, hearing and understanding: Repair, rights and responsibilities, organized by Sidnell Jack)
Vietnamese (Tiếng Việt) is a Vietic language (Viet-Mường sub-grouping) of the Mon–Khmer branch of Austro-Asiatic. Vietnamese has an analytic morphology which does not distinguish case, gender, number or tense and has no finite/nonfinite distinction. Some prominent and relatively well-documented features of the language include, (1) a relatively elaborate noun classifier system, (2) a complex mix of true pronouns, kin terms, common nouns used for person reference and address, (3) a system of six tones that distinguish between lexical items. In this presentation I present initial results from a large-scale study of other-initiated repair in this language. A central goal of the research reported here is to specify functional dependencies between structural features of the language such as those listed and the interactional organization of repair. In this presentation I consider one aspect of this by considering practices of repair initiation focusing especially on the various formats that employ some kind repetition of the trouble source turn.

Daniel Silva,
*The pragmatics of discourse circulation in Rio de Janeiro* (Contribution to *Pragmatics in the field: issues of ethics in studying language-using humans*, organized by Silva Daniel & Adriana Carvalho Lopes)

‘Carioca’ is a noun and an adjective in Portuguese meaning, respectively, ‘the one who is born in the city of Rio de Janeiro’ and ‘from Rio de Janeiro’. The origin of the word is Amerindian: it comes from the Tupinambá noun karai‘oka, a composition of kara ‘white man’ plus oká ‘house’. I will start from this etymological clue – a linguistic-ideological use of language, in terms of Silverstein (1979)’s illuminating article, "Language structure and linguistic ideology" –, namely, that the city of Rio de Janeiro, in a sense, refers to the Amerindian concept of the house of white men, in order to think of the Carioca circulation of discourses and its attendant politics of truth. Up until the inauguration of Brasília in 1960, Rio had been the capital of the Republic of Brazil and the seat of the Portuguese Crown when Brazil was a monarchy. Rio is no longer the political or economic center of Brazil, but it is, in many senses, the “postcard” of Brazilian culture. Rede Globo, Brazil’s most widely watched TV channel, was created in Rio, and *O Globo*, its related newspaper, is the leading daily publication in the city. Both Rede Globo and *O Globo* have been very attentive of the recent “pacification” of slums in the city of Rio. Part of a broader political and economic project to make Rio de Janeiro safe for the 2014 World Cup and the 2016 Olympics, pacification consists in taking back territories said to be under the control of drug dealers by installing permanent police units in these places. In 2010, Complexo do Alemão, a set of slums in the north of Rio, was the target of domestic and international attention when the army pacified the territory. The occupation of Alemão took place on a Sunday morning – when most families would be able to be in front of a TV – and the coverage of Rede Globo was no different from modern war reports. The iconic expulsion of black men from Alemão, who were portrayed as “criminals”, is an image that signified, in terms of the mainstream pragmatics of circulation, the “redemption” of the slum. In this talk, I will argue that it is possible to map the imagined cartography of hegemonic discourses about violence and citizenship in after-pacification Rio slums, and that such discourses must be contested. Counter discourses require critical stance. I should hasten to add that, in terms of this discussion on “pragmatics in the field”, it also requires ethnography. I intend to discuss the alternative models of circulation that emerge in the peripheries of Rio de Janeiro, how the pragmatics of counter-discourses work, how their metapragmatics regiment the flow of signs, and critique the limits of my own role as “interpreter” of text and talk that I extract from the field and insert into theoretically informed narratives.

Mika Simonen,
*Non-conforming responses in clinical interview* (Contribution to *Interplay between talk and text in professional contexts*, organized by Lehtinen Esa & Pekka Pälli)

This presentation studies responses that do not show conformity toward prior question turn in interview interaction. These non-conforming responses often request interviewers’ attention, for instance, confirmations for the response. The paper suggests that responsive actions in interview interaction are commonly designed to display conformity toward the contextually relevant semantic resource, the questionnaire and its response categories. For instance, Cicourel (1969) considers the questionnaire provides the constitutive order in interview, and in such, it provides the deontic structure that establishes grounds for the progressivity and the direction of interview interaction. This paper examines how non-conforming responses to polar questions beginning with *pystyttekö "are you able to* are delivered and received in clinical interview interaction. According to Raymond (2003), responses to Yes/No interrogatives are grammatically either type-conforming or non-conforming, and the latter response type commonly engenders sequential consequences. In addition, it will be shown how the questionnaire in interview interaction is associated with the phenomenon of conformity. The data for the presentation are drawn from the collection of Finnish interview data (n=56) and analyzed using Conversation analysis. Two types of non-conforming responses were found. Minimal non-conforming responses are short and delivered
using one intonation unit. Minimal responses signal negative capacity (tuskin "hardly"), positive capacity (enköhän "I suppose so") and super-capacity (enemmänki "even more"). Elaborated non-conforming responses are produced in clausal form and, depending on the polarity of non-conforming response, these responses involve different epistemes, face-concerns and stance-takings. For example, negative responses involve face-saving work as the responses seem to preserve the maximal amount of capability. Prior studies report that non-conforming responses are related to trouble with the question. This study shows non-conforming responses employ other dimensions as well. Such responses to pystyttekö "are you able to" may signal polarity in a Yes/No scale (positive-negative), episteme (certain-uncertain), strength of assertion (diminished-exaggerating), contextual specificity (global-question specific), and with negative responses: face-threatening aspects (less threatening-threatening).

Jaspal Naveel Singh,
**Glocal flows: India’s hip hop online communities between universal ideologies and indigenous authentication** (Contribution to Digital diaspors: Vernaculars and multilingual practices as style resources in mediated communication, organized by Heyd Theresa & Christian Mair)

Hip hop subculture has become a global phenomenon (Alim, Ibrahim and Pennycook 2009, Terkourafi 2010), currently unfolding in India’s globalized spaces. Many hip hop practitioners conceive of hip hop as travelling in ‘cultural packages’ around the world. According to such a perception, the social media and also individual ambassadors of subculture transport certain (authentic) subcultural formats and ideologies to globalized localities, and thereby stimulate a vernacular expression of local concerns through universal hip hop practices like b-boying and b-girling, graffiti art, music and subcultural knowledge. In my paper I present elements of an ongoing ethnographic study in Delhi’s hip hop scene; in particular I wish to relay findings from a small-scale digital ethnography (Murthy 2008, see also Androutsopoulos 2007) in the webspaces of YouTube and Facebook. I will explore how participants in these networks negotiate between an idealized ideology of hip hop and locally configured formats. The adaptation of a western (and in particular an American) idea of hip hop undergoes a discursive transculturation (Pratt 1992) and appears to result in an indigenous validation and authentication. These transculturations have the potential to let Indian hip hoppers contribute in India’s current espousal of modernized and globalized identities, and simultaneously they are potential momentums for a contestation and subversion of a mainstreamed rendering of such an espousal.


Valeria Sinkeviciute,
**Backstage impoliteness: 'Everything he says to me it’s like he stabs me in the face’**
(Contribution to (Im)politeness and mixed messages, organized by Haugh Michael & Jonathan Culpeper)

The shift from the traditional approach to the discursive approaches to (im)politeness has not only highlighted the importance of ‘folk’ definitions but also that of metapragmatic comments which function as a major source of information about the ways the conversation participants evaluate what has been previously said (Culpeper 2011 among others). In order to understand how people react to conversational humour, especially teasing and mocking remarks, the teasing episodes occurring during the first two weeks in the *Big Brother UK 2012* and *Big Brother Australia 2012* houses have been analysed. All of the chosen episodes include the instigator, the target and some other ratified hearers whose presence seems to prove crucial during both the episode and the meta-talk (if available). Thus, this paper aims to look closely at the differences and/or similarities between an ‘on-stage’ event and its subsequent ‘backstage’ interpretations in multi-party interactions. Although “not taking yourself too seriously” is referred to as a positive feature in mainstream Australian and British societies (Goddard 2009) and jocular mockery is often to be evaluated as non-impolite (Haugh and Bousfield 2012), during the investigated period the housemates (especially in the British version) do not tend to perform a joke or a tease very frequently. However, when they do, the targets’ interpretations vary. In a number of situations such verbal behaviour is positively evaluated (or simply ignored), but there are also some episodes that are interpreted in both houses as extremely impolite and result in a verbal conflict between the instigator and one of the hearers.
(who is not necessarily the target). Furthermore, while the Big Brother UK participants appear to be quite offended by a joke or a tease directed primarily at them, the Australian housemates are likely to feel frustrated with a mocking comment directed at any other buddy-housemate. Therefore, this paper devotes particular attention to meta-impoliteness comments, the correlation between the ‘on-stage’ behaviour and ‘backstage’ evaluations as well as to some main differences between the teasing episodes in the UK and Australia.

Björn Sjöblom, Karin Aronsson
Disputes, character contests and identity work in computer gaming (Contribution to Gaming, inter-subjectivity and narration: Game bodies and the multimodality of socialization, organized by Aronsson Karin & Elizabeth Keating)

The aim of this paper is to analyze episodes of dispute and conflict in co-located computer gaming, extending prior research on dispute-interaction to a computer mediated setting. Naturally occurring multiplayer computer gaming was video recorded in internet cafés (about 30 hours). A single case was selected that involved a series of escalating disputes over the course of 45 minutes of gaming. The social interaction involved – of two 16-year-old boys playing World of Warcraft – was analyzed using conversation analytical procedures. The sequential analyses show how the two players engaged in disputes at the points where one or both of the players’ avatars had been killed. The players held each other accountable for their in-game performance, and avatar death was a central event in which gaming competence was contested, often in outright confrontations. Such disputes, where each player attempted to present the other as inferior, were used for negotiating player identities in what Goffman (1967) has called character contests. In gaming, players thus risk losing the game as well as their social standings. Disputes were also linked to the variable stakes of the game: with more at stake, players were more likely to escalate conflicts to the point of even quitting the game altogether.

The disputes that ensue after player death are shown to be important arenas for the players’ analysis of their own and their opponents’ in-game performance. In the disputes, the two players often strive to construct narratives in which their own part in the team’s failure is reduced, instead emphasizing factors such as the team-mate’s lack of gaming competence, overpowering opponents or unjust rules. In such opposing narratives, the players highlight details of the gaming that might otherwise go unnoticed, and thereby they increase the possibility of changing courses of action in the future. Gaming disputes as such can therefore be understood as part of an informal peer-group pedagogy.

The study shows how disputes are central components in adolescents’ computer gaming, and how they both structure the players’ inter-subjective understanding of the game, and how they play a role in local identity work.

E. Allyn Smith, Laia Mayol, Elena Castroviejo-Miró
The pragmatics of direct denial: Experimental evidence (Contribution to New directions in experimental pragmatics, organized by Smith E. Allyn & Marina Terkourafi)

Direct denial, here defined as the ability to say No,... in response to a statement, is increasingly used as diagnostic evidence for a variety of meaning types. For example, von Fintel’s 2004 Hey, wait a minute test for presupposition (following Shannon 1976) states that presuppositions cannot be directly denied. Potts (2005 and subsequent) assumes the same for his category of Conventional Implicatures (CIs). Simons et al. 2010 argue that an ability to be directly denied is a property of at-issue content only. And Stephenson 2007 and others marshall direct denial in the contextualist-relativist debate, arguing that meanings that are explicitly relativized to the speaker cannot be directly denied. In this contribution, we report the results experiments testing the direct deniability of all of these meaning types (as well as some subtypes thereof). We show that the type of direct denial interacts with meaning type and that the heterogeneity of categories such as CIs leads to heterogeneity in felicity ratings, discussing theoretical implications as well.

Experiments: Native-speakers of English and Spanish (across 4 conditions) listened to 110 two-turn dialogues (majority fillers). In the first turn, a statement is made that crucially contains one of 10 meaning types or subtypes in (2). In the second turn, for the critical stimuli, participants heard one of four direct denials in (1).

(1) a. No, not x. No, negation
b. No, that’s not true. Negation NTNT, negation
c. No, y. No, alternative

(2) Meaning-Type Example: Turn1 (statement) Example: Turn2 (response)
Baseline (asser) Daniel is at the library No, he is not at the library
Cl-relative Eric, who is from NYC, battled cancer No, he’s not from NYC
Cl-emotive Lisa found her fucking keys No, you’re not irritated
Cl-descriptive I told Bob he was cute and the idiot bought dinner No, Bob is not an idiot
PS-iterative Sylvia is late again No, she has never been late
Previous studies on the right peripheral expressions in Korean have mainly focused on the development of clause - connectives, which are morphologically attached to the predicate stem of the first clause in medial position, into utterance-final particles. For example, Park (1999) examined the use of the clause - connective 'nuntey 'but' in turn-final position in present-day Korean. The contrastive connective is used for marking the speakers' contrastive stance or dispreferred response in turn-final position. However, more recently Kim and Sohn’s study (2011) shows that in addition to the clause connective, discourse markers, which typically occur in turn-initial position appear at the right periphery (RP). Attached to an informal or intimate ending suffix, these discourse markers at the RP exhibit unique functions and prosodic features. Specifically, Kim and Sohn illustrate the use of the discourse marker, 'kuntey' ‘but’ ‘by the way’ at the RP. While 'kuntey' is used for dispreferred responses and topic resumption at the left periphery (LP), at the RP it is primarily used as a delay strategy for mitigating the speaker’s ‘disaffiliative stance’ in socially sensitive contexts (cf. Heritage 1984). Kim and Sohn further demonstrate that the final 'kuntey' downplayed prosodically, is on a grammaticalization pathway to an utterance-final particle. The use of 'kuntey' at the RP is a recently observed phenomenon, which has not been investigated prior to Kim and Sohn (2011).

The emergence and usage of the final 'kuntey' show striking similarities to other expressions which occur in the RP. For instance, the discourse marker 'mwe 'what', which is derived from an interrogative noun, is frequently used at the RP in present-day Korean (Nam and Cha 2011). (The first attestation of 'mwe' as an interrogative is found in 1790 whereas its use as a discourse marker is observed from the 20th C.) When appearing in the RP, 'mwe' appended to a sentence-ending suffix is used for downgrading the speaker’s epistemic stance. This paper illustrates a crucial role played by intonation in the emergence of final particles at the right periphery. A pitch track analysis of the final 'kwuntey' shows that the final particle forms a single prosodic unit with the preceding predicate. This study indicates that the RP represents a locus where speakers search for mutual understanding and negotiate for the subsequent turns (relevant to “exchange structure” in Schiffrin 1987). As such, the right periphery serves as an interactional space where speakers delay their disaffiliative stance and exert face-saving strategy in socially delicate contexts. In contrast, the left periphery occupied by the turn-initial discourse markers is used by speakers to signal his/her actions such as dispreferred responses and topic-shift.

Malgorzata Sokol,

Scholarly communication in Social Media: The academic weblog as a peripheral genre? (Contribution to The pragmatics of social media communication. Cross-cultural and register perspectives, organized by Baumgarten Nicole, Nadine Rentel & Juliane House)

The paper aims to discuss the status of the emergent genre of academic weblog in scholarly exchange, and its overall importance for academia in Poland. The academic weblog is an academic genre in the making, whose adoption and development results from the growing participation of academics in online environments. It is
viewed as a hybrid genre, less rigorously constructed, and with an unclear status as far as recognition among peers is concerned - the features which, among others, could indicate the peripherality of the genre.

A more specific purpose of the paper is to investigate the status of the academic weblog genre through the study of participants’ roles: construction of individuality vs. construction of collectivity (cf. Yus 2011), on the example of a corpus of Polish, single-authored academic weblogs together with their accompanying comment sections. This study, which is grounded in the sociopragmatic approaches to the analyses of Web-based discourse (cf. e.g. Herring et al 2004; Grieve et al 2010; Schmidt 2007), makes it possible to emphasise such features of the academic weblog as sociality, interactivity and mutuality of information, and at the same time, to focus on the benefits that an individual draws from the engagement in the blogging activity. In addition, content analysis of the research material aims at establishing if the global is used in the weblogs to negotiate authors’ local disciplinary identities and relations (cf. Androutsopoulos 2010). The study is completed by ethnographic research (a survey and in-depth interviews).

The preliminary results of the investigation indicate that the academic weblog in Poland may be regarded as an informal response to the “publish or perish” policy, and may be evidence that we might be on the brink of a major paradigm shift as regards academic publishing practices. The intensity of the technology-driven changes that have affected academia may be indicative of a deeper transformation on the institutional level, where well-established scholarly norms and discursive practices are being challenged.


Alcina Sousa,

**Spotlight on forms of address in European Portuguese with special reference to language change in Madeira: Diachronic study** (Contribution to *The discourse of daily interaction across borders and disciplines: forms of address revisited*, organized by Kurtes Svetlana & Tatiana Larina)

Drawing on ongoing research on communicative styles in Portugal (Sousa 2009, 2012), with a special focus on specificities in Madeiran Portuguese, this paper aims at discussing key findings in the scope of the discourse of daily interaction, crossculturally and transnationally. For this purpose, it departs from a diachronic exploratory study on forms of address (Malton 2001, Gouveia 2008, Larina, Kurtes and Suryanarayan 2011; Larina and Suryanarayan 2012) collected in 2008 and 2012 (*Eurolinguistix* project by Grzega and Schönner, 2008) in Portugal. In the end the study wishes to discuss (1) the extent to which language changes in communicative practices stem from cultural differences, social mobility and media discourse and (2) the need for a pragmalinguistic focus in language teaching to foster intercultural communication.

Ana Lúcia Silva Souza,

**On researching literacies of reexistence: Hip hop movement, culture and identities in Brazil** (Contribution to *Pragmatics in the field: issues of ethics in studying language-using humans*, organized by Silva Daniel & Adriana Carvalho Lopes)

This study characterizes the cultural movement of Hip Hop as a literacy agency, and its activists in their communities belonging and others places in which they are in contact as literacy agents. From a social-historical perspective and through an analyzes of the data, I intend to demonstrate how the singular literacies practices exercised by group participants of this research has allowed them to re-dimension their identities and to obtain new meanings for their social roles and places established to them by a society still marked by tense and uneven racial and social relationships. The theoretical framework of this research has as support 1) the Bakhtinian-perspective about language; 2) the approach on multiple and heterogeneous literacies; 3) the contributions of Cultural Studies related culture and identities; 4) and the studies about the education among Afro-Brazilians. The data obtained for this research was collected through questionnaires, open-talk meetings, individual interviews and autobiographies, in addition to materials produced by groups, such as DVDs, CDs, fanzines, rap lyrics, social and cultural projects, guides for lectures and workshops. The analysis showed a reinvention of the language practices by Hip Hop activists, who develops educational activities and shares in their school environments, and those produced and enacted by the black movement. The configuration of these written and oral practices of languages shown non-linear, multimodal, heterogeneous and creative, which I called in this study as “literacies of reexistence”, since they responsively contest, create, propose changes in the uses of
The introduction of family medicine (FM) in Poland after the collapse of communism presented many family doctors (FD) with opportunities for a new professional career and an independent position in the medical market. Doctors could sign contracts with the National Health Fund and could open their first independent practices in 1995, while patients, who had free access to primary care, could choose their FD. Embracing a professional FD identity was initially accompanied by fear of losing the job or risk of failure in the implementation of a new model. (Czachowski and Pawlikowska 2011) Nowadays, 18 years after the reforms, being a FD can mean pursuing a financially rewarding managerial career or can entail professional decline and burnout. (Koller 2012), a linguistic exploration of medical contexts in Poland is scarce (cf. Sowińska, forthcoming). Investigating doctors’ identities is relevant as it may reveal motives that lead to medical decisions or pent-up feelings that affect the quality of treatment provided to the patient.

I work on the assumption common in discourse studies that identity is not a monolithic construct, but a process that entails discursive work and results in multiple identities (De Fina et al. 2006). T his study focuses specifically on the interplay of four categories salient in the enactment, negotiation and legitimisation of Polish FD identities: positive and negative emotions, evaluation, metaphor and modality. In addition, it will be demonstrated how the investigated doctors try to reconcile professional and private selves by drawing on discursive strategies of self-justification and distancing-mitigation while accounting for potentially bad practices (cf. Sowińska, forthcoming).

The data come from 12 semi-structured interviews with Polish FDs and 4 focus group discussions (14 doctors) and included such topics as doctor-patient relationship, diagnostics or relationship with other specialists. The data come from 12 semi-structured interviews with Polish FDs and 4 focus group discussions (14 doctors) and were gathered as part of international projects. The interviews centred around the question of job satisfaction and included such topics as doctor-patient relationship, diagnostics or relationship with other specialists. The focus group discussions were conducted in order to establish what challenges doctors face while dealing with patients presenting medically unexplained symptoms (cf. Czachowski et al. 2011). Czachowski, Sławomir, and Teresa Pawlikowska (2011) ‘These reforms killed me’: Doctors’ perceptions of family medicine during the transition from communism to capitalism. Family Practice 28.4: 437-444.


Bernd Spillner,

How to analyse intercultural differences on the text level? (Contribution to Pragmatics in Contrastive Textology, organized by Spillner Bernd)

In contrastive linguistics most analyses have been realized in the domain of formal data like sounds, morphology and syntactic structures. The development of text linguistics has made possible to introduce semantic, multimodal and pragmatic categories. The contribution aims to discuss which methods might be convenient to describe not only pure linguistic contrasts, but also intercultural differences between languages.

The textual analysis will concern very different text types from ordinary language to LSP, such as CV, legal texts, cooking receipts, obituaries, technical documentation of motor cars, holiday catalogues, clinical
anamnesis.
Some possible applications will be demonstrated for translation and for foreign language teaching.

Jenny Stenberg-Sirén,
The art of voice-overs: A diachronic study of the Finnish-speaking elite sources in Swedish-language radio news (Contribution to The notion of 'experts' in late modern media, organized by Östman Jan-Ola & Thøgersen Jacob)

In Finland the commercialization of the media market started in the mid 1980s, causing a clear shift towards informalization also within the state-owned public service company Yle. One aspect of informalization is the choice of experts. In my study I compare Yle’s Swedish radio news from 1970-1979 with those from 2000-2009. I show that the number of interviews in 2000-2009 is over four times larger than in 1970-1979. The high-status sources dominate in both decades, but their share is declining: in 1970-1979 they are 94 % of all the interviewees and in 2000-2009 69 %. Hence, the use of low-status sources has increased drastically in 2000-2009. This finding is also supported by Nykvist’s (2011) study of Yle’s Swedish television news. There has undoubtedly been a shift in the type of experts used, but the traditional media are still the only ones with access to high-status elite sources. In this study I focus on them. As the majority language of Finland, Finnish is the mother tongue of many of the elite sources. On television there are subtitles, but in radio everything in a different language must be translated. This is also stated in the “program regulations” for Yle’s Swedish program department: “The programs must be completely understandable for listeners and viewers who do not know any other language than Swedish” (Röst och Språk 2006, my translation). Typically answers in Finnish (or in a foreign language) are faded down and the reporter translates them in voice-overs. On the one hand I investigate to what extent the Finnish-speaking high-status interviewees use Swedish in the radio news and whether a change can be seen over time. On the other hand I investigate the interviewees’ responses in Finnish and the reporters’ translations of them. I analyze how precise the translations are or how much they deviate from the original sources’ statements. Sometimes the reporter leaves out crucial words that reveal the interviewee's feelings or opinions and sometimes the reporter does not translate the answers at all. In a few cases the deviations in translations reveal the reporter's own opinions about the subject matter rather than the interviewee's. Contrary to my expectations the number of Finnish-speaking high-status interviewees choosing to speak Finnish in the Swedish radio news does not seem to be increasing. But due to the overall increase in interviews, the actual amount of Finnish heard in the Swedish radio news has grown. At the same time the translations are getting more imprecise, presupposing that the Swedish-language audience understands the majority language. This excludes part of the audience and goes against the language recommendations of Swedish Yle as the media that shall set the standard for Finland Swedish as the second national language of Finland.


Melisa Stevanovic,
Constructing a proposal as a thought: A way to manage problems in the initiation of joint decision-making in Finnish workplace interaction (Contribution to Epistemics and deontics of conversational directive, organized by Svennevig Jan)

Drawing on fifteen video-recorded planning meetings as data, and on conversation analysis as a method, I examine the interactional import of the common Finnish practice of constructing a proposal as a thought. As a point of departure, I consider two different types of conditional utterances in which a speaker presents a plan: (1) ‘asking conditionals’ (jos ‘what if’ prefixed declarative conditionals and interrogative conditionals) and (2) ‘stating conditionals’ (declarative conditionals). While asking conditionals mark the plan as contingent on the recipient’s approval and involve a straightforward request for the recipient to engage in joint decision-making about the proposed plan, stating conditionals are regularly treated as informings about plans in which the recipients have actually no word to say. However, when asking and stating conditionals are prefaced with references to the speakers’ thoughts (mä aattelin et ‘I was thinking that’), the projected responses and sequential trajectories are more open-ended: the participants have the opportunity to share the responsibility, not only for what is to be decided with respect to the proposed plan, but also for what is to be jointly decided upon in the first place. Constructing a proposal as a thought seems thus to be a practice with which participants may enable the symmetrical distribution of deontic rights at the very beginning of joint decision-making sequences.

Jan Svennevig, Olga Djordjilovic
Committing to future lines of action in workplace meetings (Contribution to Epistemics and deontics of conversational directive, organized by Svennevig Jan)
A central concern in many workplace meetings is to decide on future actions, strategies and policies. This paper investigates a class of actions that purport to commit the collectivity of participants to a future line of action. Two main formats will be investigated. First, statements of obligation, which typically take forms such as “we need to…”, “we have to…” or “we should…”. Second, there are assessments of importance or desirability, such as “it’s crucial that we…” or “it would be good if we…”.

Rather than realizing specific requests for action these formats often propose lines of action at a more general, strategic level. The deontic force of such actions is realized by modal auxiliaries and adverbs expressing desirability, necessity or obligation. Their status as directives addressed to the group as a whole raises claims to both epistemic and deontic authority. The paper will thus investigate how participants negotiate claims to knowledge about what courses of action are desirable and necessary, and how they claim entitlement to formulating commitment to a line of action on behalf of their interlocutors. By exploring the interactional environment in which such claims are used, the paper further explores differences in the way such strong claims are grounded.

Preliminary analysis shows that the expressed degree of entitlement varies according to the level of abstraction of the proposed line of action. Proposing a very general and expectedly acceptable line of action (“we have to be pro-active”) does not seem to require claims to special institutional authority or subject-related expertise. Proposing more concrete actions that are interpretable as assigning specific responsibilities to individuals, on the other hand, seems to require stronger epistemic or deontic status. Finally, the paper will look into possible effects of proposing such general commitments on the following interaction. For instance, it is shown that establishing agreement at a strategic level may be used for exerting pressure on co-interactants in subsequent negotiations of more specific duties and responsibilities.

The data for the study comes from recordings of management and team meetings in Norwegian and Scandinavian companies, involving both Norwegian and English as medium of expression.

Polly Szatrowski,

*Stories in Japanese and American English taster lunches* (Contribution to Japanese and English stories about and over food: Verbal and nonverbal negotiation of assessments, categories, and knowledge, organized by Szatrowski Polly)

In this paper I compare/contrast how speakers of Japanese and American English tell stories during a taster lunch. The data come from videotaped conversations of 13 Japanese triads and 10 American English triads, each eating and commenting on three courses containing 3-4 foods from Japan, America and Senegal, respectively. The analysis investigates 1) What kind of stories are told in Japanese and American English taster lunches? 2) What triggers the stories?, 3) How do stories influence the assessment and categorization of food in the taster lunch?

I analyzed the types of stories, story triggers, and influence of stories on assessment and categorization building on previous research on storytelling in interaction (Sacks 1992, Labov 1973, Jefferson 1978, C. Goodwin 1984, Maynard 1987, M. Goodwin 1990, Norrick 2000, Karatsu 2004, Szatrowski 2010). I divided the stories in the taster lunches into two types: simple reports of a past experience and stories with a clear event structure. Most of the reports/stories related directly or indirectly to the appearance, taste, smell, shape of the food, the use of eating utensils, eating order, etc. while others were triggered by an association with something in the meal/conversation primarily for amusement (Sacks 1992, Jefferson 1978). The connection between the story and assessment of a food in the taster lunch was more clear in the American English stories where the point was made with external evaluation (Labov 1972), than in the Japanese stories where the point was less explicit. The content of the stories suggested aspects of food that were important in the participants’ culture/social group (Bourdieu 1984, Ochs & Shohet 2006). For example, stories by Japanese speakers showed their concern for eating unfamiliar foods in the correct order with proper eating utensils, while those by Americans displayed the scariness of unfamiliar foods and fish with heads, insecurity about eating with chopsticks, etc. Comments and questions related to these concerns and insecurities often triggered a relevant report or story. While both Japanese and American participants over 30 told stories about their childhood to reveal how their tastes had changed, Japanese participants under 30 recalled foods that they had eaten in their childhood, while American participants under 30 recalled foods their parents gave them or restricted them from eating. This may reflect differences in the way Japanese and American children are socialized around food (Ochs, Pontecorvo, & Fasulo 1996). Recollection of past experiences about food revealed aspects of the storyteller’s identity, and strengthened bonds between participants when these experiences were shared (Karatsu 2011). Participants’ stories about their experiences with and assessments of similar foods in the past influenced other participants by providing support for their categorization of unfamiliar foods and justification for assessments of foods eaten at the taster lunch.

Results from this research contribute to the growing body of research on stories told in conversational interaction by elucidating how stories related to food and eating are triggered and developed in the interaction. They also contribute to cross-cultural understanding and have relevance for food development and marketing.
Liisa Tainio, Sara Routarinne
Sequence and turn design of invitations in Finnish telephone calls (Contribution to Invitations: the formation of actions across languages, organized by Margutti Piera, Renata Galatolo & Véronique Traverso)

This paper contributes to the discussion of how social actions are designed and managed in different languages (e.g. Enfield, Stivers & Levinson 2010). Focusing on invitations in Finnish telephone calls, our objective is to study the effects of language and sociocultural practices on the ways in which social actions are carried out in interaction. Previous studies of Finnish have shown that linguistic means and resources used for second actions, such as answers and second assessments, differ from those exploited, for example, in Germanic languages (e.g. Sorjonen & Hakulinen 2009). However, the character of first actions has gained less attention in interactional studies including research into Finnish.

Drawing from a larger database of Finnish telephone calls, we analyze 28 instances of genuine invitations among friends and family members using conversation analytic methods. As discussed in earlier literature (e.g. Eslami 2005) we characterize genuine invitations as commissive actions that contain at least references to time and place of a prospective joint activity beneficial to the recipient. In our data we have identified recurrent patterns concerning participation framework, sequential placement of the invitation in the overall structure of the call and the grammatical details of turn design.

In Finnish, a genuine invitation is usually extended by the caller as the reason-for-call early in the call. In all invitations the place and time are explicitly mentioned. Some of the invitations rely on directive turn designs such as interrogative or imperative formats. However, what seems to be typical for Finnish invitations is that the majority of invitations are designed as announcements such as “We have a house-warming party next Friday”. This turn design has interactional implications on how the sequence proceeds. The response to the announcement is often formed as a news marker followed by a monitor space (cf. Davidson 1984) during which the participants negotiate addressee’s involvement and/or other details of the event in question. Through this consequential design, an invitation leads to an extended sequence instead of a simple adjacency pair format. Finally we will discuss the findings from sociocultural perspective.


Akira Takada,
Use of embodied or sensory knowledge in directive sequences in Japanese caregiver-child interactions (Contribution to Language, body, and action in language socialization, organized by Burdelski Matthew)

Studies regarding language socialization have examined the process by which children develop concepts of a socio-culturally structured universe through their participation in language activities (Duranti, Ochs, & Schieffelin 2011). It is fascinating to watch seemingly impulsive toddlers start to employ sophisticated strategies involving language and other semiotic resources to achieve their purposes in social settings. This paper constitutes part of a larger study of the sequential organization of a directive, defined as “an utterance intended to get the listener to do something” (Goodwin, 2006). Specifically, this paper focuses on the use by children of embodied or sensory knowledge in directive sequences. We collected longitudinal data on interactions between Japanese caregivers and 0–5-year-old children in natural settings. We performed an interaction analysis of the gestures and conversations involving directive sequences in videotaped exchanges.

The results revealed that a child is not a passive recipient of directives but is, rather, an active agent who sometimes escapes from the control of the caregiver. Children’s responses to directives were classified into accepting, initiating repairing, changing frames, claiming legitimacy, challenging, and rejecting. Of these, changing frames, an action that was often observed among toddlers, merits special attention. In the following example, a 2-year-2-month-old boy, K, held a key holder in front of his mother, M, who lay on the sofa.

1 M: ja: mo: kashite.
then already lend-TE
Then let ((me)) have ((the key holder)).

2 K: hu:hu:[hu:hu:
SSW
hu:hu:[hu:hu:

3 M: [nani ga hu:shiten no yo.
what NOM IJ-do-ASP Q PP
What are you blowing at.
4 K: dekita.=
can-PST
I did it.=
5 M: =a, dekita.
oh can-PST
=Oh, you did it.
At the beginning, M requested (defined as a sub-class of directives) “Let ((me)) have ((the key holder)).” Then, K started blowing on the key holder. By doing this, K tried to change the frame of the conversation. M saw him pretending to blow something and asked a wh-question (“What are you blowing at?”) in line 3. Using a reporting format, K then announced “I did it.” This utterance indicated that he had blown out candles placed on a birthday cake. The following “Oh” served as a change-of-state (Heritage 1984) token, indicating M’s acknowledgement of what K meant. She then repeated K’s prior utterance, which functioned as an acknowledgement of a topic shift. As illustrated herein, children often change the frame of conversations in response to caregiver directives by citing their involvement in embodied or sensory knowledge, such as by blowing, a behavior practiced at birthday parties. This strategy is effective in eliciting a response from caregivers in that it can evoke a common experience shared by child and caregiver, and children sometimes use it to not accept the caregivers’ directives. In other words, the child makes use of the implicature (Grice 1975, 1978) of the caregiver’s utterances to avoid a face-threatening situation. In this way, children and caregivers may jointly shift the topic of conversation.

Sachiko Takagi,

Construction of representations and corporate images in press releases on power saving
(Contribution to Accountability and the mechanism of its evasion: Strategic ambiguity in the media reports since 3/11, organized by Takagi Sachiko & Yasuko Kanda)

This study examines accountability and mechanism of its evasion among electric utilities by analyzing their press releases on power saving, and aims to raise awareness of their strategic ambiguity in their messages. After the 2011 Tohoku earthquake, most nuclear reactors in Japan were shut down and the government called for a power cut from the previous level in the respective electric utilities’ service areas. This study analyzes the press releases for customers that call for power consumption cuts in summer. Using critical discourse analysis, especially Fairclough’s (2003) notion of discourses — “ways of representing aspects of the world” — we examine the assumptions and representations in the discourses and identities of social actors in the press releases issued by Kansai Electric Co. and Tokyo Electric Co in 2011 and 2012. This study thus tries to clarify the significant factors and naturalized elements in requests for energy saving, the identities attributed to the electric utilities and their customers, their relations, and the construction of corporate images.

With regard to assumptions, it is shown that nuclear power generation is necessary to cope with the large consumption of electricity in summer and that there is a possibility of reopening suspended nuclear power plants. The electric utilities are represented as making as much effort as possible to ensure adequate supply of electricity. Two images can be pointed out herein: public institutions that assume social responsibility for meeting consumer demands and private corporations that aim to increase profits. Customers are represented as actively tackling the energy-saving issue based on their past experience and updated information. They are given the identity of cooperators who are trying to deal with the energy shortage problem together with the electric companies.

Moreover, we have found representations of time in the discourse on energy-saving request. These representations reveal that the appeal for energy saving arose from the examination of past data on the supply and demand of electricity. Representations of place indicate the possibility of a large amount of people being affected by a multi-municipal power cut.

The study shows the naturalization of increases in the demand for electricity in summer and the reopening of nuclear power plants. Further, the request for power-saving is presented as reasonable and the issue of power shortage as a serious and wide-ranging one. Contradictory social identities of the electric utilities — that is, public capacities and private corporations — and their relations with their customers are observed. Although press releases are not composed by the mass media but by the electric utilities themselves, they are conveyed to consumers through the media. Therefore, these releases can be used strategically to build a convincing and trustworthy corporate image.

Dennis Tay,
*A framework for evaluating and constructing metaphors in the establishment of common ground* (Contribution to *Establishing Common Ground in Public Discourse: A Communication Studies and Discourse Analysis Approach to the Evolving Relationship between Political Leaders, Media Professionals and the General Public*, organized by Cheng Winnie & Foong Ha Yap)

The well-documented discursive pervasiveness, cognitive entrenchment, and rhetorical import of metaphor render it a significant but at times overlooked phenomenon in the study of common ground (as presently characterized). This paper proposes a framework to both describe and prescribe how metaphors can be strategically constructed and communicated to establish common ground in political, and by extension, other genres of public discourse. If the gist of metaphor is the conceptualization of a ‘target concept’ in terms of a ‘source concept’ (Lakoff & Johnson, 1980), the selection of a source concept capable of representing “facts, beliefs, attitudes, values, evaluations and assumptions”, and other aspects of common ground, becomes a fundamental issue. While an intuitive criterion might be to select source concepts/images which are attention-grabbing, culturally resonant, and the like, metaphor theory informs us that source concepts are analyzable at at least three distinct levels: the embodied level, individual/idiosyncratic level, and socio-cultural level. Broadly speaking, the embodied level consists of source concepts with inferential schemas which are theorized to be universal. These include concepts such as forces, paths, and so on. The other levels consist of concepts with particular relevance to the unique experiences of individuals and cultures, respectively. I offer a case study of the ‘hammer’ metaphor, symbol of a popular Singaporean opposition party, which was exploited and communicated in many ways to establish common ground with voters during the 2011 General Elections. I suggest how the metaphor may operate at each of the three levels and compare its functions across levels, thereby arriving at a theoretically grounded framework of how metaphors can be strategically constructed.


Jan D. ten Thije,
*Lingua Receptiva in German–Dutch problem solving discourse* (Contribution to *Multilingual practices and the management of linguistic and cultural diversity*, organized by Hohenstein Christiane & Jan D. ten Thije)

According to Rehbein et al (2012, 248) Lingua Receptiva (LaRa) can be defined as “a mode of multilingual communication in which interactants employ a language and/or a language variety different from their partner’s and still understand each other without the help of any additional lingua franca.” In this experimental study German and Dutch interactants have the assignment to find each other on a map by using German and Dutch as their Lingua Receptiva. The analysis focuses on the effect of the L2 proficiency in order to fulfilling successfully the task. Moreover the paper discusses the application of different discourse strategies achieving mutual understanding that also have been investigated in Estonian-Russian Lingua Receptiva (Bahtina to appear).

Bahtina, Daria (to appear) Mind your languages: Combining cognitive and interactive approaches to Lingua Receptiva. *International Journal of Multilingualism*


Hailong Tian,
*Discrimination in hospital document: A critical discourse analysis* (Contribution to *Implicit discrimination in public discourse*, organized by Chen Xinren & Michael Rinn)

Discrimination against the disadvantaged in civilized society is often done by symbolic rather than physical power, and the symbolic power (in the sense of Bourdieu 1991) mostly goes together with the use of language, or, what is technically known as discourse. This symbolic power becomes more effective when discourse is involved with an institution, the relatively durable set of social relations that endows individuals with power, status and resources of various kinds. Thus institutional discourse, with what Fairclough (1989) calls “power behind discourse”, may create discriminations that are more tangible by and then damageable to the recipients of the discourse.

But in what way did the discrimination work on the recipients of the institutional discourse? One way of exploring this question is to examine the features of the discourse and see how the use of language plays the role of bringing about the effect of discrimination. This approach is based on the principles of critical discourse analysis (CDA) which holds that discourse is socially shaping and the shaping must have left traces on
text/discourse (Fairclough 2003, Wodak 2012, Van Dijk 2012). Taking this stance to investigate the research question raised, this presentation will examine closely a text of Agreement on Operation, issued by a hospital as an institution and to be signed by the individual patient before his/her operation, and see how this discourse works on the patient and creates a sort of discrimination against him or her.

Examination of the document of the Agreement of Operation is done both at the structural level and the clause level. Structurally the document consists of 5 parts: 1) the brief description of the disease, 2) the potential dangers of the operation, 3) more frequent dangers, 4) patient’s admission, and 5) the doctor’s statement. Obviously, the hospital’s articulation occupies most of the space of the document, only leaving the patient the space of signature. At the clause level, the document applies more assertives, leaving the patient no more space of choice than obedience. In addition, the mood structure and transitivity will be examined and processes be calculated in percentage according to types, in the hope of revealing more features that are helpful for explaining the discrimination effect the document creates.

Further on, the presentation will make a critical analysis of the document, relating the linguistic features with effects they bring about. For example, it will explain how the mood structure in the document creates less negotiation between the hospital and the patient. It will also discuss how such a document can work on the patient in terms of social context of institutional power, and argues that the discrimination created by such an institutional discourse is felt by the patient in the heart. The argument is further supported by interviews with some of the patients who sign the document.


Anna Claudia Ticca, Véronique Traverso

*When questioners count on the recipients' lack of knowledge: A recurring format in guided tours* (Contribution to *(Co-)constructing interpersonally sensitive activities across institutional contexts, organized by Hansen Maj-Britt Mosegaard & Rosina Marquez Reiter)

Question-answer sequences have been studied from different perspectives within interaction and Conversation Analysis research. These include the "conditional relevance" that tie together this type of adjacency pair (Schegloff & Sacks, 1973), the organization of "preference" (Pomerantz, 1984), the polarity of yes/no questions, and the functioning of context-related questions, such as questions in the classroom, questions and inquiry in medical interactions, questions in court, etc. Research has also been conducted on the different formats used for achieving questions (Levinson, 1992), as well as on forms that are formally questions but actually project the achievement of assertions (i.e., rhetorical questions, Koshik, 2005). Finally, some types of questions have been considered in regard to how they may be socially sensitive, delicate, or embarrassing – for instance in medical settings (e.g., Haakana, 2001), political interviews (e.g., Heritage & Clayman, 2010), etc.

In this paper we will consider certain types of questions that seem to be based on the assumption that the recipient(s) will not know the answer, so that they project (Streek, 1995; Auer, 2002) the first speaker's own answer in third position, rather than the recipients' response in the second position. Our investigation is drawn from a corpus of guided tours in French (and in Italian). This type of question often takes a form such as the following: "Savez-vous comment s'appelle cet objet pendu au-dessus de la cheminée" ("Do you know what this object above the fireplace is called")

Examination of our data has shown that a question such as the one above constitutes a sensitive activity in so far as it can be:
- face-threatening (relying on the recipient's inferior epistemic status and its display)
- possibly delicate if the recipient knows the answer, thus disturbing the projection that has been made, or if recipients deliver the wrong answer, thus occasioning repair sequences.

Our focus will be on the different types of trajectories that occur after such questions. The aim is to describe how epistemicity emerges and is used in these interactions in order to to accomplish relevant social actions (Stivers et al., 2011; Heritage, 2012a, b) such as the organization of the guide's activity of informing the visitors. We also seek to show how the resources participants mobilise to refer to specific objects ( Mondada, 2005, Traverso, 2008) in mobile settings ( vom Lehn et al., 2001; De Stefani & Mondada, 2007; De Stefani, 2010; Traverso, in press) are functional within the larger activity at hand.


Susanne Tienken,
Sharing stories, performing knowledge: Knowledge and interactional mode in online storytelling (Contribution to Genres of Sharing, organized by Tienken Susanne)

Sharing is one of the key features of the participatory Web 2.0 and exhibits multiple forms across various online environments: newspaper articles can be shared in social media. Special interest web boards both request and offer stories about chicken breeding, gardening or fixing computers. Stories of this kind are not simply told, but explicitly shared in peer communities. In its ubiquity, sharing has become part of people’s interactional repertoire, or, to use Luckmann’s concept (1988), it has become part of the communicative household. According to this concept, the linguistic inventory of the communicative household indicates sociocultural relevance.

Sharing can be considered as a culturally salient activity, framing people’s ways of interacting and of constructing meaning. Individuals fall back on their peers’ experiences to make decisions and to create social meaning (Wee 2011). Stories about personal experiences are realized as interactional resources and are often combined with evaluative stances. Sharing therefore differs from giving advice or other types of knowledge mediation.

This paper focuses on the performance of knowledge in online storytelling. As a case in point, the paper investigates a set of childbirth stories (including comments), shared on parental web boards. Based on dialogical language theory (Linell 2009), the aim of this paper is to explore the interrelationship of specific media affordances and interactional mode in online sharing events.

The study combines two levels of analysis dialectically. On the level of genre, it investigates how narrative patterns like imagery, detailedness and humor create immediacy and emotional involvement in sharing events. On the level of interactional analysis, it explores how knowledge about labor, pain and giving birth is co-constructed in women’s narratives and how shared perspectives are performed. The paper will conclude with further suggestions for the conceptualization of sharing.


Alphonse Tonye,
Argumentative strategies in the social discourse against aids in Africa: Dismantling received ideas (Contribution to Implicit discrimination in public discourse, organized by Chen Xiaren & Michael Rinn)

In the second half of the 1980s, AIDS established itself in Africa in general and in Cameroon in particular as a major public health problem, leading to the re-definition of national control programmes especially with respect to information, sensitisation and prevention messages.

Based on an argumentative analysis, this reflection is an attempt at dismantling unfavourable prejudices or implicit stigmatisation from received ideas and constructing new paradigms that would favour the emergence of lasting social change.
In this light, this paper proposes a reflection on the possible effects of discrimination resulting from received ideas.

The importance of received ideas is found in the dynamism of their ownership and their modalities (lexical, figurative, implicit) in the social discourse against AIDS which reveals itself here as channels of cultural transmission.


Michael Toolan,
Economic superdiversity in modern Britain: A true story (Contribution to The pragmatics of narrative fictions: creativity, modes, cultures, organized by Hidalgo Downing Laura & Lucia Aranda)

I assume that all narratives, inter alia, are shapings and construals of subordinate experienced situations, for the purposes of making sense of a superordinate experienced situation (and confirming that the latter is tolerable, or intolerable). I also assume in a broadly Whorfian way that habitually British citizens understand their social world largely in the terms and stories put into circulation in conversation, institutional discourses, and the mass media, including the news media. I therefore hypothesise that by detailed study of, e.g., Britain’s news discourses in 1971 and in 2011, we can derive elements of the two stories about itself that Britain lived by in those two different periods. On numerous independent counts, notwithstanding reduced inequality in terms of gender, race and sexuality, there was noticeably increased wealth inequality in 2011. How do the overarching stories told about Britain in its news media (and of course in many other places) perform and ratify the lesser wealth inequality of 1971 and the greater inequality (or ‘economic superdiversity’, to use my title’s euphemism) of 2011? This, using corpus linguistic and stylistic analyses, is what I aim to discuss.

Aina Torrent Alamany Lenzen,
Prediction, evidentiality and grammaticalisation in Spanish phraseology (Contribution to Evidentiality in 'non-evidential' languages. Is evidentiality grammatically encoded in Spanish?, organized by Albelda Marta & Maria Estellés Arguedas)

The aim of this communication will be to study the relations between prediction, evidentiality and grammaticalisation in the phraseological system of the Spanish language. More specifically we will be addressing certain idioms that include future forms of the verb decir (such as tú dirás, te diré or ya me dirás tú). In this brief summary we are going to focus on the idiomatic phraseological unit ya me dirás tú. Literally speaking, ya me dirás tú expresses a future reality (something that somebody will say) and therefore is of a predictive nature. According to the Merriam-Webster dictionary, to predict means “To declare or indicate in advance […] on the basis of observation, experience, or scientific reason” (http://www.merriam-webster.com/dictionary/predict). The “observation”, “experience” or “scientific reason” that make it possible to “declare or indicate in advance” are the sources of information on which any prediction is grounded. Therefore, when taken literally, ya me dirás tú is clearly evidential. With regard to its figurative meaning, this unit reinforces the degree of truthfulness of a proposition, while also accompanying a subjective appreciation that must not be questioned or is considered unquestionable. As we understand it, the idiom ya me dirás tú is also evidential in its figurative sense, since it is used by the sender to refer to his or her subjective world as a source of information, that is, to his or her own way of thinking and feeling: this is what makes it possible to voice the appreciation.

As regards the process of grammaticalisation, we believe that the inferences about what is sure to happen (which are implicit in any prediction) have become grammaticalised so that the fixed phrase has come to indicate certainty based on a subjective source of information (the subject him or herself) that is considered to be just as sure or even surer.

In this study our intention is to draw some conclusions about the role played by the grammaticalisation of
Véronique Traverso, Anna Claudia Ticca

Invitations in French: A complex and apparently embarrassing action? (Contribution to Invitations: the formation of actions across languages, organized by Margutti Piera, Renata Galatolo & Véronique Traverso)

In this paper, we will investigate invitation sequences (Drew, 1984), in a small French corpus (about 30 phone calls). We will focus on the way in which the invitation - a first action initiating an adjacency pair - is expressed. Far from being straightforwardly uttered, it appears that invitations are produced step-by-step, in a progressive way, both temporally and sequentially. In fact, before the invitation has been completed (i.e., before it is fully accomplished), the inviter produces several turns at talk, each followed by the invited person’s receipt tokens. What we observe is fairly different from the subsequent version of an invitation produced after a silence by the invited person (as described in Davidson, 1984), but rather a lengthy formulation process. Furthermore, the inviter’s turns also frequently include hesitations, pauses, repairs, restarts, accounts, etc. All this makes invitations look like embarrassing actions.

At least two reasons for this characteristic pattern can be thought of. The first, which is in line with previous research on invitations and offers, would be to relate this format to the potential refusal that may occur in the following turn (Davidson, 1984; Conein, 1986). In this view, face-work is concerned (Goffman, 1973; Brown & Levinson, 1987; Kerbrat-Orecchioni, 2004; Bella, 2011). A second explanation can be that the invitation is immediately displayed by the inviter as a complex action, which requires arranging several practical components: the idea of coming together (inviting as proposing to meet), where, when, why, with whom, etc.

In the paper, we will try to illustrate this complex structure, examine the extent to which it is systematic or related to the different types of invitations (e.g., invitation to dinner at the inviter’s home, invitation to eat at a restaurant, invitation to go out together, etc.), and seek to determine whether these contextual elements can account for why invitations are displayed in a way that appears characteristic of an embarrassing action.

Bella, S. (2011) Mitigation and politeness in Greek invitation refusals: Effects of length of residence in the target community and intensity of related to the different types of invitations (e.g., invitation to dinner at the inviter's home, invitation to eat at a restaurant, invitation to go out together, etc.), and seek to determine whether these contextual elements can account for why invitations are displayed in a way that appears characteristic of an embarrassing action.

I-Ni Tsai,

When non-knowing story recipients tell: A multimodal analysis of engaging listening practices in conversational storytelling in Mandarin Chinese (Contribution to Speaker-Recipient Coordination of Actions in story-telling sequences, organized by Iwasaki Shimako & Hee Ju)

Storytelling in conversations is a highly interactive and interpersonal activity. As previous studies have shown, storyteller and recipient constantly monitor each other’s actions, negotiate their stances, and thus collaboratively co-construct the story in the course of the telling activity (Duranti & Brenneis, 1986; M. Goodwin, 1980, 1982; C. Goodwin, 1984, 1986; Lerner, 1992; Monzoni & Drew, 2009; Norrick, 2012; Stivers 2008 ). During storytelling, recipients may demonstrate listenership and display their orientation to the storyteller as the primary speaker. Under such circumstances, story recipients restrain themselves from interrupting and produce mostly minimal responses, including visual signals like a nod or a smile or minimal linguistic signals like mhm. However, recipients may at some point in the story assume the floor and produce responses that draw attention to minimal responses, including visual signals like a nod or a smile or minimal linguistic signals like mhm. How
practices in which recipients, even as non-knowing parties, attempt to share the floor and overtly contribute to the telling by offering their guesses or predictions of the possible story elements. It has been shown that even with a minimal token, story recipients display their understanding of the story so far and help shape the trajectory of the storytelling (Gardner, 1997, 1998, 2005; Norrick, 2012; Stivers, 2008; Zimmerman, 1993). Based on this trend, this paper aims to similarly investigate the phenomenon in which story recipients, even without shared knowledge (Lerner 1992), nevertheless actively assist the delivery of the story. Story recipients’ overt contributions reflect the recipients’ close monitoring of the trajectory of the ongoing story and high degree of engagement and involvement. Such recipients’ proactive responses and the storyteller’s corresponding reaction constitute a locus where mutual understanding between storyteller and recipients and their stances toward the story are interactionally and coordinately negotiated and accomplished.

Adopting a conversational analytic framework, this paper closely studies the storytelling sequences extracted from ten-hour videotaped casual conversations in Mandarin Chinese. Most of the data were collected in causal gatherings among close friends. The storytelling sequences are particularly examined with the following questions in mind: (1) What sequential environments provide a site for story recipients to choose speakership over minimal tokens and overtly contribute to the storytelling? (2) What is the nature of the turn in which story recipients take the speakership instead of the listenership? (3) What resources does the storyteller rely on to respond to the recipients’ contribution that may be congruent or incongruent with the storyteller’s evolving storyline? The analysis attempts to demonstrate how storyteller and recipients in conversation are finely attuned to conversational context and each other’s conduct, and collaboratively achieve concerted actions in the storytelling sequences.

M.K.C. Uwajeh,
A translation study of Nigerian Pidgin English (Contribution to Implicit Meanings in Literary Translation, organized by Viégas-Faria Beatriz & Fabio Alves)

Translation is a special type of language use - involving two, and only two, languages. As such, it falls squarely within the purview of the subject matter of Pragmatics, broadly and somewhat non-controversially defined as ‘the study of Language use in general’. In this study, we use the translation operation as a heuristic methodological tool for showing the semantic similarity between Nigerian Pidgin English (hereinafter, NPE) and indigenous Nigerian languages (hereinafter, INLs) on the one hand, as well as the semantic dissimilarity between NPE and English on the other hand.

Traditionally, Professional Translators qua translators tend to view Linguistics with deep suspicion: for them Linguistics as an academic discipline is alright for describing a number of purely structural particularities of translation; but it is purportedly useless for explaining the true nature of translation as a language use. Traditionally, too, Professional Linguists themselves in Linguistics tend to view Translation Studies with considerable skepticism: for them, Translation Studies are only of marginal interest for the restricted ends of the specialisation sub-discipline of Applied Linguistics; but it is purportedly useless for the Linguist’s essential task of elucidating the nature of Language. In this paper, we shew the importance of translation as an intrinsic pragmatic concern for Linguistics, and as a critical pragmatic tool for contrastive semantics.

Our hypothesis is that NPE is in fact closer to INLs semantically than to English, which it does resemble to a large extent, both in name and form. In our key investigative methodology, we present a corpus of relevant NPE expressions - such as ‘Belle dey bite my woman’, ‘You hear di smell?’, ‘Dat Pastor too dey carry woman’, ‘I no dey hear di language’, etc.: then, we use our Performative Translatology translation study paradigm (see UWAJEH, M.K.C., 1994 & 2007 especially, among many other pertinent works) to translate to English these expressions and their equivalents of Igbo, an INL, at the several applicable levels of our translation model. It is these translations which reveal a most striking similarity between the semantic particularities of NPE and INLs as demonstrated with Igbo representatively on the one hand, as opposed to those of English on the other hand.

Our study advances three main contributions to existing knowledge. First, it underscores the pragmatic credentials of translation theory as an integral goal of Pragmatics. Second, it proves the usefulness of sound translation practice in pragmatic studies. Third, it purveys the linguistic theory that semantic criteria are critical for treating English Pidgins in general intrinsically like foreign languages vis-à-vis English, that they do resemble to a large extent, both in name and form.

Rita Vallentin,
Durable borders along deictic markers: The construction of local group identity in Brazil (Contribution to Borders, discourses, identity, organized by Vallentin Rita, Katharina Rosenberg & Concha Höfler)

The discursive constitution of borders by agents of different in-groups is always accompanied by strategies of
In the case of a Brazilian quilombo community, the feature of being an Afro-Brazilian descendant determines the identity-constitution of the group. Originally founded by fugitive slaves at the end of the 19th century, the quilombo is constructed as a ‘safe’ space of Afro-Brazilian cultural preservation. Only in 1999 did the community receive property titles to the land on which they live. Even hitherto the residents of the quilombo drew strong territorial borders around the community. Beyond that they draw a border based direct genealogy to the founding mothers of the quilombo, in order to exclude others from their own in-group socially and territorially (Popescu 2012). This border based on ancestry has an impermeable quality, as others are excluded on the basis of external features. It calls for an elaborate legitimization of the exclusion mechanisms performed by community members which is accompanied by the use of specific spatial, temporal and social deictics.

Based on a corpus of 6 semi-structured interviews with quilombo residents and 2 hours of natural conversations between the community dwellers, the genealogical categories of in- and out-groups made relevant by the participants are presented. Subsequently, the discursive strategies employed in legitimizing these categories and the specific group relevant deictics are analyzed.

**Dorien Van De Mieroop, Jonathan Clifton**

**Identities on a learning curve: Migrants’ narratives of success and failure in the workplace** (Contribution to Fighting for a place in the workplace: Western and non-western perspectives on the discursive construction, negotiation and legitimization of ‘valid’ identities, organized by Van De Mieroop Dorien, Abha Chatterjee & Stephanie Schnurr)

Increasing globalization and migration is leading to the greater realisation of the multicultural workplace in which people are becoming more and more aware of potential conflicts between outsider group membership (such as, religious, gendered or ethnic) and insider professional identities. As migrant workers come to terms with this situation, their identities are called into question and this can lead to the construction of unsettled and challenged selves in narratives of migration as they make the transition from outsider to insider. The purpose of this paper is to examine migrants’ narratives of professional success and failure and the identity work that is used to manage these accounts. The data for this study is drawn from interviews with female professional migrant workers who have left, or been forced to leave, their home countries in search of opportunity. The corpus covers interviewees from various nations such as Iran, Uzbekistan, China, and France who are now working in host countries such as France, The Czech Republic, Belgium and The UK.

Taking a broadly constructionist stance to identity whereby identity is perceived as a fragmented and constructed across “different, often intersecting and antagonistic, discourses, practices and positions” (Hall 2000: 17), we focus on the way the migrants’ professional identity is locally and discursively constructed within narratives of success and failure drawn from interview data. Interviews were chosen as data “because the purpose of narrating is precisely the creation of an autonomous, unique self in discourse” (Johnstone 1996: 56) and as such they provide privileged access to people’s practices of identity construction. More specifically, using Lave and Wenger’s (1991) notion of a community of practice (CoP), this paper sets out to show how the interviewees construct their identities in terms of being on a learning curve, or in Wenger’s (1998) terms, an inward bound trajectory from the periphery of a community as a newcomer to its core as an old-timer. As Wenger (1998) points out, through seeking to belong to such communities those on the periphery shape their identity so that they become competent members of that community and so they cross, or fail to cross, boundaries between communities. Thus we are particularly interested in: how interviewees present stories of the passage from the periphery to the core as they move from being novices to being fully-fledged members of the core community; how professional migrants align their experiences with the new competencies that are required of them; how they present changing identities that display the acquisition of new professional competences and thus an identity that ‘belongs’ to a new CoP; how identity-work deals with failure when the movement from the periphery to the core has not been achieved; and how, in the case of failure, the interviewees account for their persistent outsider identities.

**References**


Paul van den Hoven,
Determining the arguer’s accountability in multimodal discourse: A theoretical challenge
(Contribution to Non-verbal means of argumentation (across disciplines and cultures), organized by Zagar Igor Z., Leo Groarke & Paul van den Hoven)

Argumentation is a communicative and interactional act complex aimed at resolving a difference of opinion by advancing a constellation of reasons the arguer can be held accountable for as justifying the acceptability of the standpoint(s) at issue, free after van Eemeren Strategic maneuvering in argumentative discourse. Amsterdam: John Benjamins, 2010, p.29.

An interesting problem is the problem of the accountability. In argument theory verbal utterances, basically assertives, logically connected by a limited set of connectives, are intuitively felt as the prototypical way to present argumentation. Some theorists even defend it is the only way. It is the perception (or illusion) that such discourse format meets in a clear and rather direct way the requirement of accountability of its presenter. This is the underlying reason to exclude other presentational devices from the realm of argumentative discourse, or at least to qualify them as highly marked. Indeed, the accountability of the presenter is the crucial concept for argument theorists when approaching multimodal discourse.

In this lecture I will articulate this accountability problem, using a provocative methodological heuristic: is it possible to design a procedure to reconstruct the argumentation conveyed by forms of multimodal discourse in such a way that the presenter has to accept the reconstruction as a prima facie meta-argument that he is accountable for it?

I will make clear that that indeed in practice one wants to curtail the possibilities of presenters of multimodal discourse to deny arguer’s accountability. Then I will articulate the demand to make on pragmatic theories (film theory, social semiotics, graphic theories, narratology, metaphor theory, as well as of course pragmalinguistic theories) to meet the heuristic and point out why these demands are a way to deepen our insight in what an argumentative discussion actually is.

Tom Van Hout,
Authenticating leadership 'like a boss' (Contribution to Leadership and Discourse: Exploring leadership practices, image construction and power management, organized by Ilie Cornelia, Geert Jacobs & Daniel Perrin)

‘Like a boss’ is a 2009 hip hop spoof by The Lonely Island. The song describes a day in the life of a brash business leader played by American actor Andy Samberg, who shouts ‘like a boss’ after every activity. These activities start out with the mundane (‘direct workflow…like a boss’) but quickly turn to the personal (‘swallow sadness…like a boss’), then to the absurd (‘turn into a jet…like a boss’) before crashing into the sun and dying (‘now I’m dead…like a boss’).

The song was an instant hit on social media, spawning an even more popular catchphrase in the process: ‘like a boss’ is a meme (Dawkins 1976, Shifman 2012) that has captured the imagination of social media users in images and videos that feature people, animals and even inanimate objects doing things ‘their way’, i.e. with authority, flair and aloofness, even if these things involve ‘peeling onions like a boss’ or ‘high-fiving a smiling shark like a boss’.

In this paper we examine the identity practices around the meme’s use in a corpus of messages posted to microblogging service Twitter with the hashtag #likeaboss. Following Blommaert & Varis (2011: 4), we define identity practices as “discursive orientations towards sets of emblematic resources”. In this particular case, these emblematic resources center around loosely defined and ever-changing evaluations of agency. As Zappavigna (2011) has shown, Twitter offers a rich and diverse empirical space for studying such evaluative meaning relations.

In the analysis we examine how the like a boss meme
- indexes what leadership does: i.e. authorize agency;
- extends the range of indexical meanings of leadership; and
- metacommends on the corporate use of the term.

We illustrate these findings and compare them to the meme characteristics that Knobel & Lankshear (2007) and Shifman (2012) discern. In conclusion, we take a step back and consider how the like a boss meme speaks to the sociolinguistics of superdiversity and to notions of leadership in (critical) management studies.


In this paper we shed light on the role of newspaper subeditors, “the often forgotten stepchildren of the newsroom”. Demonstrating how the subeditor’s expertise goes beyond mere issues of document design, this paper aims for a more complete definition of the subeditor as a gatekeeper or - in the language of Gieber (1964) - as a genuine ‘newspaperman’, and hence toward a better understanding of newsmaking practice.

In a specific case study, we will focus on the tensions that arise between the ‘visible’ experts (i.e. the news reporter and the high-profiled interviewee) and the ‘invisible’ expert (i.e. the subeditor). We track the production process of a particular article, from story board meeting to the moment the page is sent off to the printer’s, and the actors involved in it. We particularly zoom in on how the choice of certain words is mediated by several experts, how this continuous back and forth takes shape and how all voices at work put forth gravitas of their own expertise in order to make their case.

Our data include fieldnotes and audio-recordings of storyboard meetings, semi-structured interviews with subeditors and journalists, email correspondence, and computer screen shots taken at various stages during the article’s production.


Anna Vatanen,
Unit recognition, projection and grammatical incompleteness as participants’ resources in interaction (Contribution to Local achievement of units in interaction, organized by Östman Jan-Ola & Thøgersen Jacob)

This paper addresses the nature and viability of the conversation analytic concepts “unit (of talk)” and “transition relevance place” (TRP), taken up from the perspective of the timing of full responding turns. The data for this study come from videotaped naturally occurring everyday face-to-face talk-in-interaction in Finnish and Estonian. Besides conversation analysis, also interactional linguistics is used as method and theoretical background.

TRP has been traditionally understood as a place where the current turn-(constructional)-unit is possibly complete and where turn transition becomes relevant (e.g. Sacks et al. 1974, Ford & Thompson 1996, Selting 2000). However, in my data there are large numbers of non-terminally overlapping turns which are produced as appropriate responses to their prior turn. These turns start up at a point where the prior turn has not yet reached its completion: it is syntactically, prosodically and/or pragmatically not completed. Questions arise: Are these responses positioned at a TRP? What is the incoming speaker orienting to, if not to unit and its completion? I will argue that the key notions in understanding this phenomenon are projection and recognizability of the utterance and the sequence on the one hand, and the actions that both the initiating and the responding turn accomplish, on the other hand. The non-terminally overlapping response comes at a point where the course of the initiating turn and its sequence is rather clear. Yet it is crucial that the responding speaker nevertheless does not wait until the projection is completed but positions his/her response early in overlap. In this paper I will show the specific goals that the speakers achieve with the early timing of their overlapping responses.

If our understanding of units of talk relies heavily on their completeness, the result of this study is that units are
Corpus data from the seventies and eighties of the 20th century (cf. ARTHUS, BDs and Adesse) document the frequent use of the present tense first person singular of the mental verb creer, and show that very often (yo) creo functions as a complement-taking predicate, conveying various degrees of epistemic commitment of the speaker towards the ideological meaning of the utterance. We can see how in ex. (1) the use of creo indicates that the content of the que-clause is an opinion or view held by the interviewed; in ex. (2) creo adds a nuance of hesitation or doubt to the undertaking of the intended action; and in ex. (3) it reduces the accuracy of the reference con un año (literally, with one year).

(1) Enc.- ¿Y sobre el piso qué opinas?
Inf.- No, no, no, mira ... V ... Creo que hay que ser un poco prácticos ¿no? Entonces hay que vivir en pisos pequeños. Pisos pequeños que se puedan arreglar rápidamente [...]. MAD 72.12.

‘Interviewer: What do you think about the apartment?
Interviewed: No, no, no, look ... V ... I think we have to be a bit practical, don’t we? So we have to live in small apartments. Small apartments that can be tidied up quickly.’

(2) Consulté el reloj: eran las cinco y cuarto. --Creo que voy a hacer otra visita a la agencia. LAB 87.02.

‘I consulted the watch: it was a quarter past five. I’d better go to visit the agency again.’

(3) [Enc.-] Va mos a ver, Emilia, tus padres ¿dónde nacieron?
[Inf.-] Pues verás, mi padre nació aquí en Sevilla. Mi madre, no. Mi madre es ... Cómo se llama esto ... Yo no me acuerdo ... De un pueblo ... De Rociana, eso. Pero- vamos, con unaño creo que se vino a Sevilla, o sea, que ella es de Sevilla prácticamente. SEV 80.24.

‘IR: Ok - let’s see, Emilia. Where were your parents born?
ID: Look, my father was born here in Seville. My mother wasn’t. My mother is... What do you call it... I can’t remember. From a village... From Rociana, that’s it. But well, she was about one year old, (I think,) when she came to Seville. So, she is really from Seville.’

The stancetaking function of (yo) creo is also expressed by parenthetical constructions, as in ex. (4):

(4) Nadie en México, creo yo, esperaba que se fuera a dar ¿Tampoco usted? a dar un levantamiento armado. CREA.

‘Nobody in Mexico, I think, expected an armed uprising to take place.’

Since previous empirical studies on these Spanish patterns have focused on the analysis of current synchronic usage (cf. Weber & Bentivoglio 1991, Travis 2006, Schneider 2007), until present little is known about the origin and development of the construction. But historical corpora (e.g., CORDE and Corpus del Español) are currently available and offer textual data for analyzing the emergence and diffusion of the use of creo as an index of uncertainty and a marker of mitigation from the 13th century onwards.

Research methodology includes quantitative and qualitative analyses. A quantitative approach reveals noticeable differences across ages and genres in the preferred constructions of creer / creo as compared to another frequent cognition verb, pensar / pienso, which point to a pragmatic contrast between both verbs as markers of stance. Qualitative analysis is aimed at offering a functional explanation of the syntactic and semantic properties and discourse-pragmatic usage of the constructions under consideration.

In this paper, diachronic data are examined paying particular attention to the discourse contexts of dialogic interaction: it is stance-taking after all, thus it is assumed that interpersonal meanings develop from ideational or conceptual meanings as a consequence of the face-saving work of the interlocutors (cf. Holquist 1990, Brinton 1996, Kärkkäinen 2006, 2007, Traugott 2010). The analysis shows how the epistemic modal meaning characteristic of mental verbs in 1st person singular present tense becomes particularly downgraded in the case of creo (the speaker no longer fully commits her/himself with her/his assertion) and, instead, the construction acquires a face-saving function as a mitigation strategy.

Corpora

ADESSE = Base de datos de verbos, alternancias de diátesis y esquemas sintáctico semánticos del español. <http://adesse.uvigo.es/>

ARTHUS = Archivo de Textos Hispánicos de la Universidad de Santiago <http://www.bds.usc.es/corpus.html>

BDs = Base de datos sintácticos del español actual. USC. <http://www.bds.usc.es/>
The main point of the paper is on moral judgments as constitutive elements of the in situ relationship between an institution and its users. It explores how ordinary moral judgments and emotions are articulated with professional evaluation practices in the structure of institutional interactions, how they shape the interview in progress.

Based on video recordings of interviews between unemployed people and counselors representing the French public employment agency, the analysis focuses on the moment-by-moment organization of judgmental work and its embeddedness in bodily conduct, especially through expression of emotions.

The data are collected through two years-long extensive ethnography, with video recordings, on a particular site and its embeddness in bodily conduct, especially through expression of emotions. The data are collected through two years-long extensive ethnography, with video recordings, on a particular site and its embeddness in bodily conduct, especially through expression of emotions.

Drawing on ethnomethodology, conversation analysis and membership categorization analysis, the description shows that evaluating as an activity cannot be grasped from the standpoint of formal predefined criteria - in terms of their application or distortion. The detailed examination of the interviews provides empirical evidence for the fact that professional evaluation is interwoven with ordinary moral judgments and emotions at precise sequential moments in the organization of this institutional interaction. This approach renders visible structural aspects of professional judgmental work that remain inaccessible otherwise, notably its moral, emotional and relational dimensions.

Although evaluation work in public administration was studied within French sociology of work mainly through institutional ethnographies and interviews (Weller, 1999, Dubois, 1999, Benarosh, 2006, Lavitry 2012), its practical accomplishment in situ still remains unexplored. The formal criteria of evaluation constitute an essential approach of the works of this research tradition in order to either describe the consequences of their application, their adaptation to practical circumstances or their distortion. But which practical forms does the elaboration of judgments take in real situations? How does the counselor judge in practice? How the type of relationship established between the two participants shapes the interaction? What are the interactional and emotional consequences of the production of judgments?

A significant body of work on institutional interactions (Drew and Heritage 1992, Arminen 2005) was produced in ethnomethodology and conversation analysis that opens the way to the investigation of this type of specific questions related to judgment as a situated activity in institutional settings (Lynch and Bogen 1992, Llewellyn 2010, Pollner 1979). In particular moral judgments were constituted as research object in the works of Jayuusi (1984, 1991), Bergman (1992, 1998), Dupret (2011). On the other hand there is very few ethnomethodological and conversational research on emotions, no doubt due to important conceptual, terminological and methodological problems of this enterprise. Are emotions actions? Are they sequentially describable? We explore this direction following on Heath’s (1988) work on embarrassment, Couper-Kuhlen’s (2009) research on disappointment, and Goodwin and Goodwin’s suggestion that the “relevant unit for the analysis of emotion is … the sequential organization of action.” (2000:239).

Our contribution in this field is not only an attempt to provide empirical descriptions of emotions as specific forms of action (and not just an overlay of an action in progress) with particular sequential organization, place and consequences for the course of the interview. Based on Jayuusi’s concept of asymmetrical relational pair of categories (displaying asymmetrical attributions of knowledge, rights and obligations between two parties) the paper goes deeper into investigating the relationships between categorization, judgment and emotion. The link between categorization and judgment is easily documented in our data, but leads to two interesting findings concerning ordinary moral judgments and emotions. First, professional judgments can take the form of ordinary
moral judgments (based on everyday reasoning methods connecting types of persons to typical motivations, typical actions and situations in order to attribute a quality or a value). Second, emotions (like irritation or anger) arise at very particular moments when the legitimacy and the rightfulness of professional’s judgment are contested. They present a structure of intrigue: a tension appears and progresses around a disagreement on a judgment, develops to reach a culmination point, then is interactionally managed through inserted sequences of generalizations on the work market, time management, autonomy and the like. Emotions appear as practically bound to judgmental work and have interactional consequences taking place in the sequential organization of the interview. These episodes interrupt the ongoing activity (like typing), imply particular bodily conduct and intonation and lead to different forms of general discussion not directly related to counselor’s task at hand, that is to fill in the form of the appointment in the unemployed person’s file.

The interview with unemployed people is one of the principal moments of institutional action in treating the problem of unemployment. The situated analysis of the practical accomplishment of evaluation work shows that it mobilizes heterogeneous forms of judgment, ordinary and professional, and that emotions are a constitutive part of the organization of this institutional interaction.

(References not present because of abstract too long)

Nikos Vergis,

**In-context interpretations of insults: The role of relationship type and affect** (Contribution to *New directions in experimental pragmatics*, organized by Smith E. Allyn & Marina Terkourafi)

The Greek collocation *re malaka* corresponds to English “wanker” (insulting use) or “dude” (solidarity use), depending on the age, gender and relationship between interlocutors. Similar interactional ambiguities found cross-linguistically (e.g., AmE *nigger/nigga*, German *Kanake*) can be explained historically as instances of amelioration; however, rather unusually, the insulting sense continues to exist synchronically in parallel with the solidarity sense. This project investigates the extent to which the two competing readings are attached to the expressions directly, and/or follow from their context of use. Specifically, do such expressions encode only their insulting meaning, on the basis of which the solitary reading is derived as a particularized conversational implicature (PCI) via a principle such as Banter (Leech 1983)? Do they encode both meanings, albeit to different degrees, with the insulting sense being generalized across the community at large, and the solidarity sense being enabled in a range of prototypical (yet non local) minimal contexts as a \text{MCGCI} of the expression (Terkourafi 2005, 2009). Or, are they semantically underspecified and their interactional import determined by the (linguistic and extra-linguistic) contexts in which they occur each time?

In this paper, we present the results of a vignette study that investigated participants’ perceptions of intention to insult with the use of *re malaka*. A previous study of ours established that a) the solidary sense is the dominant one and b) the prototypical/expected context of its use is male best friends. This indicates that a Banter principle (Leech 1983) that may have initially motivated the solitary reading is no longer in operation and no inference (in the form of PCI) is needed to disambiguate the collocation.

In the present study, vignettes with different configurations of extra-linguistic variables (relationship type and relationship affect) were presented to participants (N=84). They were asked to rate the degree of intention to insult in an indirect request containing the collocation. Results showed that, depending on the configuration of the extra-linguistic variables (stranger vs. best friend, neutral vs. negative affect, all crossed), the collocation is perceived to produce differential degrees of intention to insult, with lowest degrees when the prototypical context of use for the solidary sense is in place (best friends & neutral affect) and highest degrees of insult when the collocation is directed to a stranger in a negative affect context. Less prototypical configurations generated intermediate degrees of insult. This shows that both relationship type and relationship affect have main effects on the perceived intention to insult. Overall, the results provide evidence that expectations abstracted from experience guide interpretation (\text{MCGCI}), which can nevertheless be overridden by situational factors (like affect).


Clair-Antoine Veyrier,

**Working with texts in professional distant meetings** (Contribution to *Interplay between talk and text in professional contexts*, organized by Lehtinen Esa & Pekka Pälli)

This paper will focus on how text documents are used, read, manipulated, and produced interactionally in distant work meetings.
Unlike videoconferences which enable to see and focus on distant participants or environments, webconferences allow their users to focus on documents shared by a specific member. It could be defined as a kind of audioconference system enhanced by web features helping among others the users to share screens or whatever applications or documents. The study is based on a fieldwork observation of meetings in a company gathering team leaders from different places. The analysis is based on transcriptions of a collection of audiovisual and screencast recordings of weekly project webconferences. In these data, the moderator uses a shared text document to conduct the meeting. The text displays action or statements presented or discussed on previous meetings in order to produce new statuses on the different items. The shared document is seen by all participants, although only one participant (the moderator) manipulates and adds notes to the document, introducing an asymmetry between the moderator and participants. I will show how the moderator uses the “sharing” as a resource to manage the meeting. I will show how documents are used to open the meeting or to introduce topics (Svennevig 2012). I will analyze how scrolling and pointing on the document are used by the moderator as a resource to ensure topic transition and to allocate turn to the participants. Participants orient towards the structuration of the text, which makes relevant specific team leader participation to anticipate turn-taking. I will also focus on how the moderator takes notes on the shared documents and how participants orient towards this activity. I will show how the notes are collaboratively produced or approved even if only the moderator produces them. The focus on the document during the webconference affects the use of the meeting notes after the gathering. Despite the asymmetry between moderators and participants, meeting notes are locally co-produced and agreed among members of the meeting.


Beatriz Viégas-Faria,
Implicatures in Shakespeare's 'The Taming of the Shrew' (Contribution to Implicit Meanings in Literary Translation, organized by Viégas-Faria Beatriz & Fabio Alves)

The study aims at verifying instances of humor in Shakespeare’s play The Taming of the Shrew that may be analyzed as having been achieved through the use of particularized conversational implicatures due to violation of one or more Gricean maxims. A second verification relates to the same instances of humor in a Brazilian translation of the play (Viégas-Faria, 2007). The procedure aims at checking whether the implicated meanings remained implicit in the translation, and how the implicitness was preserved - whether translation solutions were used in Brazilian Portuguese. The analysis of 18 examples of humorous instances from the play groups theses examples according to the nature of the implicatures detected (whether they originate from violating the submaxim(s) of quality, quantity, or manner). A modified and amplified inferential calculation is presented, as devised by Jorge Campos da Costa (2008), and the maxim of relation is now a supermaxim of relevance. Besides Grice's theory of implicatures, Sperber & Wilson's relevance theory is key to the analysis presented in this study, especially in relation to the concept of “context”. The comic quality of the dialogues in translation as presented in this paper are in accordance with Martins's 2012 master's degree dissertation.

Gala Villaseñor,
Effects and interpretation of silence in communication: The case of silence as an answer to requests. (Contribution to Ostension and communication: Theory and evidence, organized by Curcò Carmen & Teresa Peralta)

This work explores the effects of silence when it precedes a verbal and explicit answer to the speech act of request. There is certain evidence of the effect of silence in a few specific contexts. For instance, it has been found that when it precedes an affirmative answer to a request, silence may affect the listener’s perception regarding the sincerity of the response. A similar interpretive outcome has been found for silence preceding a verbal agreement to an opinion (Roberts et al 2006). These suggestive findings need further exploration in a
variety of contexts, more even so given the generalized impression that silence may carry different cultural values in conversation. In conversation, silence may be processed as a contextual cue, as seems to be the case in the experiments mentioned above. However, silence can also constitute (part of) an ostensive stimulus in its own, with the potential to communicate a complete message either of agreement or disagreement when appearing as an answer to a request and without being accompanied by any verbal response. If inter-turn silence is processed as an indicator of conflict or doubt when it appears in interactions preceding an affirmative verbal response, we need to know how it affects the global interpretation when the answer it precedes is negative, and whether there is a preferred interpretation of silence as a response to a request itself.

This Project includes an experimental study that attempts to measure the perceptions of listeners related to silence in the case of ‘request-answer’ interactions. It was also the aim of this experiment to determine if silence as an ostensive stimulus in this case can be associated either to willingness or unwillingness to comply with the request. Taking into account the findings of this experimental study, it seems that in Spanish speaking interactions in Mexico, silence as part of the answer to a request is perceived in all cases as an indicator of conflict, insincerity or unwillingness to comply with the request, while silence as the only answer to a request is generally perceived as a negative ostensive stimulus that equals rejection.

Dimitra Vladimirou, Juliane House
*Impoliteness and language ideologies in computer mediated discourse: The case of a Greek teachers’ forum* (Contribution to *The pragmatics of social media communication. Cross-cultural and register perspectives*, organized by Baumgarten Nicole, Nadine Rentel & Juliane House)

Research has shown that (im)politeness is ‘ubiquitous in virtually all forms of human communication’ (Bousfield 2008). While early work on impoliteness has largely focused on TV reality shows and judicial discourse (e.g. Archer 2011, Bousfield 2008, Culpeper 1996), researchers have recently turned their attention to empirical investigations in computer mediated contexts; a special issue of the *Journal of Politeness Research* and several articles appearing in the *Journal of Pragmatics* attest to this. Still, much more research considering a variety of languages and socio-political contexts is certainly needed.

This paper focuses on the co-construction of impolite behaviour in polylogal settings and sets out to explore the link between impoliteness and the construction of group identities in computer mediated discourse. The study draws on conceptualisations of (im)politeness embedded at the interactional level (see Bousfield 2008), at a macro-cultural level (see House 2010) and on work extending Goffman’s (1967) initial conceptualisation of ‘face’ as this applies to computer mediated contexts (communal face, de-individualised face). Specifically, it addresses the topic of this panel by examining empirical data from a Greek professional forum, and by focusing on how the socio-political context and language-specific dimensions contribute to realisations of impoliteness.

The corpus consists of 219 responses to a letter posted in July 2012 by a primary school teacher, titled ‘The Greek language has to remain intact’. The original letter was reproduced in mainstream and social media and sparked a heated language ideological debate.

The analysis will show how various linguistic resources, such as address forms, creative swearing, stylistic variation (making use of Katharevousa, the official language of Greece before 1976), and orthographic choices all contribute to the expression of on and off record impoliteness strategies, including irony, sarcasm and trolling (see Hardaker 2010). The analysis will also be linked to the particularities of the medium, for example, the anonymity of the participants and the asynchronous nature of the forum and their impact on accountability.

Preliminary results suggest that participants exploit a number of impoliteness strategies in order to construct their ideological positions (Blommaert 1999) towards the debate and their (dis)association from various national and political groups. The results will be linked to the current socio-political context in Greece:


Liisa Voutilainen, Pentti Henttonen, Mikko Kahri, Niklas Ravaja, Mikko Sams, Anssi Peräkylä
*Therapist’s formulations and physiological responses of a patient and a therapist* (Contribution to *Interaction in Psychotherapy*, organized by Muntigt Peter)

We investigate correlations between the participants’ verbal actions and their emotion-related physiological
responses in psychodynamic psychotherapy. The data consist of 18 therapy sessions from three dyads. Heart rate, electrodermal activity, frequency of respiration and movement of the participants, measured during the sessions, are used to index emotional arousal and participants’ attention. Facial muscle activity (electromyography) is used to index emotional valence (pleasantness vs. unpleasantness of experience). The data analysis combines conversation analysis (CA) of the videotaped sessions and magnitudes of psychophysiological responses.

Our focus is on sequences of interaction in which the therapist formulates the clients’ previous talk and the client responds to the formulation. Previous CA research on formulations in psychotherapy has shown that through formulating the client’s talk, the therapist can perform various therapeutic tasks. The formulations can also involve different kinds of perspective shifts, having to do with the therapeutic task in question. The formulations can, for example, foreground a difficult emotional experience, or formulate it as more intense, or as having a slightly different emotional content than how the client was describing it in the previous turn (e.g., Antaki 2008, Peräkylä 2011, Vehviläinen, 2003 , Weiste & Peräkylä, forthcoming). In our study we compare formulations with a perspective shift to “benign” formulations that are basically in line with what the client offered (cf. Ribeiro & al, 2012). We will present a preliminary analysis of the psychophysiological responses of the participants for different types of formulations.

Our aim is to investigate how the therapeutic work on the client’s problematic experiences, as it appears in the turn-by-turn actions by the participants, possibly links to the inner emotion regulation of the participants during the interaction. Earlier (non-CA) research has reported correlations between the verbal actions and psychophysiological responses during psychotherapy (e.g. DiMascio & al. 1957, Marci et al, 2007). Our work is in progress.


Yongxiang Wang,
Representing Muslim groups in news reports: A case study of The New York Times
(Contribution to Implicit discrimination in public discourse, organized by Chen Xinren & Michael Rinn)

News is a representation of the world in language, and with all the stated facts and quotations from reliable sources, the language that news reporters use is generally regarded as objective and neutral. Critical linguists, however, disagree by proposing that the language we use is unexceptionally affected by the way we think; and language, in turn, can have impact on people’s minds with certain structures and meanings. For example, in News Analysis (1988), based on case studies of news reports in 260 newspapers in a hundred countries, and the Dutch press, Teun van Dijk suggests there are growing racism and discrimination against Mediterranean countries and other non-dominant groups in Western Europe. He also seeks to stimulate a more adequate critical discourse analysis by combining large-scale text analysis with more qualitative content analysis. Fowler (1991) has also conducted many case studies about news articles on topics like discrimination, inequality, war, etc. This paper is a case study of the news reports from New York Times about its reports on Middle East events with language data collected from 50 news articles. We organize the analysis in terms of a systematic but informal discourse analysis of news reports by accounting for (1) presentation; (2) thematic structure; (3) lexical classification; (4) style and rhetoric in the language data. With an examination of the presentation of topics, the language structure and particular lexical choice, we will try to prove that news media play an indispensable role in the reproduction of implicit discrimination against Muslim groups.

Yu-Fang Wang, Pi-hua Tsai
A gender-based study of disagreement in Taiwan panel news interviews (Contribution to Establishing Common Ground in Public Discourse: A Communication Studies and Discourse Analysis Approach to the Evolving Relationship between Political Leaders, Media Professionals and the General Public, organized by Cheng Winnie & Foong Ha Yap)
When people participate in social activities, they frequently make assessments. One way of co-participating with an interlocutor who has just made an assessment is by proffering a second assessment. The recipient can agree or disagree with the first speaker. Some scholars (e.g., Levinson, 1983; Pomerantz, 1984) specify that agreements and disagreements are routinely performed in distinctive ways. To be specific, agreements are usually given clearly and without delay, while disagreements are often made hesitantly made up with excuses. Disagreements appear to be face-threatening acts (Brown and Levinson, 1987), and this is manifested in the performance of these acts in a less than an efficient manner (i.e., politely) (Holtgraves, 1997). However, as Georgakopoulou (2001:1881) puts it, “part of the contextualization of a ‘face-threatening’ act should involve looking into its interrelations with local interactional goals and functions, instead of postulating a priori concepts such as politeness, solidarity, etc. as its underlying forces,” the mitigating or delay features that render disagreements less dispreferred are largely redundant (Greatbatch, 1992). For example, Greatbatch (1992), examining the British news interviews, observed that in news interviews, interviewees express their disagreement in a direct unmitigated fashion.

On the other hand, previous studies (e.g. Lakoff, 1975; Frank and Anshen 1983; Tannen, 1990, 1994; Freed & Greenwood, 1996) have shown that gender is a significant factor in verbal interaction. That is, women have been portrayed as being generally more polite and more indirect in expression of face threatening acts than men. Based on the results in these studies, it would seem that the number of turns of disagreement would be proportionally smaller in women than for men and that women would be predicted to use more mitigating devices. With this kind of reasoning, the present study examines the speech act of disagreement in Taiwan panel news interviews. The panel news discussions featuring one host/hostess and three or more invited guests are excerpted from cable TV programs. The turn-taking system for the news discussion is organized in a way to provide for the production of news for an overhearing audience through the pre-allocation of specific identities, tasks and activities for the participants (Greatbatch, 1988). The institutional identity of the interviewer is locally accomplished through the host’s activity of asking questions with the purpose of managing the task of eliciting information from the invited guests as news (Emmertsen, 2007). Since panel news interviews frequently involve a panel of participants who represent distinct perspectives on the issue under discussion (Greatbatch, 1992) and are usually a kind of different-gender interaction, we make the assumptions that disagreement occurs more frequently in this type of institutional setting, and that gender is influential in both the rate of disagreement and the use of mitigators in TV panel news interviews in Taiwan. The study attempts to answer the following questions:

1. How is disagreement expressed in Taiwan panel news interviews? For example, how do the host/hostess and the guests express disagreement? Is there any gender difference in expressing disagreement?

2. What types of disagreement are commonly exhibited in Taiwan panel news interviews?

The database for this project consists of TV panel news discussions, which total about 30 hours. All instances of disagreement identified in the dataset will be coded according to six categories: (1) bald-on-record disagreement, (2) mitigating device, disagreement, (3) disagreement, deductive rhetorical strategy, (4) mitigating device, disagreement, deductive rhetorical strategy, (5) positive acknowledgement, (mitigating device), disagreement, inductive or deductive rhetorical strategy, and (6) mitigating device, disagreement off record (Cheng & Warren, 2005).
**Sophia Waters,**

**Polite and nice: Anglo cultural keywords for social interaction** (Contribution to Cultural Keywords in Discourse, organized by Waters Sophia & Carsten Levisen)

*Nice* and *polite* are key Anglo-Australian sociality concepts that once appropriately analysed, can reveal much about the socially accepted and approved ways of behaving in Australian society and the pragmatics of Anglo English more broadly (i.e. mainstream ‘Inner Circle’ English as spoken in Australia, the UK, the USA and New Zealand). As expected of heavily culture-laden words, they lack precise translation equivalents in many languages and can be fairly regarded as cultural key words (Fox, 2004; Wierzbicka, 1997). The concept of ‘politeness’ has been theorised into “first-order politeness” and “second-order politeness” (Leech 1983; Fraser 1990; Eelen 2001; Watts, Ide et al. 2005) and into consisting of positive and negative face (Brown and Levinson 1987 [1978]). Despite the various theories and approaches, there remains a blind spot when it comes to the meaning of *polite*, in the language and usage of ordinary speakers. Both adjectives have received relatively little attention from a lexical semantic point of view (but see Waters, 2008 on nice). What does it mean when someone describes a particular behaviour as nice or polite, as in It’s nice to chat with friends or It’s polite to offer your seat? This paper provides a comprehensive lexical semantic analysis of these two adjectives in a set of collocational and constructional frames. Their similarities and differences are revealed through explications for the formulas It’s nice/polite to VP and a nice/ polite person. The interplay between these keywords and the broader cultural themes of ‘personal autonomy’ and ‘non-imposition’ will also be discussed. This study shows that while nice straddles the interpersonal and social domains, polite remains strictly a social concept. It conveys a dual concern: displaying respect for the interactional protocols that are appropriate to particular situations and concern for the projected image of the self. Nice is vague, but it is this vagueness that contributes to its remarkable semantic versatility. A nice person is concerned about making sure that other people feel something good in their presence. They do not want other people to feel something bad because of something they have done.

The explications are framed in the culture neutral 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.

**Matylda Weidner,**

**Telling somebody what to do: ‘Proszę mi powiedzieć’ in Polish** (Contribution to Epistemics and deontics of conversational directives, organized by Svennevig Jan)

This paper takes a look at one specific resource in Polish “Proszę mi powiedzieć” Please *tell me* and discusses its function as a compound that operates on the contingency-entitlement scale of the question. Previous, non-interactional, studies of Polish attend to some of the functions of “Proszę”, and describe it as a directive speech act, whose primary purpose is to influence the hearer’s behavior (Masłowska 1992) or as a performative verb that is added to another utterance to balance the explicit and unmitigated wish of the speaker to “achieve something which makes it hard for the hearer to refuse” (Królak and Rudnicka 2006). While the deontic status of “Proszę” (which is a first person singular form of the verb “prosić” in Polish) in its stand-alone form is that of a verb used to give permission or to make a request, the [“Proszę” + infinitive] construction expresses an imperative mode in Polish, where the scope of its usage is limited prevalently to formal situations. Drawing on naturally-occurring conversations between doctors and patients and using conversation analysis, my research demonstrates that “Proszę mi powiedzieć” Please *tell me*, is prevailing to be found at the beginning of a turn where it precedes an information-seeking question. “Proszę mi powiedzieć” Please *tell me* reflects a K-position of its speaker (Heritage and Clayman 2010; Heritage 2012a, 2012b), who thereby requests that the recipient fills in the information gap (the specifics of which get formulated in the question following “Proszę mi powiedzieć” Please *tell me*). At the same time, my analysis shows that “Proszę mi powiedzieć” Please *tell me*
conveys its speaker’s high entitlement to ask the recipient for information vis-à-vis low contingencies that may come to play in the recipient’s providing the information (Curl and Drew 2008). Being a preface to a question it works toward suggesting the relevance of a particular second pair part, one that aligns with the proposed course of action (where the “powiedzieć” tell is literally the name of the projected subsequent action). In addition to its action-agenda setting function, “Proszę mi powiedzieć” Please tell me seems to have a topic-agenda setting function as well, because turns initiated with this preface commonly introduce a disjunctive topical spin to the sequences that they launch.

The paper illustrates how in the context of doctor-patient interaction the preface is often used to depart from the ongoing line of questioning and initiate some new business at hand. By means of setting up the relevance of a commitment on the part of the addressee to address both the action and the topic agenda proposed by “Proszę mi powiedzieć” Please tell me, the preface maximizes the pressure on the recipient to provide a response (Stivers and Rossano 2010). In sum my analysis demonstrates that “Proszę mi powiedzieć” Please tell me can be quite a coercive device for setting or re-adjusting the topical and action agenda across sequences and turns.

Elina Weiste, Anssi Peräkylä

A comparative conversation analytic study of formulations in psychoanalysis and cognitive psychotherapy (Contribution to Interaction in Psychotherapy, organized by Muntigl Peter)

In the presentation we compare the interactional management of different forms of psychotherapy, using conversation analysis as a method. In CA, the differences and similarities between interactional practices in different therapeutic approaches have not been investigated before. This is highly relevant because the field of psychotherapy consists of numerous approaches. Consequently, there is likely to be considerably variation in interactional practices. Due to the lack of comparative CA research into different therapeutic approaches, it is unclear if the findings of previous studies are restricted to the therapy approaches they investigate. The focus of our comparative study is on formulations, i.e. utterances which show understanding of the previous speaker;4s turn by proposing a version of it (Heritage & Watson, 1979).

The data consist of 30 audio-recorded sessions (22h 50 min) of psychoanalysis and 23 sessions (23h) of cognitive psychotherapy. Psychoanalysis and cognitive therapy are good cases for comparison because they are wide spread practices which are based on explicit and well-articulated clinical theories that are markedly different. The data come from four different dyads: one therapist and two clients from both approaches. Our collection from this dataset consists of 224 formulations.

Two formulation types were found in both approaches: highlighting formulations, which recycle the client’s descriptions and recognize therapeutically dense material and rephrasing formulations, which offer the therapist’s version of the client’s description and focus on subjective experiences. We suggest that both of these formulations may be interactional bearers of common factors in psychotherapy. Two other formulation types were exclusive to one or other approach. Interpretative formulations, found only in psychoanalysis, propose that the experiences in the client’s narratives are connected to experiences at other times or places. Challenging formulations, found only in cognitive psychotherapy, challenge the client’s talk by recasting it as something that is apparently implausible. The contrast between interpretative and challenging formulations suggests that despite the more recent theories in both approaches are more compatible, interactional differences still exist between cognitive psychotherapy and psychoanalysis.


Elda Weizman,

Follow-ups of ironic op-eds: Readers' comments in the daily press (Contribution to Follow-ups in mediated political discourse, organized by Fetzer Anita, Elda Weizman & Lawrence N. Berlin)

This presentation aims to examine how political irony is interpreted and evaluated through the study of readers' perceptions manifest in their comments on ironic op-eds in the daily press. The study presupposes an interactional view of irony, underlying previous studies of comments on irony, and perceives the readers' follow-ups as a methodological tool as well as a research topic. It elaborates on previous studies of responses to irony, (e.g. Kothoff 2003, Eisterhold et al. 2006), highlighting the reception of irony in the written mode, introducing the category of meta-comments and suggesting different interpretations of the findings. Drawing on a pragmatic discourse analysis, irony is identified in the op-eds and in the readers' comments based on the identification of cues for irony (Weizman 2008, 2011). A distinction is postulated between the following types of follow-ups: Literal / ironic meta-comments on ironic keying; Literal/ironic meta-comments on indirect keying; Literal/ ironic comments on the implicatum; Literal/ironic comments on the dictum.

The various categories will be analyzed in terms of irony detection, irony understanding and ironic reciprocity. The analysis of readers' meta-comments demonstrates that readers tend to be aware of shifts in keying, whether
ironic or otherwise indirect; and that the use of irony is evaluated as undesirable and inefficient. These findings are interpreted in terms of culture-dependent preferences for directness and their association with face wants. The study further highlights a large variety of ironic responses. Interactive pairs of "speaker's irony-hearer's irony" are accounted for in terms of culture-dependent preference for reciprocity in challenge strategies. Eisterhold, Jodi, Attardo Salvatore, and Diane Boxer (2006) Reactions to irony in discourse: Evidence for the least disruption principle. Journal of Pragmatics 38: 1239-1256.


**Tim Wharton, R. Commins, J. Carroll, G. Fitzpatrick**

**Twittering machines: #paralanguage** (Contribution to Ostension and communication: Theory and evidence, organized by Curcó Carmen & Teresa Peralta)

This on-going study explores the linguistic and non-linguistic features of Twitter utterances. From the data we have gathered, distinct patterns of linguistic variation emerge. We account for these patterns using an innovative combination of concepts from research in two areas: work into Human Computer Interaction and Linguistic Pragmatics.

Our study began with analysis of a corpus of over 8000 individual Twitter profiles, comprising 20.5 million tweets and 377 million words. From this corpus we randomly sampled 2000 words per user (1000 from cellphone, and 1000 from desktop). The samples were analysed using an automated content analysis procedure using the pre-existing dictionaries authored by Martindale, Hogenraad, Pennebaker and Roget’s Thesaurus. The aim was to identify through frequency counts, salient linguistic features specifically characteristic to either device that matched the classifications and words of the dictionaries. The overall results demonstrated clear, and in some instances stark, language variation within which distinct categorical clusters emerged across devices. Language associated with cellphone use consistently displayed high statistical significance towards a more immediate, affective involvement in material circumstances. It also contained a proliferation of ‘interjections’, part-coded and part-natural expressions, which fall at various points along a continuum between natural display and language. By contrast, language expressed through desktops, displayed a more abstract, considered and reflective form of language use and significantly fewer interjections. Our explanation comes in two stages. Using notions from work in HCI, we observe that desktops form part of a static information ecology, such as the one we experience at home, or work. This world is a secure, familiar one, and the considered use of language is a reflection of this. Cellphones, on the other hand, tend to be used to make updates anytime or anywhere. Their increasingly pervasive use causes the existence of a dynamic, active information ecology. This is an entirely different environment, in which communicators are ‘out there’, far from home, and potentially insecure and vulnerable. The more affective, involved language use we find in cellphone tweets reflects this.

Using notions from Linguistic Pragmatics, we focus on the preponderance of interjections in the cellphone data. The existence of cellphones has shifted the emphasis from place-to-place, asynchronous communication to synchronous, person-to-person interaction, itself more typical of speech than writing. The mixed-modal nature of cellphone use suggests that the preponderance of interjections is not surprising. Utterances are highly complex composites of different, inter-related behaviours falling at various points along a continuum between ‘showing’ and ‘saying’. At one extreme of such continuum lie clear cases of linguistic coding. At the other lie clear cases of spontaneous, natural display. In between the two extremes lie a range of cases in which more or less direct ‘natural’ evidence and more or less indirect coded evidence mix to various degrees: for example, in pointing, stylised expressions of emotion and interjections. Cellphone users, who treats their phone as a device to communicate through, rather than with, and for whom the device arguably forms part of an embodied, extended cognitive system, utilise the whole continuum of behaviours in a way desktop users would never do.

**Eva Michelle Wheeler,**

*(Im)politeness and the use of racial and ethnic terms in the Dominican Republic: A corpus-based diachronic analysis* (Contribution to Historical (Im)politeness, organized by Miglio Viola Giulia & Jeremy King)

People can be classified according to different social constructs, such as ethnicity, race, nationality, language, dialect, or accent. Such constructs work as semantic signs precisely because individuals tend to see these categories as clearly separated (Urciuoli 1996:3). Different Hispanic communities with various degrees of mestizaje, as a result of European colonization and the slave trade, use several adjectives to indicate people of African descent (*negro, prieto, moreno* etc.), which reflect linguistic attitudes towards the bearers of such epithets. This study concentrates on the use of different terms for "blackness" in the Dominican Republic. Considering how language attitudes grow in dynamic contexts, and that complex attitudes related to race and
ethnicity develop and shift over time, this paper takes a diachronic approach to examining the evolution of the usage of such terms.

In the Dominican Republic, a variety of racial and ethnicity-based terms have emerged, indexing blackness (e.g., negro/a, prieto/a, moreno/a), whiteness (e.g., blanco/a, rubio/a), and the vast space in between (e.g., mulato/a, indio/a, pardo/a, mestizo/a). This study concentrates on the terms negro/a, prieto/a, moreno/a, mulato/a, indio/a, pardo/a and how their usage fluctuates from the Colonial period to the 20th century. The data for the study are drawn from two online corpora - the Corpus de referencia del español actual (‘Reference corpus of current Spanish’) (CREA) and the Corpus diacrónico del español (‘Diachronic corpus of Spanish’) (CORDE). When narrowed to language use in the Dominican Republic, these corpora contain 1,272,551 words from 1,901 documents spanning five centuries (1509 - 2004).

Specifically, this paper investigates how both politeness and impoliteness have been enacted diachronically in the use of racial and ethnic terms in the Dominican Republic by (1) tracking historical and modern usage of racial and ethnic terms; (2) exploring the role of euphemism for talking about race and ethnicity; (3) analyzing the enactment of politeness in cases in which multiple racial and ethnic terms might apply; and (4) examining the enactment of impoliteness in the usage of the ethnic term haitiano (‘Haitian’) as an insult for Dominicans of a darker phenotype. The paper presents an evolution that moves away from the Colonial usage of basic “color” terms to a much more complex gamut of terminology that can only be explained through a close analysis of the context in which it arose - and became either offensive or identity markers or both-, i.e. through a comparison of linguistic terminology in the light of the cultural, sociological and historical background of the Dominican Republic.

Jonathan White,

**Individual variation in reduced forms in textchat** (Contribution to *The pragmatics of social media communication. Cross-cultural and register perspectives*, organized by Baumgarten Nicole, Nadine Rentel & Juliane House)

The presentation focuses on the economisation of the English language in computer-mediated communication. Data is analysed from non-native English-speaking students on an online MA programme in English Linguistics run by a Swedish university. The data comprises text chatlogs from pre-seminar discussions involving the students only and seminars with their native English-speaking teachers on the introduction to English linguistics that is the first course on the programme. The students are mostly Vietnamese native speakers, apart from one Bangla speaker, and are inexperienced Internet users even in their native languages. Thus, they are unlikely to have been aware of native speaker norms for Internet discourse. As a result, it is interesting to analyse the development of their language use in textchat.

We analyse variations in students’ development of so-called reduced forms (reductions in orthography, morphology or formality of lexemes or phrases). The types of reduced forms in terms of word-class are analysed across the introduction to linguistics course. Many more appear in more discussion-oriented topics like the relation between language and gender compared to more core theoretical linguistic topics like syntax. The numbers of functional and lexical categories is almost equal, with lexical categories slightly ahead. Regarding functional categories, interjections and pronouns are by far the most common. Given the oral and interactive nature of textchat, this is not surprising. Both variations regarding individual words for all students, and variations in individual students’ reductions, are discussed. We find that in both cases students are regular in their reductions, with similar processes appearing for individual words and for individual students, although there is variation in the processes involved. Thus, this is evidence that textchat offers many opportunities for users to individually economise their language.

Valerie Williams, Lisa Ponting, Kerrie Ford, Julian Goodwin, Marcus Jepson

**Inclusive conversation analysis: Research and training carried out with people with intellectual disabilities** (Contribution to *Conversation Analysis and Interventions for Change*, organized by Antaki Charles)

The notion of a ”person-centred” approach to support and to planning is enshrined in UK government policy for disabled people, and particularly for people with intellectual disabilities (ID). This approach conveys a strong emphasis on the wishes and voice of the individual. There can however be a gulf between the goals of guidance and the detailed working out of person-centred planning in interaction (Pilnick et al., 2010). Equally, disabled people face dilemmas in their everyday lives, where institutional imbalances may shape the disabled person as incompetent (Williams, 2011).

The current paper sets out to provide a reflection on how conversation analysis (CA) involving ”end users” of services can tackle those interactional problems by interventions targeted at practitioners. As Antaki (2011: 10-11) notes, interventionist applied CA has primarily taken a practitioner perspective, with some exceptions such
as Lamerichs et al. (same volume). The studies from which data are drawn here included people with ID themselves as analysts. In one study, the people with ID were co-researchers in an inclusive model of research (Williams, 2011) taking on various roles both in collection and analysis of video data. In the second, disabled people and service users formed an advisory group and helped to analyse data in group sessions. Each of these studies attempted to impact on social care practices by direct training - e.g. Ponting et al.’s (2010) training pack aimed to give people with ID a tool to train their own support workers.

The discussion will particularly focus on the importance of the notion of “mirroring”. As people with ID become analysts, certain key themes about person-centred approaches are mirrored in their styles of research and training. Doing training interventions and doing research are both interactional activities, and can be analysed to show how patterns of turn-taking and speaker selection foreground the agency of people with ID. Through self-selecting, for instance, and performing third part evaluations, they are enabled to put themselves over as arbiters of relevance. Thus these patterns not only constitute the process of intervention, but also provide the basis for the product of change.


**Bin Xin,**

*Generic intertextuality and subject position shifting* (Contribution to *Implicit discrimination in public discourse*, organized by Chen Xinren & Michael Rinn)

This paper is an attempt at probing into the interactive relationship between generic intertextuality and the position shifting of the writing subject. Fairclough (1992a: 84) defines intertextuality as “the property texts have of being full of snatches of other texts, which may be explicitly demarcated or merged in, and which the text may assimilate, contradict, ironically echo, and so forth”. The concept of ‘generic intertextuality’ makes it possible for us to analyze a text as a play of voices of different utterances made from shifting positions specified by the genres that the text invokes. These positions are not necessarily actualized as those of an individual, but as positions of collective subjects or positions appropriate to kinds of speakers. We believe that the mixing of generic features in texts reflects and is a result of the contestation between or among different genres as part of a more general struggle over social practice and that from a historical point of view, such contestations and struggles are the motor of generic transformation.

**Zhijun Yan,**

*Globalization, technocracy, and local community* (Contribution to *Implicit discrimination in public discourse*, organized by Chen Xinren & Michael Rinn)

This paper reflects on the impacts on local communal life from the synergy of linguistic and pragmatic behavior exercised by agents of globalization and technocracy. The end of the Cold War, the function of the WTO, and the application of Information and Communications Technology have turned all countries into markets and investment destinations in today’s world, delivering the influence of economic globalization, both positive and negative. Meanwhile, the world is also influenced by an increasing technocratic tendency in the 21st century. Speeches and written opinions from economic analysts, city planners, and natural and social scientific experts have redirected the impact of globalization onto community levels, hence maintained relative stability on global, regional, and national levels, while causing dramatic, sometimes traumatic, changes to communal and individual life. The discourses of expert knowledge have been transformed into the discourses of social policy, and people’s former ideology-based or belief-based loyalty has given way to their newly developed rationality-based obedience to expertise. In this globalized world, local communal life, ranging from household finance to health care, is more likely to be influenced by factors located half the earth away from it, via the agency of an increasing body of technocracy. Governments and NGO’s should be aware of the potential danger caused by the marriage between globalization and technocracy, and protect the underprivileged groups in local communities who are more susceptible to sudden changes in their social, financial, and physical environment.

**Foong Ha Yap, Ariel Chan, Brian Wai, Winnie Chor**

*How political leaders construct common ground in electoral discourses in Hong Kong* (Contribution to *Establishing Common Ground in Public Discourse: A Communication Studies and Discourse Analysis Approach to the Evolving Relationship between Political Leaders, Media Professionals and the General Public*, organized by Cheng Winnie & Foong)
Ha Yap

Democratization has been a relatively recent process in Hong Kong. The year 2012 can be said to be a momentous year for Hong Kong’s political development since no particular candidate was certain to win in either the Chief Executive Election or Legislative Council Election. Unlike previous elections when the vested interest of stability and prosperity had the upper hand, the 2012 election was a tight race that called attention to three equal forces, namely, stability, prosperity and equality. On a less positive note, 2012 was also a year when Hong Kong was battered by a series of scandals and controversial political issues, all of which had helped to invigorate the political discourse during the election year. This prompted most candidates to refrain from going to extremes when appealing to the electorate, so as to avoid narrowing their target supporters in the election.

The present study examines this new trend in which political leaders are increasingly expected to construct common ground with the general public in electoral discourses in Hong Kong. More specifically, we will examine the strategies political leaders use to score points against rivals while at the same time enhance their own positive image with the general public. Our data comprise of speeches and debates from the Chief Executive Election and the Legislative Council Election in March and September 2012 respectively. Our findings are consistent with observations from previous studies (e.g. Obeng 1997) which note that verbal indirectness is highly preferred by politicians. In this study, we will focus on the indirectness strategies of ellipsis, evasion and humour. Our findings also reveal that metaphors, which are often embedded in humour, are frequently used by politicians to construct a political identity, both for themselves and for their contenders. Interestingly, although verbal indirectness is fairly effective in protecting one’s positive face while allowing one to construct common ground with the electorate, it is noticed that politicians also deployed modals with high epistemic certainty, which can be considered as a type of verbal directness strategy to win over the general public.

The above-mentioned verbal indirectness strategies were used to enhance the standing of the candidate himself/herself to win the votes of target groups from a wide spectrum of political affiliations. They also helped electoral candidates address sensitive and controversial socio-political issues within the context of a political system in which leaders are often beholden to both the local electorate as well as a higher authority in the nation’s capital. At a broader level beyond electoral discourses, the findings from this study can contribute to our understanding of how political leaders deploy discourse strategies—sometimes successfully and sometimes ineffectively—as they seek common ground with multiple, often competing and sometimes diametrically opposed, socio-political forces.


Igor Ž. Žagar,

Smell, taste, and touch as arguments? (Contribution to Non-verbal means of argumentation (across disciplines and cultures), organized by Zagar Igor Z., Leo Groarke & Paul van den Hoven)

Visual argumentation started to develop in the nineties and literary flourish in the beginning of the new millennium (Groarke, Birdsell, van den Hove, Kjeldsen ...). In 1997 Michael Gilbert (Coealscent Argumentation) proposed four modes of argumentation: logical, emotional, visceral (“physical”) and kisceral (“meta-physical”, “intuitive”), and Christian Plantin has just published a large volume on the role of emotions in argumentation Les Bonnes raisons des émotions - Principes et méthode pour l’analyse de la parole émotionnée (2011).

Whether we stick to a rather neutral definition Leo Groarke is using for this panel, where argumentation is defined as “the attempt to convince others of some point of view”, or a pragma-dialectical one, for the needs of the panel adopted and adapted by Paul van den Hoven: “Argumentation is a communicative and interactional act complex aimed at resolving a difference of opinion”, it is more than clear that for argumentation to be possible, we need (at least) two persons. What is not that clear - if we take Gilbert’s classification seriously - is how these persons exchange arguments, how they understand them, and above all, how they negotiate what really is/was an argument?

Strictly “logical” argumentation seems to be rather linear and posing no problems (though it has very limited use in everyday life and human interaction).

Argumentation in “every day language” may seem unproblematic as well, but there are a few complicating factors: words can be polysemous, historical, social, cultural and intellectual “common ground” of the participants may be different (and therefore not “common ground” at all), words and phrases may trigger different frames or/and mental spaces with participants in the (argumentative) discussion (to name just a few “disturbing” factors).

With visuals things change(d) radically; if words can be polysemous, visuals are basically polysemous and polyphonic, i.e. (at least implicitly) referring to other (previous) situations, discourses and visuals or quoting them. What will in the case of visuals be actualized (negotiated?) as the argument in question increasingly
depends on historical, social, cultural and intellectual “common ground” of the participants, and visuals may trigger even more diverse and disparate frames or/and mental spaces with participants than verbal communication does.

And what if we widen the scope even more and try to include smell, taste and touch? If words and visuals are shared by the participants in the (arguéntative) discussion, smell, taste and touch are (usually) not. We have to report about them (verbally), which strips them of their distinctive features: they become words and phrases of descriptive kind, and cease to be distinctive smells, tastes and touches, the entities we perceived, with the qualities that persuaded us (about something) as individuals.

Can smell, touch and taste therefore be arguments (play argumentative roles, assume argumentative functions)? How wide can the scope of what is an argument be? And, where should we draw the line between argumentation and persuasion (if at all)?

Olga Zayts, Stephanie Schnurr

*Negotiating the identities of allied healthcare professionals in the age of ‘superdiversity’ in healthcare* (Contribution to *Fighting for a place in the workplace: Western and non-western perspectives on the discursive construction, negotiation and legitimization of ‘valid’ identities*, organized by Van De Mieroop Dorien, Abha Chatterjee & Stephanie Schnurr)

In this paper we focus on the roles and identities of nurses in intercultural healthcare encounters to examine how the sociocultural ‘superdiversity’ of patients impacts on the roles that the nurses undertake in their professional practice. In contrast to much earlier work on identity construction in workplaces, which tends to focus on those workers who are at the ‘forefront’ in their professional context, such as leaders, specialists or experts, this paper explores the roles and identities of nurses who are often referred to as ‘allied’ professionals (Sampson, 2008). In spite of the nurses’ central role in healthcare services and their importance for achieving good patient outcomes, there is only very little research that focuses on these allied healthcare professionals (e.g. Candlin & Candlin, 2007; Candlin, 2011).

In line with recent approaches we acknowledge that the concepts of role and identity are closely related, “mutually sustaining” (Hall et al. 1999: 294) and discursively constructed (e.g. Holmes et al. 1999; Roberts & Sarangi 1999). Thus, the identities that individuals construct for themselves and each other are closely related to the expectations associated with their respective roles in a specific context. Research on the roles of nurses in healthcare settings has emphasized that nurses’ performance often goes beyond those roles that are institutionally assigned to them and include “more fluid” specific roles that they perform to address specific patient needs. The roles identified and described in the literature include, for example, that of healer, carer, educator, advisor, counsellor, manager, and advisor (Candlin, 1997).

We draw on a corpus of more than 120 interactions between nurses and patients which were video-recorded in a prenatal clinic in Hong Kong where pregnant women undergo screening for fetal abnormalities as part of their routine prenatal care. The nurses are Hong Kong Chinese while the patients originate from all continents. Using a social constructivist framework, we show that in these intercultural encounters the nurses perform a variety of different roles which are closely linked to their professional identities and which appear to be specific to this intercultural context. Our particular focus is on the roles of cultural broker and co-decision maker which the nurses regularly perform in these encounters. As cultural broker the nurses explicate and negotiate culturally-influenced ideas and assumptions about prenatal testing, as well as potential options and consequences of any choices the patients make. As co-decision makers, on the other hand, they assist and sometimes guide the patients in making their choices - in particular in those cases where the patients have only limited social and family networks available. We show how these roles have a strong impact on the ways in which the nurses construct their professional identities at different stages in the interactions with their patients in this intercultural context.

Jie Zhang,

*The creative subjectivity and the implicit discrimination in literary narrative texts*  
(Contribution to *Implicit discrimination in public discourse*, organized by Chen Xinren & Michael Rinn)

The creative subjectivity in literary narrative texts is an important concern in the circles of literary criticism. However, owing to the fact that the creative subjects of the classic literary narrative works are usually famous writers, the academic circles tend to explore the positive influences of the creative subjects on literary narrative texts, but hardly deal with the negative effects, let alone discuss the implicit discrimination. As a matter of fact, the implicit discrimination caused by creative subjects often occurs in literary narrative texts. For instance, since the author of *Titanic* is a British nobleman, the work is characteristic of implicit discrimination against the easterners and even depicts a few Chinese passengers as cowards who cravenly cling to life instead of braving
death, but the noblemen of British origin are described as gentlemanly and facing danger fearlessly. However, it was not the case in the then shipwreck. In the history of the 19th-century Russian literature, the images of “superfluous men” were created by the writers of noble birth such as Pushkin, Lermontov, Turgenev, etc., whose works inevitably reflected appreciation for the cynical noble youths and “superfluous men” such as Onegin, Pechorin, etc., and discrimination against the images of poor people such as Maksim Maksimovich. Obviously, the implicit discrimination caused by creative subjectivity in literary narrative texts, to a certain degree, strengthens the artistic quality of the literary texts. This paper focuses on the relationship between the creative subjectivity and the implicit discrimination in literary narrative texts and reveals the role which the implicit discrimination plays in strengthening the artistic quality of literary works.

Wei Zhang, Angela Chan

Transition space repair: A multi-modal analysis of its relevance for turn organization
(Contribution to Local achievement of units in interaction, organized by Keevallik Leelo & Xiaoting Li)

Literature in interactional linguistics and conversation analysis has convincingly shown the emergent, contingent and collaborative nature of units of talk. This presentation reports on a multi-modal analysis of transition space repair and its relevance to constructing units of talk in interaction. Repair in conversation is organized for dealing with troubles in speaking, hearing and understanding the talk. Moreover, it often serves as a vehicle for dealing with other interactional matters, e.g. turn-beginning self-repairs may be produced to manage overlapping talk or address reciprocally; self-repair during a sentence-in-progress may be produced to accommodate recipients with various knowledge states; transition space repair may be initiated to pursue response.

Built on previous studies on repair and on turn organization, and drawing on video-recorded conversations in Mandarin and Cantonese, we examine speaker’s production of transition space repair from four aspects, namely, syntactic forms, prosodic characteristics, body movement and interactional import. Our aim is to determine how linguistic and bodily resources in producing transition space repair, e.g. their convergence and divergence, work to organize units in interaction. While the term transition space repair presupposes its production upon a turn/TCU’s possible completion (and therefore often syntactic completion), our observation is that its delivery can be differentiated by prosody and/or body. We then choose to focus on transition space repairs which are produced after possible completion of questions and other first or sequence-initiating actions. Our analysis shows that some transition repairs are produced in a latching/rush-through manner, i.e. their prosody diverges from projected syntactic and pragmatic/action completion in that it signals turn continuation. It is interesting to note that in such cases, body movement, e.g. hand gestures tend to converge with prosody. In contrast, transition space repairs may also be produced after absence of verbal response from the recipient. In such cases, the linguistic and body resources often converge to indicate possible completion, and it is only after lack of recipient uptake that the speaker re-opens the just completed turn with a repair. The presentation will conclude with a discussion of these two temporally, prosodically and bodily differentiated transition space repairs with regard to their interactional import and issues of projection and completion in turn organization.

Chengyu Zhuang, Dániel Z. Kádár

Understandings of politeness: The concept of time (Contribution to Historical (Im)politeness, organized by Miglio Viola Giulia & Jeremy King)

In the present talk we will introduce a new politeness framework (Kadar and Haugh 2013 forthcoming) and its importance from the perspective of historical im/politeness research, which is a relatively new field (its birth was benchmarked by the book Historical Politeness, Culpeper and Kadar eds. 2010). The framework of Kadar and Haugh (2013) proposes a multidisciplinary approach which goes beyond the boundaries of linguistic pragmatics, and argues that it is necessary to observe politeness as a social practice, which evokes different understandings. Conceptualising politeness as a social action necessitates, among other things, one to look into the concept of time and its influence to the practices and perceptions of politeness. In this talk we will revisit the scope of historical im/politeness research, and we will argue that the aim of politeness research is not so much to explore diachronically distant data (in fact, it is difficult to define what counts as ‘historical!’) but instead to define historicity and its implication to the research and understandings of im/polite practices.

In the present work we will use intercultural data, drawing from Chinese, English and Hungarian sources. By doing so we aim to continue the pilot work of Ruhi and Kadar (2011), which merged intercultural pragmatics and historical pragmatics.

Jan Zienkowski,
An interpretive and functional heuristic for analysing large-scale political debates: The case of activist discourse on integration (Contribution to Countering the methodological deficit of discourse studies: towards a heuristic for analysis, organized by Zienkowski Jan & Sarah Scheepers)

This paper presents interpretive functionalism as a heuristic principle for analysing large-scale social and political debates. Interpretive functionalism involves an investigation of the functional relatedness of linguistic forms to one another, to the practices of interaction, and to the meta-pragmatic positioning of the interlocutors and voices involved in the speech event(s) under investigation (Zienkowski 2011, 2012). The notions of function and interpretation are derived from poststructuralist (Foucault 1969; Glynos and Howarth 2007), pragmatist (Bernstein 2010; Rorty 1996), and linguistic pragmatic (Robinson 2006; Verschueren 1999, 2011) approaches to discourse and subjectivity. The practice of using language involves an articulation of semiotic elements at various levels of discursive organisation with each other (Laclau and Mouffe 1985). Phonemes, words, sentences, discourse topics, narratives, genres, ideologies, and hegemonies can only make sense thanks to the way we establish interpretive links between these levels of discursive organisation. In poststructuralist discourse theory this linkage is conceptualised in terms of articulation (Laclau and Mouffe 1985; Torfing 1999). Throughout practices of articulation, the identity and meaning of every articulated element is modified. Pragmatists have also argued for a non-referential theory of meaning (Bernstein 2010: ix-x). In linguistic pragmatic thought, the production of meaning is frequently thought of in terms of a practice of en-, de-, and re(con)textualisation(s) of fragments of discourse (Auer 2009; Bauman and Briggs 1990; Verschueren 2008). Regardless of such terminological differences, it is a basic premise of poststructuralist, pragmatist, and linguistic pragmatic thought that there is no one-to-one relationship between a semiotic form and its function(s). At the same time, meaning is not entirely free-floating. We partially fix meaning by (meta)pragmatically marking preferred and relevant boundaries for interpretation.

These interpretive and functionalist phenomena may function as guiding principles for the empirical analysis of large-scale social and political debates. This will be exemplified with reference to a case study of the way intellectuals and activists involved in the Flemish minority debates deploy the notion of ‘integration’ in their political discourse. What function(s) does the signifier ‘integration’ perform in relation to the preferred modes of politics and subjectivity articulated by these activists and intellectuals will be the main research question of this paper. Zienkowski argues that modes of analysis that take the metapragmatic dimension of language use into account can help researchers to establish relevant boundaries for interpretation (Zienkowski 2011).


Dagna Zinkhahn Rhobodes,
The concept of the border from the linguistic perspective on the example of the german-polish language mixing (Contribution to Borders, discourses, identity, organized by Vallentin Rita, Katharina Rosenberg & Concha Höfler)

The processes of the opening, crossing up to fusion and dissolving of language borders as result of globalization, migration processes and accompanying them intense economic, political and social contacts have become a common part of everyday communication in multilingual contexts. With the enlargement of the European Union, the German-Polish border regions experience this transformation in the form of intense language contact beyond
the state borders. The Polish and German languages come increasingly in contact especially for economic reasons, but also in institutional spaces. Therefore, the enhanced permeability of the political border impacts the linguistic border between this Slavic-Germanic language pair.

In the paper, I discuss the concept of the border from a linguistic perspective using the German-Polish language contact as an example. Based on data from interviews and spontaneous speech, mixed German-Polish speech will be analyzed in terms of the tree aspects of the theory of border: the durability, permeability and liminality. This three dimensions of the language border will be discussed in a continuum from code-switching (language switch at a syntactic boundary) via code-mixing (language switch beneath the word boundary) to building of hybrid forms (creolization and merging of lexical and grammatical structures of the languages involved).


Yael Ziv,

**English however a procedural account** (Contribution to *Natural-language connectives: Evidence from discourse, typology and grammaticization*, organized by Ariel Mira & Caterina Mauri)

In this paper it is argued, contra previous treatments, that analyzing *however* in conceptual terms like "contrast", "contradiction" or "inconsistency" with a proposition assumed to be derived as a contextual implicature from a previous utterance is untenable. Corpus data provide considerable counter-examples to existing conceptually-based generalizations. Alternatively, a procedural account is proposed. Accordingly, *however* constitutes an instruction to process the discourse unit within which it occurs in relation to the preceding discourse unit, licensing the construction of appropriate sets for comparison, on the basis of information evoked by the two discourse units and considerations of relevance. Compare the distinct comparison sets in (1a) {a couple of the guys} and {David} and in (1b) {on Sunday} and {on Tuesday}:

(1a) A couple of the guys are going sky-diving on Sunday.
    David, however, is planning to attend the conference.
(2b) A couple of the guys are going sky-diving on Sunday.
    On Tuesday, however, they all plan to attend the conference.

The position of *however* in the sentence is shown to be instrumental in set determination and, as in other instances of information structure specifications, here too, considerations of prosody affect scope decisions for comparison set determination, especially when *however* occurs sentence initially.

The significance of both discourse units, rather than just the first, in determining the relevant contextual implicatures is evident in examples like the following:

(2) The politician was quick to retract the statement. However, the damage was already done.

where the assumption required for the felicity of the discourse, that the damage was successfully contained, can hardly be derived on the basis of the initial discourse unit alone. The first segment, rather, yields a variety of potential contextual implicatures and it is only the occurrence of the subsequent utterance, in conjunction with the instruction contained in *however*, that determine the relevant inferences to be accessed.

The proposed analysis provides a non-ad hoc explanation for certain distributional constraints such as the non-occurrence of *however* following a pleonastic subject as in:

(3) *It, however, may rain on the weekend.

and following the subject, where the initial constituent is non-canonical, as in (1c), in comparison with its well-formed counterparts in (1a) and (1b):

(1c) #A couple of the guys are going sky-diving on Sunday.
    On Tuesday, David, however, is planning to attend the conference.

Subsequent to the examination of *however*, questions pertaining to the conceptual vs. procedural nature of conjunctions in general are raised and a comparison is made between *however* and the relevant reading of its cognate *but.*

Sandrine Zufferey, Liesbeth Degand

**Explicit and implicit discourse relations across languages** (Contribution to *Natural-
Lexical or grammatical means to convey rhetorical relations such as causality and contrast are found in many languages of the world (Dixon and Aikhenvald, 2009). Important variations exist however in the number of connectives languages display to express a given relation, even between typologically related languages. To cite a case in point, French uses mainly three different connectives to convey causal relations while Dutch has four (Degand and Pander Maat, 2003; Pit, 2007). Similar mismatches between the languages are extremely common (e.g. Zufferey and Cartoni, 2012).

In this presentation, we will address one specific aspect of these cross-linguistic divergences, namely those concerning the explicit versus implicit communication of discourse relations. Indeed, in some cases, an implicit relation can be the best translation equivalent of a connective. For example, in French, a frequent clausal link to announce an explanation is the connective *en effet*. But in English, this connective is most often left out and the link is made through juxtaposition. These implicit relations in translation provide an assessment of the variations in the explicit/implicit marking strategies between languages. Conversely, some connectives are recurrently added in the process of translation, in other words used in the target text without an explicit equivalent in the source text. From a typological point of view, these connectives also provide indications about the type of rhetorical relations that are preferably marked in one language, and not in another.

Using the taxonomy of discourse relations from the Penn Discourse Tree Bank (Prasad et al., 2008), we have annotated 200 occurrences of connectives in a parallel corpus of five Indo-European languages (English, French, German, Dutch and Italian). Using English as a source language, we have systematically annotated all cases of missing and additional connectives in the target languages. Results indicate that all languages display a partially specific profile in terms of explicit/implicit marking, with the exception of comparison relations (concession and contrast) that are consistently less omitted than the others in all target texts.


Päivikki Aarne,
**Mentalizing function – a case-study of a 6 year old boy with language impairment** (lecture)

Children with language impairment (LI) frequently show higher levels of behavioural, emotional and social difficulties (BESD) than children with typical development. A clear association has been found between language impairment and BESD when children are young, while the association is confounded by other factors later in development. BESD concerns various developmental areas; child-specific as well as relational aspects of development. In the present study interaction analysis and early relational assessment (The Parent-Child Early Relational Assessment, PC-ERA) were used to analyze interactions of a 6-year-old boy with severe language impairment. The method used was the framework of so called Doll Play situations, where story stems are presented to elicit verbal and/or non-verbal responses from the child. The Doll Play situations involved the child’s mentalizing abilities in solving the emotional conflicts included in the tasks. First of all, the responses were analysed concerning the child’s mentalizing ability. The responses given by the child, suggest limitations in the mentalizing ability as he faced severe difficulties in solving the tasks. However, he showed a certain pre-awareness of the demands created by the situations, though he was unable to solve them in a constructive way.

Secondly, interaction analysis and analysis of the emotional quality of the interactions was carried out in relation to child-specific, adult-specific as well as dyad-specific aspects. These analyses indicated qualitative differences in all three aspects. Child-specifically, special features in the interactional patterns concerning non-verbal as well as verbal turns could be identified, as well as elevated levels of observable stress. On dyadic level, the dynamics and the co-construction of mutual intersubjective understanding during the interactions were characterized by special features in the use of eye-gaze by the child, as well as in the adult’s use of re-casting as a response. Generally, highly increased need for cognitive and emotional support and scaffolding from the adult participant could be seen during the interactions. The results are discussed in light of the significance of adult responsiveness and scaffolding in interactions and conversations with children with LI as a way of supporting the development of mentalizing function and intersubjectivity.

Machiko Achiba,
**Development of pragmatic awareness in a young L2 learner** (lecture)

Most studies on awareness in interlanguage pragmatics have focused on adults. To date, studies of pragmatic awareness in L2 children have been scarce. This longitudinal study explores the development of pragmatic awareness over a period of 17 months in a female Japanese learner of English as a second language, beginning from when the learner was 7 years 2 months old as she started a sojourn in an L2 environment.

There are multiple sources of data used in this study. A diary written by the child’s mother, the researcher, provided insights into the learner’s perceptions of how language is used in the L1 and L2. The data from the diary are supplemented by video-recorded data from her interactions with native speakers of English collected in regular intervals, and observational data from her ESL and regular classrooms. In addition, at the end of the 17-month observation period a questionnaire was given to the learner and her 47 classmates in her regular classes to elicit their socio-pragmatic awareness. The results from the learner’s questionnaire were compared with those of her classmates. Finally, there was a follow-up interview with the learner two weeks after the questionnaire had been administered.

Drawing on Schmidt’s noticing hypothesis (1990, 1993, & 2001), this study attempts to address the following questions:

1) When and what pragmatic features does the learner first notice in the target language environment and how does she try out new utterances?

2) Is there evidence of the development of the learner’s socio-pragmatic awareness by the end of the observation period?

Overall, findings revealed that the learner significantly increased her pragmatic awareness over time. Specifically, first, in the initial weeks of the sojourn, she noticed formulae inside and outside of the classroom settings. Then she practiced or rehearsed the formulae by repeating by herself before trying them out first with her mother and finally using them with others. Second, late in the sojourn, she became aware of more subtle types of utterances, showing sensitivity to social context, and her use of English became spontaneous. Results from the questionnaire showed similarities between the learner and her classmates; and these will be discussed in detail.

Mayumi Adachi,  
**Interjections isomorphic with demonstratives in Vietnamese (poster)**

This presentation will explore some of the similarities and differences between the demonstratives and the corresponding isomorphic interjections in Vietnamese, by examining instances from some contemporary dramas written in the colloquial style, such as Sỹ Hanh (2009). Demonstratives in Vietnamese can be categorized into three series: proximal (substantive *dày* and adnominal *này*), medial (substantive *dấy* and adnominal *dí*) and distal (both substantive and adnominal *kıa*) mainly distinguished according to the distance between the speaker and the referent (Adachi 2011:1). Some of them are isomorphic with interjections. For instance, *này* is used to attract the hearer's attention to something in the place of utterance or what the speaker is about to say (‘Hey!’, ‘Look!’, ‘Listen!’); *dày* has a function to remind the hearer that the speaker’s previous statement is correct (‘See, I told you so’, ‘Just I expected’); *dí* expresses the speaker’s surprise, and is sometimes used to keep the hearer from doing something (‘Uh, oh!’, ‘Wait!’, ‘Come now!’); *kıa* (which is different from the distal demonstrative *kıa* in tone, and the adnominal demonstrative *kıa* makes a reference to a distant point in time from the speech time than *kıa*) is used to express a surprise of the speaker or to call the hearer’s attention to something. The proximal substantive form *dày* can’t be used as an interjection. Interjections are different from demonstratives in the following points. Demonstratives can be nominal modifiers but interjections cannot compose a noun phrase with other nouns. In addition, demonstratives are often used for spatial reference, whereas the criteria for the choice of interjections aren’t based on the distance but on the state of knowledge. For example, if the speaker wants the hearer to pay attention to the object that both of them are aware of, the speaker chooses *này*; if the speaker have already noticed the thing or the situation, but the hearer haven’t noticed it yet, the speaker uses *kıa*.

Common features can also be pointed out. Both demonstratives and interjections are context-bound. In other words, they cannot be interpreted correctly if information on the context of utterance isn’t available such as who says them and when they are said. This conclusion supports Wilkins (1992: 153)’s claim that interjections are semantically composed of basic deictic elements such as ‘I’, ‘you’, ‘now’, ‘here’ and ‘this’.


Karen L. Adams,  
**Critical investigations of Christmas holiday media (lecture)**

CDA method and theory helps us understand ideologies of social injustice underlying texts of all kinds but typically focus on those associated with political experience and social controversy. However, Wodak and Meyer also note that

“The objects under investigation do not have to be related to negative or exceptionally ‘serious’ social or political experiences or events-this is a frequent misunderstanding of the aims and goals of CDA.” (2009:2)

In this spirit, this analysis considers texts that may be considered ‘non-serious’ and are also ones in which the treatment of dominance is asserted and questioned within the same text. The data are Hallmark TV movies shown from the 2010-2012 holiday seasons of November through December. 2010 was the first year in many when the US film industry did not produce Christmas oriented films for theater distribution. In contrast 12 new films in 2010and in 2012 with slightly fewer in 2011 were made for the Hallmark Cable TV network. Products of a large corporation traded on NASDAQ, they reveal biases of power relationships, prejudice and inequality. These holiday films show unequal representation of religious ideology; the domination of whiteness; bias in the representation of age, physical size, urban vs. small town dwellers, the social status of characters; and love being portrayed as the heterosexual nuclear family. But the popularity of these texts remains and partly lies in epiphanies that main characters experience which move them from avarice and prejudice to humanity and generosity thus changing relationships of domination, prejudice and control. Such epiphanies are the goals of many religious creeds, and we can expect that these TV movies designed for entertainment must be treated as ‘mixed’ texts with ideological expressions of the dominance as well as the opposition to that dominance. Analysis of 9 two-hour films, 3 from each season, reveals how opposition to dominance in the form of epiphanies works and what expressions of dominance are targeted for revelation. E.G. Whiteness typically remains unquestioned, and heterosexual love is dominant, but individual characters’ epiphanies can result in ethical outcomes for large numbers of people by addressing responsible entrepreneurship or by making cures for disease public property rather than private property.

In order to analyze how these epiphanies occur, the methodological approach builds on work of Ochs and Taylor...
The aim of the research presented in this paper was to study the factors affecting touch behaviour in mother-child dyadic interactions from infancy. Touch is the largest of the sense organs and more highly developed at birth than the other sense organs of hearing, vision, taste and smell. Yet it should be noted that touch behaviour does not develop in isolation. This research was therefore aimed at constructing a touch and co-occurring behaviour coding (TCBC) system to measure touch in conjunction with other nonverbal behaviours such as facial direction, facial expression and interpersonal distance that co-occur with touch in mother-child dyadic interactions. For this purpose, a new coding system is reported in this paper that was not only developed but also standardized by testing it for its reliability and validity. The data-set on which the coding system drew consisted of 20 mother-child dyads whose interaction was videotaped when the children in the study were three months old and then again when they were nineteen months of age (Keller & Chaudhary, 2003). This video-taped mother-child data was then analysed using statistical techniques such as mixed ANOVAs, repeated measure ANOVAs, paired t-tests and independent t-tests. The detailed coding system produced on the basis of observations of the sample above was then taught to independent coders who learnt the system on the basis of exemplar videos and then coded randomly selected five-minute samples of the same videos. A number of touch categories were created based on these observations. In addition, a set of factors affecting touch behaviour were also examined, including: touch agency, child age, child gender, child birth order, maternal age, maternal education, maternal occupation and touch location. The results of our study show that factors such as touch agent, child age, touch types, maternal education have a significant effect on touch frequency and touch duration in mother-child interactions. Other factors such as child gender, child birth order, maternal age and maternal occupation did not, however, appear to affect touch behaviour significantly in the mother child dyads studied. This research establishes the link between touch and other nonverbal behaviours as they affect maternal touch behaviour in mother-infant interactions. Factors such as facial direction and facial expression are shown to have a significant effect on touch frequency while the nonverbal factor of interpersonal distance did not significantly affect touch frequency in mother-child interactions. The current study is a first-time study in a non-western cultural context with extended longitudinal data consisting of video-taped mother-child dyadic interactions. It contributes towards filling the gap in the literature relating to the postnatal development of touch by offering a thorough and accurate coding-system to measure touch behaviour and other co-occurring behaviours. Certain crucial interactional profiles of touch behaviour in infancy and toddlerhood are suggested in this research that could open up avenues for further research within a cross-cultural frame.

Jeffrey Aguinaldo,  
*Use of address terms when recipiency and next-speaker are secured* (poster)

In interaction, address terms are commonly used to establish directionality of talk and next-speakership. However, the use of address terms abound in interactions where it is perfectly clear between or among participants who has been addressed and who is expected to speak next. This suggests that address terms can be a potential resource for accomplishing a range of actions above and beyond establishing recipiency and next-speaker selection. Previous conversation analytic work reports that address terms in institutional interactions are intimately linked to specific practices of those institutions. For example, in news interviews, interviewees’ can use address terms to disattend the overhearing media audience and present answers as genuine and sincere (Claymen, 2010). And yet, address terms are often used in mundane conversations where there are no such institutional contingencies. The present poster builds on previous conversation analytic studies and reports on initial findings of an analysis of address terms used in mundane interactions. The poster reports on the range of sequential environments where address terms are used and of actions these address terms serve.

Karin Aijmer,  
"I think" and "you know" in different varieties of English (lecture)
The background for the following paper is that we can only understand the meaning and full functional potential of pragmatic markers by studying them in a variational perspective. As a result, they have been studied contrastively across several languages, intralingually with regard to genre variation, and diachronically. We also need to study pragmatic markers in different regional varieties (a variational pragmatic approach following Schneider and Barron (2008). Pragmatic markers have earlier been compared in British and American English by Biber et al. (1999). However Biber et al. only discussed a few markers and restricted themselves to these two varieties. We can now make systematic comparisons between different ‘Englishes’ on the basis of the sub-corpora which are part of the International Corpus of English (ICE) project http://www.ucl.ac.uk/english-usage/projects/ice.htm. The aim of the following contribution is to study a few selected pragmatic markers in several national varieties of English. I will focus on I think and I know as pragmatic markers. These have figured in discussions of the influence of literacy and formal education on language (Bernstein 1971). (Cf. also Huspek 1989 who analysed the contextual factors conditioning the selection of you know or I think in workers’ speech and Macaulay’s 2002 study on the sociolinguistic stratification of you know in two data-sets from Scotland). They have also been shown to vary with regard to gender (Holmes 1986). Table 1 shows the distribution of I think and you know in corpora representing British, American, New Zealand, Australian, Singaporean and Indian English. Only spoken language has been considered (both private and public conversation). Each (ICE) -corpus represents c 400,000 words. Table 1 represents the raw data based on a comparison between different varieties of English.

Table 1: I think and you know in some varieties of English. SBCA=Santa Barbara Corpus of American English. Normalized figures per one million words within parentheses.

<table>
<thead>
<tr>
<th>Marker</th>
<th>ICE-GB</th>
<th>SBCA</th>
<th>ICE-NZ</th>
<th>ICE-AUS</th>
<th>ICE-SIN</th>
<th>ICE-IND</th>
</tr>
</thead>
<tbody>
<tr>
<td>I think</td>
<td>1540 (2566)</td>
<td>1542 (2570)</td>
<td>1142 (1903)</td>
<td>1560 (2600)</td>
<td>1562 (2753)</td>
<td>1699 (2831)</td>
</tr>
<tr>
<td>You know</td>
<td>1244 (2073)</td>
<td>1610 (6465)</td>
<td>1652 (2753)</td>
<td>2476 (4126)</td>
<td>1095 (1825)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2784 (4639)</td>
<td>2106 (8456)</td>
<td>3194 (5323)</td>
<td>2841 (4734)</td>
<td>4036 (6726)</td>
<td>1995 (3325)</td>
</tr>
</tbody>
</table>

There are large overall differences in the use of pragmatic markers with American English using both I think and you know most frequently (followed by Singapore English). The table also shows that the varieties prefer either a speaker (I think) or a hearer perspective (you know). We find for example that American English, Singapore English and Australian English favour you know.

The cross-cultural differences illustrated in Table 1 may be due to the different weighting of factors such as a hearer or a speaker perspective in different cultures. The hearer-perspective may for instance be closely associated with solidarity and establishing common ground. Moreover we can hypothesise that the pragmatic markers can function as ‘fluency devices’ which are especially useful for second-language speakers of English (such speakers of English in Singapore) to plan and produce spoken English.


Oluwasola Aina, Kayode M. Taiwo

A pragma-discursive analysis of the use of English among selected Yoruba/English young bilinguals in Nigeria (lecture)

This paper is set on a pragmatic assessment of the issue of bilingualism as a result of language contact in natural concomitant of language situation in the society of Nigerians. The concept can of course not be explored in just one paper as several scholars have tried to do over time but end up with mere discovery of aspects of the problem at hand without a comprehensive investigation of users of the lingual franca, English, commonly seen among the young people. The country is made up of over 250 ethnic groups with approximately 450 languages, this is why this paper is made to filter language contact situation and individual personalities involved with particular reference to Yoruba-English in school systems. This study therefore looks into the pragmatic relationships between bilingualism and language contact to set it apart. It is built on questionnaire method of data collection carried out around it to be able to streamline a real outcome using 100 investigative facts. This illuminates more on the level of language competition, prestige and conflict in the society of the language users. The investigation sets to throw light on the level at which English is put to use in official and unofficial issues or environments by various speakers. The result also aims at discovering whether the younger generations are proficient in mother tongue and as well being able to pass it to the generation next to theirs. A nebulous linguistic situation arises as speakers are neither competent in mother tongues nor the English language which is the official language expected to be used and understood by all. Nigerian language policies therefore require modification to take care of the lapses of incompetence which invariably affects effective communication.
Gabriella Arenti, Romina Angeleri
 Fantasy and pretense in communication. How adults differ from children (lecture)

Children are often confronted with communicative situations where fantasy, pretense and everyday situations are mingled and they shift very naturally from one world to the other.

Does it work the same way for adults? If children switch very easily from dinosaurs to real situations, adults are less prone to adhere to fictional contexts unless these are explicitly indicated or justified by metacommunication specifying the fictional status of a narrative. Actually, young children and adults differ in their way of dealing with fantasy. When young children come across a pretense situation they simply adhere to it and adhesion does not require a developed capacity of metarepresentation. This is in line with Sharon and Woolley (2004) who have shown that young children are able to distinguish between fantasy and reality and at the same time may be uncertain about the pretend nature of entities frequently encountered in their interactions with adults, like dinosaurs or Santa Klaus. On the contrary in the adult age, as everyday communication is basically focused on facts of the real world, metacommunication is necessary because the adherence to a pretense or fantasy context requires that the interlocutors share the suspension of the normal rules of communication, like for instance the engagement in telling the truth.

To support this perspective we have conducted several studies in which children of different ages and adults were tested in a task assessing their ability to formulate communicative acts adhering to pretense and fantasy contexts. Subjects had to produce communicative acts playing the role of one character in a random sequence of three types of story: ordinary, fantasy, and pretense stories. The stories were presented one after the other without any cue allowing to identify the type of story. Adults were tested both on the children’s stories and on a different set of stories adapted to adults’ interests.

The basic hypothesis was that children - even the younger group of 2-year-olds - would find pretense and fantasy situations very natural to deal with; consequently, we expected no difficulty in adhering in turn to the different types of stories. As regards adults we predicted that instead of simply adhering to the fantasy context as children do they would have used their metarepresentational capacities to comment on the situation or inquire about the reasons motivating the use of fantasy in an everyday interaction. Our hypothesis was confirmed. Moreover, one interesting result was that adults were critical or ironic when presented with adults’ stories while when presented with children’s material they adopted the child’s perspective and acted as a child would do.

In conclusion, our results support the assumption that pretense in young children does not require metarepresentation. If this were the case the performance should have the same trend that is typical of all tasks involving the representation of others’ mental states. On the contrary we show that adults, precisely due to their attitude to reflect on others’ mental states, are less prepared to adhere to the fantasy context than young children.

Mustafa Aksan, Yeşim Aksan
 Multi-word units and pragmatic functions in genre specification (lecture)

Multi-word strings are not discourse units that display coherent internal structure. They are identified over various corpora and most often they are fragments of phrases or clauses rather than being syntactically complete forms. On the other hand, as McCarthy and Carter (2002:30) note “Many such strings have neither syntactic nor semantic integrity, … However, many strings display pragmatic integrity, encoding interactive functions such as hedging, vagueness and discourse marking”.

In this study, data of multi-word units retrieved from two different sub-corpora drawn from datasets of Turkish National Corpus * (http://www.tnc.org.tr) is analyzed. Two equal size sub-corpora, Corpus of Contemporary Turkish Fiction (CCTF) and Corpus of Contemporary Turkish Informative Prose (CCTIP), covering a period of 20 years (1990-2009) were constructed. CCTF is a 1.009.548 word corpus consisting of samples from novels and short stories. CCTIP is a 999.102 word corpus containing text samples compiled from non-fictional expository writings.

The current paper has two aims: (1) to classify the multi-word units extracted via Ngram Statistical Package software tool (Banerjee & Pedersen, 2003), and (2) to explore in imaginative and informative writings the discourse functions of these units in structuring their particular forms.

To identify discourse functions of multi-word units (tri-grams for this study), concordance lines are extracted and sorted via AntConc 3.2.5 (Anthony, 2010). The typology of multi-word units in Turkish, when compared to English, are far less in number which follows from the fact that Turkish is an agglutinative language that allows stacking many morphemes in a word. Yet, the obtained multi-word units in both Turkish and English are not very much different from each other.

The current study identifies following discourse functions of tri-grams adopting classifications of Biber et al. (2004); Carter & McCarthy (2006) and Hyland (2008). There are four main functions: (i) Referential expressions (cok daha fazla ‘more than that’); (ii) Text organizers(bunun sonucu olarak ‘as a result of this’), (iii) Stance expressions, (belki de en ‘may be even the most’), and (iv) Conversational features (öyle değil mi ‘isn’t it so’).

* Turkish National Corpus was supported by TÜBİTAK (Grant No: 108K242).
Anthony, L. (2010). AntConc (Version 3.2.2.5w) [Computer Software]. Tokyo, Japan:Waseda University.


Sarah Alkhalidy,

**Politeness revisited: Impact of wishful expressions on the Lebanese society** (lecture)

This study examines the influence of specific frequently-used wishful phrases - those pertaining mainly to matrimonial issues - on the Lebanese people. Examples of such phrases are “nifrah minnik” (may we celebrate your wedding), “‘o’belak” (may you be next), and “be farhet ‘arīs” (hopefully you will have a baby boy) among others. Following Brown and Levinson’s theory of politeness (1987), I endeavour to explore whether such utterances intend to save the listener’s “face” or rather threaten it, based on social and ideological dimensions implied therein. In fact, the analysis proposed in this study establishes that wishful utterances are deeply versed into the social subconscious level of Lebanese culture. As a result, wishing others a good spouse or a baby is an acceptable linguistic practice despite the fact that this very wish might be a face-threatening act rather than being a positive polite one.

Mythili Anoop,

**Dancing narratives: Performing mythology in globalized spaces** (lecture)

The classical Indian dances have traditionally been forms that narrate stories of gods and goddesses. Over the last century, not only have the performance venues changed from temples and courts to theatres, but the audiences today include a culturally diverse group, many of whom have little knowledge of Indian mythology. Nevertheless, performers have adapted to the changing tunes and have forged a distinct mode of performance, which is primarily urban, cosmopolitan and targeted at the non-specialist audience. This presentation shall explore the pragmatics of classical Indian dance performances in urban and "global" contexts, and focus on the strategies that performers typically use to capture and retain audience attention, while enacting the same old stories. For instance, performers typically use the verbal medium in addition to bodily discourse to translate the import of their choreography. Further, they attempt to ‘universalize’ the themes and experiences, exhibit the ‘exotic’ value of the dance, and indicate its ability to offer an alternative to the ‘madness’ of urban life.

Classical Indian dance performances can be seen as events of co-operation between the audiences and performers, where performers and audiences observe certain maxims during and in-between performances. These maxims govern not only to the rehearsed narratives performed to music, but also exist as conventions for communicative behaviour for the performer, the host and the audience. Implicit knowledge of this now well-formulated code of behaviour becomes essential to be a part of the widely dispersed community of Indian performing artists, audiences, critics and connoisseurs, and securing the ‘uptake’ of the narrative speech acts embodied through performance.

Roslyn Appleby,

**Dating Madame Butterfly: Narrative performances of Western masculinity in Japan** (lecture)

This paper explores the pragmatic performance and representation of Western masculinity in Japan through an analysis of three multimodal narrative texts from different historical moments: Puccini’s opera, Madama Butterfly, Hwang’s M. Butterfly, and a more recent pragmatic performance represented in the Charisma Man comic strips (www.charismaman.com). The analysis traces the ways in which Orientalist stereotypes of Western masculinity and Eastern femininity have been performed and reworked over time. This paper represents part of a larger project designed to investigate the gendered, sexualised, and racialised experiences of Western men living and working in Japan as English language teachers.

Looking back to an earlier era, Puccini’s Madama Butterfly captured the conventional Orientalist representation and performance of Western masculinity and Japanese femininity in late 19th century Japan. A century later, Hwang’s M. Butterfly, represents the postmodern reordering of conventional Orientalist tropes and hierarchies in the late 20th century. The play blurred the lines between male and female protagonists, and foregrounded the power struggle between racialised and gendered protagonists.

The third text, the Charisma Man comic strip series, was published in an English language magazine in Japan between 1998 and 2002, and then again in 2010. The comic narratives represent the pragmatic achievement of Western masculinity in the context of English language teaching in contemporary Japan. In the original comic strip narrative, Charisma Man is presented as a slightly built, rather doleful “average guy,” employed in Canada.
as a burger cook, and spurned by Western women as an unworthy "geek." When transported to "planet Japan", he is miraculously transformed into a tall, blonde, muscular Adonis, and finds himself surrounded by an adoring mob of Japanese women. However, Charisma Man must forever defend himself against his "archenemy, Western woman," who lurks in the background threatening to unmask this would-be hero. The Charisma Man narrative demonstrates the way performances of masculinity depend on context and the gaze of interlocutors. In the comic strips, Charisma Man is employed as an English language teacher in Japan's conversation school industry, and this occupational domain offers Charisma Man a variety of situations in which he interacts with Japanese female students, Western female colleagues, and Japanese male employers.

The analysis in the paper demonstrates the ways in which the multimodal narrative of Charisma Man perpetuates Orientalist themes of heroic Western masculinity and subordinated Japanese femininity, but situates these in an ironic, reflexive relationship with contemporary feminist sensibilities.

Yuichi Asai,

*Pragmatic poetry as environmental narrative* (lecture)

This paper analyses a nature interpretation activity, practiced in a Japanese Eco-Institute in Yamanashi prefecture (suburban area of Tokyo), as an interactional (pragmatic) poetry/ritual, i.e., indexical icon, entextualizing mythical interactional text, which mediates humans (culture) and environment (nature), based on linguistic anthropological perspective.

The areas for environmental studies were so-called natural or physical science oriented, which could be represented such as ecological, biological, and forestry related fields. However, since around the 80's, there have been emerging areas such as environmental sociology, political ecology, and historical ecology, etc. And, these "social" areas have recognized "environment" in the relationship with sociocultural context such as politics, colonialism, history, consumption, and rights, and, thus, environment as culturally contextualized knowledge. However, these areas still have not clearly addressed that environment emerges as a type of communicative event, or speech genre. In other words, what kind of "environment" is being textualized as a type of cultural ideology, or what kind of interactional/pragmatic text is produced with the discourse forms and other linguistic elements of the discourse, these issues have not been laid out on the table for analysis. However, if we undoubtedly understand that the environment is a cultural ideology, investigating how it emerges or is textualized through a communicative process is the required insight to better comprehend human nature relationships.

From this point of view, the paper shall analyse a nature interpretation activity, practiced in a Japanese eco-institute, and examine how the environment is pragmatically constructed through discourse. Firstly, the paper tries to reveal that the discourse of the nature interpretation activity constructs highly stylized "interactional text" with distinct multi-layered poetic structures in the following three aspects: 1. the verbal expressions with the use of onomatopoeia by the nature interpreter to describe animals in forest, 2. the bodily movements by the nature interpreter to "imitate" the animals, and 3. the entire discourse structure formed by a series of discursive segments, which consists of dialogues between the nature interpreter and the participants throughout the activity.

Secondly, it further investigates the process in which the nature interpretation activity poetically (iconically) mediates/connects "here and now" and "there and then", that is, "humans" and "environment". This process allows the nature interpretation activity to achieve three tasks: 1. metaphorically evoking the notion of "mother nature" ("kahanaru daichi" in Japanese) for the participants, 2. vividly enacting the "direct experience" with nature for the participants led by the nature interpreter as a "shamanic" figure in the forest, and 3. "ritual"-izing the entire interaction.

Therefore, this paper endeavors to discursively integrate the two dichotomized disciplinary areas of environmental studies and communication studies based on linguistic anthropology, to enhance the understanding of the environment/nature as pragmatically/culturally constructed through sociocultural interaction, and to promote interdisciplinary approaches in communication studies.

May Asswae,

*The use of taboo and swearing on the web* (lecture)

This paper explores the use of offensive language by Arabic speakers, including taboo and swearing, in computer-mediated communication which is a regretfully neglected area in the pragmatics of Arabic. A first-order analysis will be conducted where the participants' online reactions and comments as well as the observer's, being an insider of the community, will be carefully explored.

Recently and just after the emergence of the Arab Spring in 2011, a term is used to refer to the era of Arabic revolutions describing the Arabic voice which bloomed and flourished just like flowers in the Spring after being silent and dead for long time, the number of Arabs who tend to use social networks such as facebook and twitter to express their political views has increased dramatically. In the past, they could hardly express their opinions on their countries' politics due to the strict laws on internet content, as well as practical measures implemented
This paper is not concerned with those political changes per se, but instead it focuses on how these changes have influenced the online manifestations of impoliteness. Due to the silence policy that has been dominating for long time in most of the Arab countries, nowadays people tend to express themselves quite offensively towards their regimes as well as towards one another even on other social topics. It is noticed that the communities of practice that have come into existence after internet usage got more political freedom seem to prefer forms that occasion impoliteness, as these forms could provide a useful tool for users to express political disagreement which sometimes are used to let off the steam.

Interestingly, impolite behaviour of facebook users, who very often use pseudonyms, seems to be an inevitable aspect of comments on facebook news pages which was also asserted by Neurauter-Kessels (2011) in her study of online comments on British newspapers where participants were found to use offensive language either to attack the page administrator or authors of online articles, as well as other anonymous posters. From a second-order perspective, expletives and taboos formed ones of the significant characteristics of conflictive discussions. The present work takes a basically discursive approach which; however, includes non-discursive analytic concepts as well to the analysis of impoliteness in a set of written comments on facebook, and data examined is limited to the period of the Libyan elections where people engage in hot debates.


Mullany, L. (2011b) Frontstage and backstage: Gordon Brown, the “bigoted woman” and im/politeness in the 2010 UK General Election. In Discursive Approaches to Politeness, Politeness Research Group (eds), Berlin: Mouton De Gruyter.


Kevin Baetscher,

Pragmatic conditions on the direct object’s semantic role in colloquial Mandarin (poster)

Chinese verbs vary in what semantic role (patient, goal, instrument etc.) they assign to their direct objects. While this is not typologically noteworthy, Mandarin does set itself apart from many other languages by the apparent liberty of how the same verb can assign a variety of different semantic roles to its object. Although Mandarin has the means to differentiate the semantics of arguments, speakers often choose not to do so: thus, tiào ‘jump’ may take as its object a goal (tiào shuǐ ‘jump into the water’), a source (tiào chē ‘jump off a vehicle’), or an instrument (tiào sān ‘to parachute’).
Since this variety is highly productive, the phenomenon is reminiscent of the isolating-monocategorial-associational language prototype proposed by Gil (2009), in which relevance serves as the only operator in determining the semantic relationship between different constituents. I will argue that even though there are constraints on the direct object’s semantic function (e.g. comitatives and benefactives never occur in that position), relevance is the only factor accounting for the full resolution of the direct object’s semantic function in Mandarin. On a comparative note, I point out that other Asian languages (e.g. Thai, Indonesian) exhibit similar phenomena, although the extent of structural ambiguity may be different.

It is important to note that many instances of verb-object collocations have been lexicalized to form what other authors have labeled compounds (Li & Thompson, 1981), which can be recognized by syntactic tests. Interestingly, however, the context in which non-patients occur productively in direct object position is highly specific, and this study will outline the pragmatic conditions that need to be given: when a speaker says chí cǎntíng, literally ‘eat restaurant’, in lieu of zài cǎntíng chī fàn ‘eat (rice) in a restaurant’, the object is usually in (contrastive) focus. The construction is often employed when the speaker makes a spontaneous suggestion or a decision from a given list of options. Perhaps as a result, its usage is restricted to spoken language. Thus, this study demonstrates that in colloquial Mandarin, the resolution of the direct object’s semantic role is left to relevance, in the absence of morpho-syntactic marking. Yet, the occurrence of semantically oblique roles in direct object position is restricted to a highly specific context.


Luis Bagué Quílez, Susana Rodríguez Rosique

A second degree irony: New (in)versions in Spanish poetic discourses (lecture)

From a traditional perspective, irony is defined as the opposite to what is said or as something other than what is said. From a pragmatic point of view, the ironic meaning has been linked to negation (Giora 1995), relevance (Sperber and Wilson 1986), or a kind of disruption (Attardo 2001). According to these proposals, however, it would be difficult to explain the ironic sense of the following text:

PLEGARIA DEL QUE ATERRIZA

Cielo, yo que no creo que en ti floten mensajes
y que leo en el alma (y digo alma)
cómo nada más alto nos protege
que el placer, la conciencia y la alegría,
yo te prometo, cielo, si aterrizamos sanos
que guardéste mi miedo que hace temblar mi pulso
mientras escribo en manos de la furia del aire.
Lo guardéste, si llego, no para fabular
razones superiores ni para desafiarlas
sino por recordarte siempre, cielo,
liso, llano y azul como ahora te alcanzo,
hermoso, intrascendente, un simple gas que agita
la luz y me conmueve
como solo un viajero transitorio,
como solo un mortal puede saberlo
(Neuman 2008).

[PRAYER OF THE ONE WHO LANDS

Heaven, for me, who do not believe that messages float in you
and who read in the soul (and I say soul)
how we are protected by nothing higher
than pleasure, conscience and joy,
I promise you, heaven, if we land safely
that I will put away this fear which makes my pulse shake
while I am writing in the hands of air fury.
I will put it away, if I arrive, neither to make up
superior reasons nor to defy them
but to remember you always, sky,
flat, plain and blue as I can reach you now,
beautiful, insignificant, a simple gas which shakes
the light and moves me
as only a transitory traveler,
as only a mortal can know it.]

In fact, the ironic meaning is related to a type of inversion that may fall over what is said, over what is implied, or over the discourse tradition in which a given text is inserted (Rodriguez Rosique & Bagué Quílez 2012). This latter kind of irony is more subtle and more specialized, since it requires a common knowledge based on the
patterns of discourse genres and on the rules that encode them, as is observed in the above text, a poem included in the book *Mística abajo*, in which the prescriptions of the Mystics literary tradition are inverted. It is therefore a second degree irony. This phenomenon turns into a particular mode of intertextuality (Genette 1962) whose defining properties differ from parody: while the latter requires a “strong” text as a model to refer to, second degree irony focuses on literary genres features, which are thus weaker and more difficult to identify. It becomes an unstable irony, in terms of Booth (1975). In sum, this explanation formalizes the ironic mechanism as a continuum whose expansive wave extends from what is said to what is implied, and ultimately to some text typologies with a certain degree of form or content conventionalization. More generally, the inverting power of irony leads to a new type of discourse, and represents one of the most recursive patterns in Spanish contemporary aesthetic production.

**Natalia Banasik, Barbara Bokus**

*How non-literal speech is understood and explained by preschool children. Narrative analysis of children justifying semantic discrepancies in ironic utterances* (lecture)

Comprehension of verbal irony is an example of pragmatic competence in understanding non-literal language. This is an especially interesting and complex issue because the actual meaning of an ironic utterance may be an inversion of the surface semantic meaning. It can also be merely a hyperbole or an understatement. There are a number of mental processes involved in the act, and researchers agree it is a competence that develops late in a child’s development (Pexman, Glenwright 2007). The phenomenon has been studied for over thirty years. The results are inconsistent as to the age when this competence is acquired, but there is a general pattern and a number of models that attempt to track and explain the developmental dynamics of the process. So far, there has been hardly any research on the understanding of ironic utterances in Polish-speaking children. The presented study was invoked by previous research investigating situational irony comprehension by Milanowicz & Bokus 2011.

In previous studies (Banasik, 2012, not published), the tool which had been designed to measure the understanding of verbal irony in children was pre-tested on 26 adult Polish native speakers who assessed the degree to which the presented stories are perceived as ironic. The results showed that the greater the degree of irony perceived in the story, the funnier the story seemed. Also, the respondents assessed the characters of the stories as being nicer in the stories which were said to be less ironic. Next, ten children aged 4 to 6 (case studies) were tested, as a result of which three key elements for irony comprehension were distinguished: a) noticing the discrepancy between literal and real meaning, b) understanding the intentionality of the discrepancy used by the speaker of the utterance, and c) attempting to explain the discrepancy.

The presented study aims to provide answers to questions about the developmental trajectories of irony comprehension and about ascribing the function to ironic utterances by preschool children. In the sample, which was balanced for age and gender, twenty four-year-olds, twenty five-year-olds and twenty six-year-olds were presented with a story comprehension task in the form of audio and visual stimuli programmed in the E-prime software (pre-recorded narrated stories, some of which included ironic utterances, and pictures accompanying the stories displayed on a touch screen) and then asked to answer a series of questions. The questions checked the children’s understanding of the intended utterance meaning, evaluation of the degree to which it was funny and evaluation of how nice the speaker was. The children responded by touching the screen, which made it possible to measure reaction times. Additionally, the children were asked to explain why the speaker had uttered the ironic statement and to re-narrate the stories.

The analysis will be conducted in both a qualitative (analysis of narration) and a quantitative (reaction times) approach. The results will be discussed within a broader context considering the relation between theory of mind and verbal irony comprehension.

**Cécile Barbet,**

*Why is quelques (‘some’) a better trigger of scalar inferences than certains (‘some’) in French?* (lecture)

It has been shown that children (10 year-olds) are more likely to draw the scalar inference (SI) ‘not all’ with the lexical trigger *quelques* (‘some’) than with *certains* (‘some’) (see Pouscoulous et al. 2007). This finding is somewhat puzzling: *certains* is considered a proper partitive while *quelques* a simple existential; therefore one would expect speakers to draw more SIs with *certains*. The proposed hypothesis is that *certains* is a complex quantifier, leaving few resources for children to compute the SI. In contrast, *quelques*, being more frequent and less complex than *certains*, would be easier to process and hence would allow the derivation of SIs. The adults in the control group in Pouscoulous et al.’s experiment derived SIs slightly more often with *quelques* than with *certains*, but the results were not significant.
In a first segment-by-segment self-paced reading task, we found that, in 24 adult French native speakers, SIs were easier to draw with *quelques* than with *certains*. We compared the reading times of an anaphoric segment (*les autres*, ‘the others’) in 2 conditions:


   *It was the school party yesterday. Some children danced, the others performed a play.*


The anaphoric segment is expected to be easier to process when the SI had already been computed (cf. Katsos et al. 2005). Our results showed that *les autres* was read significantly more quickly when *quelques* was used in the preceding context than when *certains* was used. Lexical frequency or lexical simplicity, or both, seem to help adults, just as they helped children.

In order to investigate the contribution of frequency, we used the pronoun *quelques-uns* (*‘some’*) in a second reading task. The determiner *quelques* is more frequent than the determiner *certains*, but the pronoun *quelques-uns* is less frequent than the pronoun *certains*. In an eye-tracking experiment, 36 adult native French speakers read brief conversations in 2 conditions:

c. Marc : *Tous* les élèves de ta classe ont dansé à la fête hier soir ?
   Sylvie : *Quelques-uns* ont dansé. *Les autres* n’ont pas osé je crois.

   *Did all of the students in your class danced at the party last night? Some did. The others didn’t dare, I think.*

d. Marc : *Tous* les élèves de ta classe ont dansé à la fête hier soir ?
   Sylvie : *Certains* ont dansé. *Les autres* n’ont pas osé je crois.

The question (*did all of the X do Y?*) made the SI ‘not all’ relevant in the context. Fixation times on the anaphoric phrase *les autres* were shorter in the *quelques-uns*-condition. Furthermore, the readers made fewer regressive saccades from that region in this condition. Evidently, SI derivation is eased by *quelques-uns*, but here the facilitation effect cannot be due to frequency. Instead, the semantic properties of *quelques-uns* and *certains* must underlie the effect. Several hypotheses concerning these properties (see Banga et al. 2009) will be discussed.


Jack Barrow,

*Imposed choice of identity: Young Japanese adults with dual nationality* (poster)

In Japan, young adults with dual nationality between the ages of 20-22 are required by law to choose only one nationality. Referred to as “declaration of choice” in Japanese Nationality Law (The [Japan] Ministry of Justice), Article 16 states, “A Japanese national who has made the declaration of choice shall endeavour to deprive himself or herself of the foreign nationality.” Dual nationality is, in general, illegal in Japan, and only allowed until the age of 20 for children of mixed Japanese-foreign parents. For example, when the Japanese nationality is formally chosen, the individual is asked to go to the consulate of the foreign country and renounce their foreign citizenship. If they choose (or just hold) Japanese citizenship and do not renounce their foreign citizenship, they must hide their foreign passport and nationality from public authorities or risk losing their Japanese citizenship.

When confronted with this imposed nationality choice from the age of 20, these young dual nationals go through a period of consternation and reflection upon their identities. Focusing upon this age group coping with this declaration of choice, this research aims to describe the ways in which these young people discursively negotiate their identities (Pavlenko and Blackridge, 2004). Related to this is the bilingual talk-in-interaction taking place in which interactants position their identities both reflectively and interactively, using orderly language alternation. For multiethnic mixed-race youth coming of age in Japan, becoming accepted as a fully participating member in Japanese society can be a struggle. Bilingual/bicultural identities have conflicting characteristics such as a desire to be a fully participating member in Japanese society and a need to express one’s uniqueness (Kanno, 2000). The Japanese participants in this study have “foreign-looking” facial or body characteristics. Called “half” or *haafu* in Japanese, they are often discursively distinguished by Japanese who mistake them as non-Japanese or pass assessment on their non-Japanese characteristics (Kamada, 2009, 2010). These multiethnic *haafu* accomplish aspects of their identity through category-bound activities, for example, using referents such as *haafu* or indexing traits attributed to Japanese or non-Japanese categories (Greer, 2012).

The current research focuses on eight dual nationals sharing their experiences in Japanese society as multiethnic persons in three video-recorded group conversations. All of the college-age participants grew up in Japan attending Japanese and international schools. Utilizing Conversation Analysis and Membership Category Analysis (Sacks, 1966, 1974), the recorded talk was micro-analyzed, focusing upon instances in which
participants discursively accomplished multiethnic identities. For these multiethnic young adults in Japan, negotiating two or more identities displays the way they achieve ethnoracial normativity. Although Japan imposes a choice of nationality, multiethnic young adults affirm allegiances to both Japanese and non-Japanese ethnicities. This multiple affiliation is attributed to a category of “both” or “dual,” accomplished through category-bound vocal and nonvocal activities.

Maurício Benfatti, Elena Godoi, Aristeu Mazuroski Jr.
The pragmatics of musilanguage: An evolutionary approach to the cultural aspects of human communication (lecture)

Despite a lot of past criticism, much has been said about the evolution of language in contemporary research. The recent interest in this debate resides in the centrality that the two major positions occupy in the controversy on the nature of language as being or not evolutionary designed for communication. In one hand, Hauser, Chomsky and Fitch (2002) provided the seminal text of the so-called “biolinguistics”, arguing that language usage (verbal communication) is as an evolutionary by-product of spandrels. On the other hand, Pinker and Jackendoff (2005) sustain that language evolved by natural selection, providing communicative benefits to our ancestors in the evolutionary chain. However, little attention has been given to the role of pragmatics in such debate. The academic gap seems to be due to excessive skepticism about putting language usage under scrutiny in a plausible cognitive and evolutionary framework; furthermore, it leaves unexplained some cultural crucial aspects about the evolution of language. The Relevance Theory is an exception to this, since its influential account of pragmatics provides a general theory of the human communication based on an evolutionary view on the human cognitive aspects involved in the pragmatic interpretation (Sperber & Wilson, 1985/1995). Following this account, human linguistic capacity for communication could only have evolved in organisms that were always capable of inferring contextually relevant information (Sperber & Origgi, 2010). Another influence account on the evolution of language argues for the capacity of pointing to something as being the cultural basis for the evolution of language, since it highlights the role of the coordinated experience and divided attention among individuals (Corballis 1999, 2002; Tomasello, 2008); we think this gestural account as a kind of protolanguage. Another way of thinking about protolanguage is to consider a common biological ground to evolution of both music and language. Brown (2000) named this common ancestor of language and music as “musilanguage”. In this work we offer the concept of musilanguage as being a special case of gestural musicality that enables its owner s to use the emotional features of musical communication in a rational way ( a widespread practice in nature). We consider this hypothesis by providing an explanation based on the gricean distinction of natural and non-natural meaning, and by exploring the relevance theoretical framework applied to the evolution of the cognitive capacities involved in the typical pragmational interpretation of human communication. Central to our argumentation, is the idea derived from Relevance Theory, that human cognition evolved into argumentative reasoning. Therefore, we propose that music and language are biological and cultural enhancers of our communicative abilities. We conclude claiming that an adequate conception of musilanguage as a protolanguage must consider an inferential ability prior to the communicative functionality that this capacity could have assumed along the evolutionary design both of the linguistic and the musical capacities.

Bethan Benwell,
The deployment of ‘multiculturalism’ and ‘integration’ narratives in book group talk (lecture)

This paper emerges out of a three-year AHRC-funded project investigating the relationship between reading, location and migration. Analysing (using spoken discourse analytical methods) a series of transcribed book group discussions across the UK and in parts of Africa, the Caribbean, India and Canada, one aim of the project was to provide a more manifold understanding of audiences and reading across a range of locations. The research is situated in recent scholarship on the language of naturally occurring book reception, ‘reading-in-talk’ (Myers 2009), ‘discursive reception studies’ (Barajas and Arronsson 2009) and reading as a social practice (e.g. Benwell 2009, 2012; Swann and Allington 2009).

One of the foci of the project has been to examine the relationship between, on the one hand, discourses, narratives or interpretative repertoires (Potter and Wetherell 1987) which have been appropriated and to a large extent shaped by the dominant news media in the UK, and, on the other, the talk, opinions and evaluations of book group members. The precise focus here is on the contested terms of multiculturalism and an emerging political and ideological affiliation to what might be termed ‘integration’ or ‘assimilation’. Discourses of integration have come to figure as a kind of ‘commonsense’ mode of reasoning or narrative ‘telling’ of ethnic relationships within society, in a media increasingly preoccupied with issues of national identity, and have now largely usurped the ideology of multiculturalism dominant in discourses of immigration in the 1980s and 1990s. Integrationist narratives are often presented as commonsensically ‘progressivist’ whereby integration is a) aspired to and thus good, b) is inevitable and c) has an evolutionary trajectory.
Using the terms and tools of ethnomethodologically-inspired discourse analysis, this paper analyses a set of sequences, including personal anecdotes and the description of fictional sequences, from book group discussions in which the discourses of ‘integration’ and ‘multiculturalism’ are strategically deployed, and invoked as ‘common knowledge’ in order to accomplish a range of identity and ideological work by members. In this sense, the reader explored in this paper is situated in an already-activated network of reading through which their discussions of the texts are refracted. Linguistic foci for the analysis include the role of reported speech in the telling of narratives about multiculturalism, the constituent elements of the ‘integrationist narrative’ and the linguistic indexing of shared understandings about race and ethnicity that characterise these discussions. What emerges clearly in the transcripts is that there is a good deal of movement and evaluation around these twin ideologies and that they function as resources to accomplish various social goals. The range of sometimes opposing ideological and rhetorical functions that are supported by the deployment of these discourses recalls research that has examined how the same rhetorical strategies are often used in pursuit of both racist and anti-racist arguments (Fozdar, 2010; Verkuyten, De Jong and Kees Masson, 2002). In this way, we come to appreciate how the cultural discourses and narratives that provide the context for contemporary reading formations are not simply deterministic, or uncomplicatedly ventriloquized by readers, but are rather building materials that are selected and arranged in unique compositions to create specific and local readings, to establish solidarity, negotiate meaning, present a moral account of oneself, and claim authority.

Ashraf Bhat, Rukmini Bhaya Nair
Pragmatics of aggression: Narratives of the ‘Stone-pelting’ (lecture)

These are not stones, these are my feelings. (Kashmiri youth)
‘Stoning of the Devil,’ one of a series of thousand-year-old ritual acts, is performed as a part of the annual Islamic Hajj pilgrimage to the holy city of Mecca in Saudi Arabia. However, apart from these ritualistic practices, there is long history of ‘stone-pelting’ where individuals, groups or communities indulge in pelting stone at each other, a non-linguistic channel that communicates more than resentment. Stone pelting or ‘kani jung’, [in vernacular] in Kashmir has played a significant role in framing and at times changed the political discourse of Kashmir. The history of such stone pelting has been documented since July 13, 1931. However, the trend has seen a major revival as from 2008 onward. Stones, not guns, remain the trusted weapons of Kashmiris and especially the young. Politics apart, it has served as the Kashmiris’ unique way of venting their anger on issues ranging from religious, social, political and administrative matters to power shutdowns. Sometimes a mere rumor floated from a corner of the world is enough to trigger instances of the phenomenon; the cartoon of the Prophet in Denmark is a case in point. In the prevailing circumstances of long being described as a conflict zone, the experience of Kashmiri adolescents and youth is quiet complex in comparison to that of previous generations and even to youth from elsewhere on the Indian subcontinent. Employing both quantitative and qualitative methodologies, the present study attempts to understand the pragmatics of aggression through the ‘stone-pelting’ narratives of Kashmiri youth as a way of communicating anger non-linguistically, as physical and material rather than verbal aggression, as several means of expressing discontent using social forums as simply unavailable in Kashmir. The paper seeks to examine this behaviour in terms of individual acts by individual agents as well as in terms of a complex of various socio-economic, cultural, communicative, psychological and ideological formations that motivate the phenomenon of stone pelting. An interesting aspect of this phenomenon is its sometimes ‘virtual’ nature when disaffected Kashmiri youth use the latest tools of social media to share a composite narrative that includes scenes from the oral narratives heard from elders in the community for the past twenty years. This ‘recreation’ of incidents of stone-pelting and other acts of violence have a specific, if not major, role in keeping ‘violence’ in Kashmir conceptually alive. Our qualitative analysis of the narratives of stone-pelting in Kashmir engages with the pragmatics of non-verbal as well verbal expressions of the emotions of anger, frustration and collective rage in the politically volatile state of Kashmir.

Barbara Bokus,
How children understand promises (Responsibility for one’s word) (lecture)

The project studies the problem of responsibility for one’s word by investigating how children understand promises. Searle (1969) described what factors help us distinguish promises from other types of speech acts. One such factor is that the promise-giver expresses his or her intention. For an intention to be satisfied, the intention, action and outcome must each play a specific role in the causal chain. The action is the consequence of a particular intention and the outcome is the result of that particular action (Searle, 1983, 1984). An intention which is the basis of a promise, contrary to a desire, refers not only to a goal but also to a causal plan of action. The present work verifies Searle’s theory of promises and invokes the classic study by Astington (1999) involving English-speaking children. In English, the performative “to promise” can have two meanings – “promise that p” and “assure someone that p”. Polish is different from English in that the performative “obiecywa” (to promise) is unambiguous. The first question is: When does the distinction between promises
and predictions appear in the development of Polish-speaking children (compared to English-speaking children)?

The second question is: At what age are children able to metarepresent the causal plan of action in keeping promises?

The study involved Polish-speaking children from four age groups (4;3-4;9, 5;3-5;9, 6;3-6;9, 7;3-7;9, with 10 girls and 10 boys in each age group). Each child was asked to finish a story in which the peer protagonist used the performative “obiecywać” in social situations (child to child or child to adult). Next, the children were presented with four stories containing either promises or predictions. Similarly to Astington’s study, each story had a version about a promise being kept or a prediction coming true and a promise being broken or a prediction not coming true. The children had to reply whether the protagonist had promised anything and to justify their reply. After two days of break, the deviant causal chain method was used (Searle, 1984; Hernik, 2008). The children listened to three other stories where the goal was achieved, though due to another cause than the protagonist’s action. The procedure design was balanced for age, gender and order of asking test questions (did the protagonist keep his/her promise and what was the cause of his/her goal achievement – real or intended).

Children in all the age groups spontaneously presented the protagonists’ actions in their narratives. However, the deviant causal chain method showed that only 6- and 7-year-olds understood that the real cause did not result from the promise. The 4-year-olds mostly indicated the real cause and not the intended one. Ambiguous results for the 5-year-olds suggest that the ability to metarepresent the content of a protagonist’s intention changes significantly in developmental terms between the ages of 5 and 7 (see Gałkowska, Hernik, & Haman, 2010). The results are discussed in the light of children’s theory of mind showing the decalage of mind-reading and proving that the understanding of other people’s intentions develops later than the understanding of desires and beliefs.

The paper also compares our results with Astington’s (1999) study on promise comprehension in English-speaking children.

Anna Bonifazi,

Narrative pragmatics back in the 5th cent. BC: Classical Greek historiography beyond grammar rules (lecture)

This paper draws data from two masterpieces of ancient Greek literature, the Histories of Herodotus, and the Histories of Thucydides. The focus is on different linguistic features that are interpreted as grammatically inappropriate, or as exceptions to grammar rules. The aim is to explain these features in terms of discourse relevance, on the one hand, and of communicative ‘vividness’ (enargeia), on the other. What in the two authors seems grammatically odd is actually a resource; in particular, it shows us that ancient Greek was extraordinarily rich and free in encoding pragmatic strategies.

Here is a survey of the features that will be discussed. In several passages modern editors put the ancient Greek coordinating kai (‘and’) in lower case after a comma, in obedience to our own rules of writing. This is misleading not only because modern punctuation did not exist in the original texts, but also because it is a normalization that obscures what is going on: in those passages kai can be understood as starting a new chain of discourse acts, which often illustrate in detail general statements made before. Another feature is the fragmentation of discourse that often the two authors exploit. This still puzzles Hellenists, who come to the conclusion that Herodotus, for example, was not yet able to employ artistically harmonious periods, that is, involving a climax from subclauses to the main clause, and then a coda. Such a presupposition of grammatical and syntactical imperfection hinders our appreciation of the original sequence of clauses. Regarding anaphoric choices, Herodotus may use a demonstrative pronoun that grammatically is defined as referring backward (‘the one that was mentioned before’) to actually flag that the referent (usually a character) is going to be the subject of the next narrative chunk - therefore carrying a forward-oriented function. Regarding referrers of particles, it is not uncommon to find in Thucydides ‘anacoluthic’ participles, that is, whose referrers do not appear anywhere else. In those cases referrers are available within a semantic/pragmatic frame activated in the mind of the receiver. Moreover, many times particles that should occur in sentence second position are said to be ‘postponed’, while they simply signal that the preceding linguistic material constitutes an independent unit. Further examples deal with uncommon definite articles accompanying abstract nouns, which possibly hint at some shared knowledge involving the original audience. Finally, in indirect speech Thucydides sometimes inserts expressions that are supposed to be uttered only in direct speech.

‘Vividness’ (enargeia) is an aesthetic value already acknowledged by ancient writers as being recognizable in several works, including Herodotus’ and Thucydides’ Histories. The quality of praiseworthy vividness is primarily pictorial—the adjective enargeis in ancient Greek means ‘clear, beaming, palpable, in bodily shape’, so that the resulting image does not fade. This reveals a preoccupation with the supremacy of linguistic art over painting. Classical historiographers certainly had to compete with fresco painters displaying figurative representations of historical events to the public. The ability to construct discourse in an effective way, it is argued, not only dismantles the idea of a clash with grammar rules, but it also relates to the artistic attempt to achieve enargeia.
**Mayumi Bono,**

*R bodily stance display in narrative: An analysis of sequential structure in JSL conversation (poster)*

The concept and definition of stance take various forms in linguistics and other research fields (Englebretson 2007). Some scholars have examined them from the perspective of conversation analysis (CA) using spoken conversation. In this study, we investigated how native Japanese sign language (JSL) users present stances for their own narrative talk on a syntactical level and how they display these stances in response to an interlocutor’s narrative by using signed language, gaze direction, and facial expression when telling or hearing a story.

In the first analysis, we demonstrated the existence of a standard position and the way the signer presents a stance reflecting his/her own narrative discourse. After analyzing several datasets and conducting interviews, we found that native signers tend to present an abstract idea at the beginning of a narrative talk, where they mark their utterance syntactically using ‘I remember (that),’ ‘I felt,’ or ‘I got an image like,’ while simultaneously turning their eyes away from the interlocutor and looking up at the area in front of them.

In the second analysis, we examined how the recipient’s stance is displayed during an ongoing narrative talk, which is positioned as second in an adjacency pair, by making meaningful facial expressions such as opening the eyes effusively or clapping in the interlocutor’s field of vision during the narrative. The native signers’ facial expressions showed reactive responses equivalent to ‘Wow, really’ in spoken language. Two visual and sequential environments of facial expressions are used in a sign language conversation. One is accompanied by a clear assessment term, such as “GREAT,” made by hand signing, and the other involves no hand signing. We discuss the process used to display a stance during a narrative to compare the sequential structure of these types of facial expressions.

In the third analysis, we examined independent and embedded recipient’s stance displays toward an ongoing narrative. Signers can display a stance in two ways in a narrative: (1) waiting for the current narrative talk to finish, i.e., in a sequentially independent way and (2) not waiting for it by starting a recipient’s stance display in the middle of the narrative, i.e., an embedded manner within the narrator’s turn. The sequentially independent mode involves recipients’ making sure that the narrating signer understands their response at the end of the narrative. This postpones taking a clear stance toward the narrative. The embedded mode involves recipients’ displaying a positive stance to encourage the narrating signer in the middle of the narrative.

Through these analyses, we found that an understanding of the temporal structure of giving a stance and the sequential structure of displaying a stance in sign language is important in understanding everyday conversations, including body expressions and culture-specific ways of using the body.


**Elena Borisova, Veronika Tueva**

*(Mis)understanding in political communications (the case of Russia) (poster)*

The communication between political subjects (representatives of ruling groups and political parties) and masses is to be discussed in this paper. It is supposed that understanding messages (but not real intents!) of political subjects is highly desirable for them. But despite previous investigations, language studies etc. there exists misunderstanding: the addressees of political messages get the sense that differs greatly from what was presupposed by authors. The case of Russia is to be described.

2. Misunderstanding can be a result of mistakes, can do harm to Speaker (governmental structures, parties etc.). But there can be premeditated “dark” usage of words intended to make the reality unclear to citizens (mostly in order to deceive them).

3. The premeditated usage of words caused misunderstanding: a) *vaucher ‘voucher, privatization check’,* terms of macroeconomics that used by ‘young reformers’ in early 90-ies to prevent protests against the ‘reforms’, b) *innovatsija ‘innovation’, modernizatsija ‘modernization’* - in 2000 such words were used to imitate coming the era of scientific progress.

4. The erroneous usage of words causing misunderstanding E.G. terms of communists *trudyaschies’a ‘working people’* etc. that were not clear to masses as they could not find the denotate (would a businessman be called ‘working person’?)

5. Misunderstanding concerns mostly lexemes and collocations that renovate the semantics in the discourse of ruling groups (government, party leaders). The cases are following: a) the word is taken in the new function of the ‘banner of political course’ and thus change their meaning. That is the case of the words *uskoreniye ‘acceleration’ and perestroika ‘rebuilding’* in 80ies, *innovatsija and modernizatsija* in ‘zero years’; b) another variant – the word changes its meaning and is being used by ruling groups in such a way. E.G. *oligarch ‘oligarch’* c) the word changes its meaning that was previously untypical for this political group (but normal for others). Such words as *protest ‘protest’, revolutsija ‘revolution, oppositsiya* changed its meaning in the liberal discourse, as it had been used negatively till December 2013 when liberal opposition was formed and began to go out for meetings, rallies and other protest actions.
6. The word meanings in various political discourses in Russia are changing immensely thus preventing normal dialogue between political leaders and masses.

Renato Cabral Rezende,
"Metadiscourse reference in shaping the emergence of benzeduras – Brazilian popular healing practices: A case study in Ceilândia (Brazil)". (lecture)

This work aims at discussing the role that metadiscursive referential acts play as contextualization resources/procedures in the emergence and unfolding of benção as a ritualistic discourse genre. Benção – also known either as benzedura or benzimento – can be defined as a Brazilian popular healing practice (MAGALHÃES, 1985), rural originated but also widely spread in urban contexts. It is a discourse genre produced by gifted people who can either heal diseases or relieve clients’ anguish. In a sociological sense, benzedor or benzedora is a wizard: an individual who is situated in an intermediate position between God, on the one hand, and the human world, on the other. She/he is usually an elder people who acts only by authorization of God, and under His supervision, in order to produce cure or relief via a ritualistic pray which combines memorized prayers with “words” of his/her own; “words” that he/she holds throughout his/her trajectory as a popular healer. The main question of the work derives from ethnographic field observation in Ceilândia, an Administrative Region in the outskirts of Brasília (Brazil): why does Dona Amália, a 71 year old benzedora, employ the same metadiscursive referential acts when she talks about her own practice, that is, when she explains what her linguistic practice is about and when she performs her benzimento? The work is based on practice approach developed by Hanks (1996; 2008; 2010), according to which discourse genres are not only formal linguistic artifacts but also social and cultural frameworks which orient actors for text production and reception. They are the guidelines whereby individuals produce and receive linguistic actions shaped as texts. Moreover, they are also shaped by common sense ideas subjects have about their own language use. In this sense, our hypothesis is that the repetition of metadiscursive referential acts by the social actor used both for explaining her practice and for performing it works as a contextualization cue that operates in the emergence of the symbolic field created by the genre as an emergent process. Moreover, we might also hypothesize that metadiscourse reference also works in the development of a broader socio-cognitive context regarding his/her own practice in order to embed it in a broader social field, the religious one.

Cemal Cakir,
EFL learners’ understanding of frequent multi-meaning words in sentence and paragraph co-texts (lecture)

Words can be applied to larger sets of referents than would be expected from their literal meanings (Devos, 2003: 125-126). For intermediate and advanced EFL learners, understanding English multi-meaning words correctly may be a challenge in a limited co-text. Even though they are presented in a paragraph co-text, it may also be possible that they decode them wrongly. Being under the strict control of the literal or salient meaning of the word, they may end up with understanding them totally differently from what is actually meant in their specific co-texts. To investigate whether co-text size may have an impact on EFL learners’ understanding of multi-meaning words, two translation tasks were given to fifty trainee teachers of English. In Task 1, ten isolated authentic English sentences containing multi-meaning words like “bill” and “speaker” were translated into Turkish, and, in Task 2, the same ten sentences containing multi-meaning words like “bill” and “speaker” were translated into Turkish. Different from Task 1, ten sentences were presented in short authentic paragraphs in Task 2. The students did Task 1 first, and then Task 2 was administered. When the results of both tasks were analysed, it was observed that there was not a significant difference between their understanding of multi-meaning words in sentence co-text and that in paragraph co-text. For instance, for “speaker” in the sentence of “Ms Gillard’s party does still have a one-seat majority because the non-voting speaker is an opposition member of parliament”, only one participant correctly used the Turkish word of “baskan” to mean “the presiding officer of a deliberative assembly” in Task 2 whereas thirty-nine participants in Task 1 and forty in Task 2 translated “speaker” in this co-text as “konusmacı (one that speaks; interlocutor)”. Similarly, for “bill” in the headline of “Campaign Finance Bill Vote Nears”, thirty-three participants in Task 1 and twenty-one in Task 2 could find no Turkish equivalents for “bill”, indicating that they had no sense of “bill” in both co-texts. Nine participants in both tasks translated “bill” as “fatura” to mean “an amount expended or owed”. Others used various Turkish words for “bill” in the following senses: loan, source, record, package, amount, subject, rate, regulation, institution, payment, rule, and report. Only two participants correctly translated “bill” into Turkish as “yasa tasarısı (a draft of a law presented to a legislature for enactment)” in Task 2. Parallel results were found in the translation of other multi-meaning words into Turkish. From this, it follows that in comprehending multi-meaning words, foreign language learners may be misguided by the literal meanings in their sense selection (Taylor, 2003: 652), and that larger co-texts may not contribute to the correct understanding of multi-meaning words. It can be suggested that in vocabulary teaching special attention should be assigned to multi-meaning...
words. Some of the solutions can be explicit teaching of multi-meaning words and mind-mapping activities to increase the awareness of and the proficiency in the multi-meaning words.

Laura Camargo-Fernández,
_The therapeutic function of oral conversational narrative: The construction of identity in women's stories_ (lecture)

Human beings have two ways to experience what is happening in their lives: to actually live these experiences, and alternatively to tell stories about these experiences. By telling our stories, we create and recreate our past in the light of our current needs and concerns, rather than just wrap up a stored experience (Norrick, 2000: 69). Unquestionably, the narrative of personal experience also has a therapeutic function to overcome all kinds of trauma. This has been proven by very different disciplines and works, such as Labov and Fanshel’s (1977), in which Sociolinguistics and Psychology come together to collect and analyze the oral stories of an anorexic patient in psychotherapy. Along the same lines, K. M. Hunter (1991) reveals the importance for the medical treatment of the stories told by patients, and J. Shay (1994) collects and analyzes stories of veterans of the Vietnam War and their fight against the traumas resulting from the war through the stories of their experiences. In this paper we present some conclusions from the analysis of women’s oral narratives from various oral language corpora collected with different techniques: from semi-guided interviews conducted with a sociolinguistic methodology, such as the corpus ALeCMan (Linguistic (and ethnographic) Atlas of Castilla - La Mancha), and PRESEEA (Project for the Sociolinguistic Study of Spanish in Spain and Latin America), to informal conversations recorded with a concealed tape recorder set on several meetings in which young women talk. Specifically, and in line with previous studies (Berger & Patai, 1991; Armitage et al., 2002), the oral narratives of these corpora show the importance of conversational stories of women to express reactions in the form of reported speech (Camargo-Fernández 2009) and subjective evaluations of the events that were not expressed at the time of the events and serve to relieve, to some extent, the frustration of not acting as they wanted. Oral narrative is revealed as an ideal way for the construction of the identity of women in the corpora studied by expressing, at a time, a therapeutic role.


Claude G. Cech, Elizabeth L. Melvin, Kyle E. Albarado
_Speaker self-entrainment_ (lecture)

Lexical entrainment, the shortening of referring expressions to repeated items, has been cited to support common ground theories (e.g., the Collaborative Conversation model: Clark, 1996). Such evidence may be ambiguous due to the possibility that entrainment may also represent speaker-centered processes (finding more efficient, less effortful means of conveying information; reducing effort by providing increasingly shorter, insufficient utterances). At issue is the role of audience design in this phenomenon we term speaker self-entrainment.

The experiments discussed here use the referential communication task of Clark and colleagues (e.g., Clark & Wilkes-Gibbs, 1986; Schober & Clark, 1989), in which a Director repeatedly describes an ordering of 12 ambiguous figures to a Matcher who needs to select the correct figures and reproduce the Director’s arrangement. To look at speaker self-entrainment, the current experiments use a CMC monologue format in which Directors type descriptions. Matchers use these descriptions to drag figures into appropriate picture frames. Among the data stored by computers are sent descriptions, individual keystrokes (to examine disfluencies) and the times of individual key presses and figure drags.

In the first three sets of experiments, Directors provided descriptions of three differently-ordered figure displays. They were told either that the descriptions would later be read by the same Matcher, or by three different Matchers. Matchers subsequently received the first or the third set of descriptions. We use Matcher performance in part to titrate whether the late descriptions provide more privileged information based on assumed common ground (predicting problems for the same-Matcher condition), or less informative descriptions overall (predicting problems for all Matchers).

In the initial experiments (also designed to examine whether entrainment occurs across figures within block),
MLDs (mean length descriptions) stayed fairly constant within block, but decreased equally across block for both Director conditions, F(2,252) = 26.4, p < .001. Curiously, MLDs were significantly longer for Directors describing figures for different Matchers, F(1,126) = 5.28, p < .025, a result re-examined in the second set of experiments, which also collected ratings of description difficulty and projected Matcher accuracy and understanding (to assess potential Director condition differences, and correctness of projections). In the third set of experiments, Directors saw one figure at a time. Do Directors increase the details of their descriptions, given the initially reduced contrast set in the first several items, or do they focus on item-specific distinctive features that may later be less relevant? And if the latter, do they revise descriptions in later blocks or use linguistic precedent (cf. Metzing & Brennan, 2003; Shintel & Keysar, 2007)?

A final set of experiments asks Matchers to subsequently provide their own descriptions, assessing whether they become more sensitized to audience design needs. Additional Matchers receive either just these descriptions by themselves, or in a second block following the descriptions their Directors (who started out as Matchers) had read. We look not only for audience design changes, but also re-examine whether multiple perspectives (in the two-block condition) account for the superiority of dialogue over monologue (Fox Tree, 1999; Fox Tree & Mayer, 2008).

Urjani Chakravarty, Rajyashree Khushu-Lahiri

Affective markers in literary discourse: A pragmatic study of Ghosh’s Sea of Poppies and A River Smoke (poster)

This paper attempts to develop a method to map the existing association between usage of language (style) and the expression of emotion (affect) in literary texts such as Amitav Ghosh’s Sea of Poppies (2008) and A River of Smoke (2011) in order to establish that affective markers can act as the vehicle of emotion and contribute to the understanding of the text. The framework provided by Relevance Theory (Sperber and Wilson, 2002) will be used to create a model in order to analyze the texts. As propounded by Furlong, literary discourse may be viewed as a function of ostensive inferential communication. The paper contends that an author uses a particular language or ‘affective markers’ in order to give the reader a cue to an emotional state and further, that this observable fact is influenced by the author’s cognitive need to gain optimal relevance. ‘Affective markers’ can be defined as the cues that help in the representation and interpretation of an emotional state in a literary text. Firth (1958:184), had investigated the way a speaker fuses “the elements of habit, custom, tradition, the element of the past, and the element of innovation, of the moment, in which the future is being born in verbal creation”. If this concept can be applied to literary discourse then it is important to note that the idea of choice, of selection of meaningful options involving a range of variants, is ever present in the case of a multilingual author’s writing with facility in two or more languages and this is manifested through code-mixing various Indian languages within the English language construction. An author’s style in a literary text can be viewed as determined by a series of options that the text manifests and which are selected from a given range of possibilities which the language offers for creating a particular affect. Some of the questions that this study will try to answer are:

a) What is the function and purpose of these affective markers?

b) In what context are these markers being used?

For this purpose a model has been created with the help of the assumptions of Relevance Theory: Ostensive Inferential Communication (OIC) = Literary Discourse = Informative Intention (type of style adopted in writing)&Communicative Intention (intended emotional affect) & Ostensive Stimulus (affective markers). Therefore the author is utilizing the device of code-mixing of Hindi/Bengali words in his English constructions to give an ostensive stimulus to the reader in order to create a particular affect. For instance in the following passage the representation of emotion is through the Hindi phrase which is acting as an affective marker for the reader to understand the happiness expressed on the reunion of a mother with her daughter.

“Ei Kabuti...ei beti...meri ján! Cradling her daughter in her lap, Deeti kissed her face until her eyelids began to flicker. But when the girl’s eyes opened, Deeti saw that they were dilated with fear.”

Nivida Chandra,

The living past: Narratives of the adult child (poster)

The past is present. Words used to address the phases of human life like ‘youth’ and ‘maturity’ seek to imply that our childhood is a thing of the past. This study creates a difference between chronological and perceived childhood, giving age a non-linear dimension. This exploratory work studies the narratives of Indian women (n=2) who believe that their experience of being a child came much after their experience of being a parent. It suggests that if one perceives themselves as having lost a childhood to parenting their parents, there is a need to finally claim that loss - usually in adult romantic relationships. The aim of this research was to explore how this phenomenon of non-linear aging affects the narrators’ present relationships, especially those with their parents, siblings and romantic partners. In-depth qualitative interviews were conducted with a life history approach, allowing them to freely reconstruct childhood memories and give shape to their perceptions. The
resulting analysis works to explain how their understanding of the word ‘childhood’ made them feel deprived of certain acts which are understood as being a part of being a child. For instance, protecting the parent, instead of being protected by the parent. The narratives brought forward deep-seated sadness at the thought of a ‘lost childhood’ and accompanying guilt and anger. The study goes on to propose that these needs, impulses and emotions do not pass with ‘age’ and this ‘lost childhood’ pushes through in ‘adulthood’, especially when it meets an apparently suitable other, its Live Object. This psychological concept of a Live Object is proposed, following ideas from the Object Relations theory (Winnicott, 1958, 1965, 1971). It was found that the person finds herself using this Live Object as a tool to reconstruct that lost, possibly ideal childhood. The health of romantic relationships is dependent on an understanding of and an adjustment to this non-linearity by the person and her Live Object. Using these concepts and adding to it the recognizance of imposed meanings of childhood and parenthood, participants came closer to understanding the difference between reliving the past, and rethinking it. A psychotherapeutic modality could be developed which would enable people to heal themselves in their relationships using the knowledge extrapolated from this theory. The use of the Live Object could be tempered to create a nurturing environment that could engender growth and health.

Patrawut Charoenroop, Jiranthara Srioutai
An interlanguage pragmatic study on disagreement performed by Thai EFL learners and addressed to the lecture in the classroom context (lecture)

This study examines what politeness strategies Thai EFL learners use and how the strategies are realized when they disagree with their lecturer in the classroom context. Brown & Levinson (1978, 1987) point out that disagreement is a face-threatening act. It has potential to threaten the addressee’s positive face. Brown & Levinson (1978, 1987) propose five sets of politeness strategies to be used to realize the strategies directly, mildly or indirectly. It is hypothesized that the asymmetry in power between the lecturer and learners tends to motivate the learners to mitigate their politeness strategies and realize the strategies mildly with mitigating devices (e.g. the use of partial agreement, positive comments, downtoners, verbs of uncertainty or modals). The naturally-occurring data of student-lecturer disagreement were collected by videotaping four different classrooms of 15–25 students. These classrooms were (1) a classroom of Thai EFL learners who were frequently exposed to English used as medium of instruction (the EFLe); (2) a classroom of Thai EFL learners who were infrequently exposed to English used as medium of instruction (the EFLt), (3) a classroom of native speakers of Thai (the NT) and (4) a classroom of native speakers of English (the NE). The classrooms were videotaped for three hours once a week for ten continuing weeks. Each token of disagreement was analyzed in terms of the politeness strategies and their realizations. Results show that the EFLe and EFLt most frequently use the bald on-record strategy and their realizations of the strategies are direct and explicit. The hypothesis has thus been proved false. However, even though both groups of Thai EFL learners disagree with their lecturer explicitly, the politeness strategies used to perform the disagreement are usually realized in humorous tones and are accompanied by laughs. Lastly, results from both groups of native speakers provide evidence of negative pragmatic transfer.


Li-Chin Chen, Chia-Yen Lin, Ken Lau
A cross-cultural investigation of question use in English-medium lectures by native English speakers and Mandarin Chinese Speakers (lecture)

From the perspective of pragmatic, this cross-cultural study investigates the question use in English-medium lectures conducted by Native-English Speakers (NES) and Non-Native English Speakers (NNES), Mandarin Chinese speakers. The data examined come from two corpora: Taiwan Corpus of Spoken Academic English (TCSAE), 115,358 words; another set of corpus data contains selected lectures by Native-English Speakers from British Academic Spoken English (BASE), 74,832 words. To diminish the disciplinary influence, each of them comprises six individual lectures from two distinct divisions: Business and Applied Linguistics. Both are pragmatically annotated with information about question instances. The findings from this study show that question instances are widely distributed in both corpora. In terms of question forms, they reveal the preferential use of wh-questions, tag questions, and yes/no questions, which are associated with the features of conversation and academic genres. A further qualitative analysis shows both NES and NNES lecturers have a great diversity of distinct question functions with different preference particular ones. This suggests a specific lecture discourse in which both NES and NNES lecturers tend to use more questions to seek responses from students than to convey information to students. However, NES ones use more, particularly to elicit response from students to develop further interaction. On the other hand, NNES lecturers use questions to convey information to students. The findings bring new insights into the understanding of English-medium lectures, in particular by NNES, Mandarin Chinese speakers and the use of questions in an academic setting.
Jie Cheng, Fu Li, Han Xiaohui

**Pragmatic deviations and adjustments: Cognitive-pragmatic study on the producing process of lexical repetitions (lecture)**

There is a special kind of lexical repetition in Chinese, which intrigues us deeply these years. People often reproduce some words of what the interlocutors have just said with identical conventional meaning but different (micro-)pragmatic meaning in context. Hence, the repetition process clearly manifests the speaker’s intention to quote (ostensively or not) and therefore reproduce and qualify what the first speaker has just said.

To illustrate the producing process of lexical repetition, we attempt to explore how the second speaker (the producer of the repetition/the first hearer in this study) is influenced by the source word and adopts the repetition cunningly. We try to find: How can we interpret the relationships between lexical repetition and its source word in the foregoing utterance (including the cognitive connections and other pragmatic forces)? What is the dynamic producing process of lexical repetitions for the second speaker? How do there exist the pragmatic adjustments and why?

According to Relevance Theory, we believe there are two kinds of relevance constraints for the second speaker at least: the expectation of relevance in comprehending the source word and the presumption of relevance in producing the lexical repetition. Therefore, the present study attempts to suppose: a. the first hearer’s relevance expectation of the source word is embodied in the second speaker’s relevance presumption of lexical repetition; b. the communicator’s relevance expectation of the source word would subsequently constrain his relevance presumption in producing the lexical repetition and the constraints range along the degrees of the agreement with relevance expectation.

To prove those hypotheses, we examine the data both empirically and experimentally. Firstly, by analyzing our data based on the two-dimensional classifications, evidences for the underlying constraints are brought to light. Secondly, we design three experiments in response to the hypotheses. By employing psychological software tool-- E-Prime, this study examines further the response time of the repetition to the accuracy of milliseconds based on both the text and video data. Finally, we propose a model tentatively to show how these adjustments take shape in the dynamic producing process and are essential embodiments of the dynamic communication of lexical repetition.

**Jenny Cook-Gumperz, Maricela DeMiryn**

**Finding a life: Latina narratives of college experience (lecture)**

Adolescents’ search for identity, or identities that try out possibilities for later adult life is a key part of the recent research on youth language interaction (Andoutsopoulos 2007; Bucholtz and Skapouli-Raymond 2009). Much of this research has explored how high-school students make use of the contemporary media such as online websites and text messaging to try out emerging persona. While this identity work can use critical status categories such as gender and race (Bucholtz 2011) the results are often a playful trying on and experimenting with many different styles of communicating a self.

College students on the other hand are often aware of having new challenges in what becomes a markedly different phase of their lives, one where activities and accomplishments will likely more closely shadow those that will shape or even determine their future lives.

It is at this stage that students’ self-narratives can become more reflective, as they place themselves in a wider temporal frame, from “what-has-been achieved” to “what is to come”. Self-questioning, self-disclosure and reflection may mark interactional narratives at least when talking with adults, or young adult mentors as in the data for analysis in this paper. Georgakopoulou (2010) in a recent paper discusses the differences between narratives that are part of conversational interaction, where small stories put forward identity claims as part of self-disclosure sequences, and similar narratives told in interviews where a reflective narrative can indicate a self-distancing stance.

In this paper we explore the narratives of five Latina college undergraduates talking with a graduate student mentor about their current college experience and their pathway to college itself. Our analysis assumes a possible reflective stance to these stories, however we will focus on the multiple layering of voices within the stories (Gunther 2007) through which the young women reveal their own awareness of gender and ethnic claims that are a daily part of their experience as members of a college ethnic minority. Their narratives show how these young women conduct a dialogue with themselves over choices that will effect their emerging adult identity, as they wrestle with the need to unite their family-oriented self with that emerging during their higher education experiences.


Previous work (Cunha Lima and Tenuta, in press) has indicated that ADHD children have a distinct pattern of precise linguistic structures that create the confusion and ambiguity for the need of listeners (Tannock, 2005). This description is, unfortunately, generic and lacks insight into the with ADHD is often depicted as confuse and ambiguous, all characteristics stemming from a supposed disregard of working memory when it interferes with the proper marking of topic change. Conditions of ADHD may be the underlying cause of this behavior. Conditions of ADHD may be the underlying cause of this behavior.

To investigate this hypothesis, we collected a corpus of narratives by 16 ADHD children and 18 normal developing controls matched by age (from 9 to 13) and schooling, all native speakers of Brazilian Portuguese. Each child produced a set of 4 (four) narratives, related to different tasks - retelling wordless cartons, creating and end for a short animated movie and telling an autobiographical story. Topics in the narratives were counted and categorized. Results show that ADHD children introduce significantly more new referents with pronouns than typically developing children \(c^2(1), p < 0.001\). Comparatively, ADHD children more frequently than children in control groups, even when a noun phrase would be more appropriate. This leads to frequent ambiguity in discourse and overall decrease in global coherence. We hypothesized that these inappropriate choices would be especially disruptive when it interferes with the proper marking of topic change.

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In fragment 1, the child is retelling a cartoon in which a boy tries to steal some fruits from a neighbor’s tree. This example illustrates new referents being introduced by the pronoun (the first he, does not refer back to the boy, but to the neighbor). It exemplifies as well as the change of topic without proper signalization: when the neighbor becomes the discourse topic in the second sentence, and in the third sentence, when the fruit (the actual referent of the pronoun it) is introduced.

We hypothesize that impairment in working memory may be the underlying cause of this behavior. Conditions

Sara Cooley,

**Political discourse of motherhood: Discourse, advocacy, and education at the United Nations commission on the status of women** (poster)

The goal of this paper is to report discursive strategies in politicized identity construction. The use of motherhood in rhetoric at both a micro and macro level will be analyzed within a global and cultural studies framework. Of interest is the ways in which women activists, advocates, and politicians use a discourse of motherhood to define themselves and their political agendas. This approach will examine how these ideological constructs of motherhood are transmitted by individual speakers and mothers groups in global and national forums not just from the top down but how these discourses at the local and Global levels interact, inform, and transmit a Global “call to action” among women and especially mothers.

The metaphor of the Beijing Platform for Action, presented at the United Nations 54th NGO Forum Beijing + 15, as a 15 year old girl, essentializes women’s experience through a birth and body narrative; orienting a framework of advocacy within the reproductive abilities of women, endowing a political document with a hetero-normative feminine gender identity, and situating the Platform within the rescue narrative of the Girl Child. As such, the talk of mothers became politicized and entered global civil society for an explicit purpose, that of defending a contested Global Platform for Action, the document born of the 4th World Conference of Women, nurtured over the last 15 years by its supporters and defended now with claims that it is only now at 15 years old reached the age of adult female reproductive power.

I use the example of the NGO Forum of the Beijing Platform as a 15 year old girl which originated with two speakers from the global south, Africa and Asia as a point of reference. However, the emphasis on a woman’s biological function of motherhood has been used for political and representational gains in the Global North as well and continues today as a powerful discourse in various forms. Women’s political representation and global perspectives on motherhood can be glimpsed in Global Forums where the converging and diverging global discourses on political motherhood are negotiated, created and reinforced within a loosely bound organizational narrative. I seek to further examine how cultural exchange occurs within these contexts and the creation of a “Global Motherhood” engages political identity and justification for female representation in politics.

**Maria Luiza Cunha Lima, Adriana Tenuta**

**Choice of referential form and topic in ADHD children's narratives** (lecture)

In this work, we investigated the how topic marking is constructed in attention deficit and hyperactivity disorder (ADHD) children’s narratives compared with narratives produced by normal controls. The discourse of children with ADHD is often depicted as confuse and ambiguous, all characteristics stemming from a supposed disregard for the need of listeners (Tannock, 2005). This description is, unfortunately, generic and lacks insight into the precise linguistic structures that create the confusion and ambiguity.

Previous work (Cunha Lima and Tenuta, in press) has indicated that ADHD children have a distinct pattern of referential form choice: they tend to use more pronouns compared to noun phrases than children in control groups, even when a noun phrase would be more appropriate. This leads to frequent ambiguity in discourse and overall decrease in global coherence. We hypothesized that these inappropriate choices would be especially disruptive when it interferes with the proper marking of topic change.

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We hypothesize that impairment in working memory may be the underlying cause of this behavior. Conditions...
with working memory problems have been linked to difficulty with the proper use of pronouns and names in discourse, especially in Alzheimer’s disease (Almor, 1999). Since working memory is normally affected in ADHD patients, to investigate the distribution and choice of pronouns in noun phrases in their narratives is a promising starting point to refine our understanding of ADHD difficulties with language and to sort out to what extent ADHD’s patient linguistic behavior is caused by pragmatic problems or to underlying processing limitations.


Silvia Dal Negro, Ilaria Fiorentini

Self-repair markers in bilingual speech (lecture)

It is well-known how discourse and pragmatic markers are a category which can be easily borrowed from one language to another in language contact situations. In particular, Matras (1998, 2000) has hypothesized that bilinguals, when faced with the choice between the systems they have at disposal, tend to prefer the set of elements of the pragmatically dominant language, i.e. the linguistic system to which speakers “direct maximum mental effort at a given instance of linguistic interaction” (Matras 2000: 521).

The focus of our research is self-repair and rephrasing strategies in the speech of bilinguals and their progressive integration in a linguistically composite system of textual and pragmatic connectives. Such strategies are included, according to Aijmer, in what she calls the “frame functions” of discourse markers, i.e. functions involved in “draw[ing] the hearer’s attention to a transition or a break in the conversation routine” (Aijmer 2002: 41). In particular we are interested in one lexicalized strategy, the Italian discourse marker cioè, literally ‘that is’, and its use in the speech of German- and Ladin-speaking young people from North-Eastern Italy. All of them are bi- or multilingual speakers who interact daily in more than one language and various dialects: However, in the recordings that make up the corpus of data considered for this research, the intended language of interaction is either German (dialect) or a local variety of Ladin. These documented speech varieties are part of two linguistic minorities in Italy, both located in the autonomous region of Trentino-South Tyrol, and both are reckoned to be among the least endangered and the most vital minority languages in the country. However, the way in which an Italian discourse marker such as cioè (alongside with others displaying similar functions: tipo ‘like’, allora ‘then, well’, etc.) is borrowed or works as a model to develop a new discourse marker in German, signals quite clearly the role of Italian as the pragmatically dominant language for these young bilinguals.

Cioè is a very common particle in spoken Italian, the value of which stretches from the core meaning of a signal of rephrasing and self-repair (so functioning as a reformulation marker), to a more bleached, phatic function of filler in discourse (cf. Bazzanella 2006). Based on the analysis of corpora of spoken (dialect) German and spoken Ladin in the multilingual South Tyrol (where speakers have at disposal both standard Italian and German, as well as non standard or partly standardized Romance and German varieties), this research presents the distribution of this loanword in regional and minority languages and discusses the adaptation of borrowed, autochthonous and mixed strategies into a coherent bilingual system.


Carolin Demuth,

Small stories and identity construction in transnational young adults (lecture)

Narrativity has long been considered a central tool for identity construction. While for a long time, narrative inquiry focused on autobiographical life stories, there has been an increasing recognition within recent years that identity construction is locally achieved in telling of small stories in everyday interaction (Bamberg & Georgakopoulou, 2008; Bamberg, da Fina & Schiffrin, 2011). Such approach takes an interactive-performative orientation towards narratives as situated in dialogue. Specifically, the focus lies on three challenges in terms of dilemmatic spaces within which identity activities - and at their center: narrating - are ‘navigated.’ (Bamberg, 2010):

(i) a successful diachronic navigation between constancy and change
(ii) the establishment of a synchronic connection between sameness and difference (between self and other)
(iii) the management of agency between the double-arrow of a person-to-world versus a world-to-person direction of fit.

Identity construction work is a life long process but has been claimed to be particularly salient during the transition from youth to adulthood. With recent societal changes in post-industrialized Western societies these
processes have even been described to shift towards the mid-twenties or what has been referred to as emerging adulthood (Arnett, 2007).

While navigating between the above outlined dilemmata is a general process in identity construction work, it becomes particularly important when faced with major transition and change in a person’s life, i.e., when our identity is at threat and needs to be reworked. With the challenges of an increasing globalized world and ever changing life styles and redefinition of identity in post-modern societies, the study of these navigation processes therefore becomes of vital importance.

The present study takes the above small-story approach to the study of identity construction among young adults who live in transnational partner relationships. It investigates how these individuals manage to solve the challenge of navigating between constancy and change, sameness and difference, and of managing personal agency in their identity construction work in light of the challenges that go hand in hand with transnationalism. For this purpose, both interviews with young adults living in transnational relationships as well as video recorded web-based interactions of transnational couples are analyzed applying positioning analysis as put forward by Bamberg (e.g., 2010). It is investigated how on a micro-analytical level, identity is achieved through the telling of small stories in these interactions. Preliminary results from this study will be presented and discussed in light of the potential of this approach for narrative identity research in transnational relationships.

Anjana Neira Dev,
*The language of post independence Indian English poetry: Dilemmas, negotiations and resolutions in the poetry of R. Parthasarathy and Agha Shahid Ali* (lecture)

The issue of language has dominated the criticism of Indian English poetry as its detractors claim a disjuncture between the medium and the message. Once poets have chosen to write in English, the most important task for them seems to be to locate themselves securely in their various Indian contexts and find a language to suit their creative endeavours. The attempt is to bridge the gap between the medium and the message, the channel and what it conveys.

R. Parthasarathy talks about the dilemmas of a bilingual poet and there are three dimensions to the articulation of his concerns - the image of English as a colonial legacy and its impact on the creativity of the poet, his return to his ‘mother tongue’ Tamil, and, a dialogue between his English and his Tamil self. Agha Shahid Ali wrote all his poetry in English and also translated extensively from Urdu into English. In his verse he also makes his affinity to Persian and Arabic clear. In his poetry is visible his rich multilingual inheritance and how English is transformed when it comes in contact with unique cultural inheritance. The central issues, which this paper will explore, are the conflicts expressed by Indian English poets in their effort to craft a new poetics and the contribution of these Indian poets to the English language. The paper will also explore the extent to which they have been successful in not only indigenizing English, but also extending its boundaries in terms of style and content.

Stephen DiDomenico,
*Narrative recalibration: How participants in an LGBT community learn to construct, tell and revise “coming out” stories over successive tellings* (lecture)

The coming-out story is a historically recent, culturally-specific narrative genre that consists of an lesbian, gay, bisexual or transgender (LGBT) individuals recounting their journey through the process of forming and disclosing a sexual and/or gender identity. Although much research has focused on the psychological development of this population, there has been little work that examines this phenomenon from a discourse-oriented perspective. I explore the process of how several LGBT individuals at a U.S. university learn to narrative their coming out experiences as they are trained to become members of a university-sponsored LGBT speaker panel. Throughout these trainings, members continually shape and reshape their narratives (and narrative selves) through “practice” tellings and peer-to-peer feedback. My analysis, through close analysis of recorded narrative performances and training interactions, traces how these narratives evolve over the course of repeated tellings and the extent to which peer feedback leads to a narrative (and understanding of self) that is to a large extent discursively negotiated. In doing so, this paper looks beyond structural features of these narratives (or of their performance) to the process of how a story gets told the way it does, and further, is modified and recalibrated to meet specific ideological and interactional purposes. Thus, it contributes to our knowledge of narrative genres, the pragmatics of narrative performance, and the interdiscursive production of the self.

Jennifer Dilworth,
*Authentic identities: Legitimizing membership in an online rave and freeparty forum* (lecture)
Drawing on recent discursive psychological approaches on categorization (see Edwards, 1991; 1997) and identity (see Antaki and Widdicombe, 1998; Edwards, 1997), this paper aims to build on an emerging body of literature that explores the importance of legitimacy in online participation (for example see Stommel & Koole, 2010). Galegher et al., (1998) and (Stommel & Koole, 2010) have shown that newcomers to an online group must demonstrate legitimacy for joining an online community in order to be accepted by existing members. One way in which newcomers to an online community may legitimate their potential membership is to articulate their relation to the online group. This paper will develop this work further by showing how an ‘authentic’ rave identity is constructed and used by potential new members to legitimize group membership in an online drugs, rave and freeparty forum.

Firstly, by using the principles of discursive psychology and categorization, the way in which new potential members are either accepted or rejected in the online group through their interaction with existing forum members will be examined. By focusing on how potential new members first enter the forum and what implicit requirements are invoked in this process, this paper will demonstrate how forum users communicate forum norms to each other. In doing this, this paper follows the work of academics including Stommel and Koole (2010), showing how category membership can be tied, not only to general cultural norms, but also local (forum) norms. Secondly, this paper will demonstrate how the management of an ‘authentic’ rave identity is vital for potential new forum members, not only to legitimize their online group membership, but to make meaningful participation with established members of a rave and freeparty forum more likely. Three discursive resources used in ‘authentic’ identity management will be explored including 1) space and place identities 2) remembering and (vivid) narratives 3) the use of cognitive states. By drawing on a discursive psychological approach to identity, this paper also aims to provide an alternative to more traditional social psychological accounts of subcultural identity and group affiliation (for example see Brown, 1988; Tajfel, 1982; Turner, 1982) Finally, I argue that, an understanding of online forums and communication within these forums is important for health care professionals given the large and increasing number of people who use online forums not only as a social space but also as a source of information and health – related advice (See Smithson et al., 2011).

Doris Dippold,

Und so weiter, und so fort: The acquisition of general extenders by L2 learners of German

(lecture)

General extenders such as "and things like that" or "or something" have been found to fulfill discourse functions on the textual domain (by indicating that an element is representative of a wider category) and the interpersonal domain (e.g. positive and negative politeness, intersubjectivity & solidarity). Overstreet (2005) for example identified four functions of adjunctive general extenders (intersubjectivity, solidarity, iconicity, evaluation) and three functions of disjunctive general extenders (indicating lack of accuracy, negative politeness, emphasis in questions) in both English and German.

While previous research has compared the use of general extenders in English and German (Overstreet 2005, Terraschke 2007) and thrown light on their use by nonnative speakers (Terraschke 2007 for German native speakers with English L2), the development of general extenders in an L2 has so far received little attention. This paper will discuss the following research questions:

1. What similarities and differences do native speakers of German and native speakers of English display in their use of general extenders?
2. To what extent is the use of general extenders by L2 learners of German similar to or different from native speakers of German?
3. What developments across levels can be observed in L2 German learners' use of general extenders?

Data stem from a cross-sectional research project on the acquisition of pragmatic strategies by L2 learners of German (L1 mostly English) who participated in dyadic argumentative discussion tasks. Data were collected from learners at three levels of proficiency (B2, C1 and C2 on the CEFR scale) as well as from native speakers of German and native speakers of English.

The analysis of the native speaker data confirms earlier results that native speakers of German use general extenders more frequently than native speakers of English (Terraschke 2007), although there is little qualitative difference in their use. The learner data however display differences to native speaker usage of general extenders in quantity, range and quality. While their frequency increases in line with proficiency, the range of markers does not reach native speaker level even at the highest proficiency level. Moreover, disjunctive extenders are acquired later than adjunctive extenders.

Functionally, general extenders develop from being used mainly for textual and discourse effects - i.e. to indicate that more could be said ("iconicity") or as fillers to give speakers time to plan - to fulfilling a wider range of pragmatic functions. This includes the expression of lack of commitment to the strict accuracy of what is being said and, resulting from this, avoidance of possible imposition (negative politeness). Some pragmatic effects however are not or very rarely observed in the learner data, most notably the expression of solidarity and intersubjectivity.
This suggests that processing constraints make it difficult for learners below a certain proficiency threshold to attend to the form and function of pragmatic particles, but also indicates a lack of exposure to these items in the input. I will therefore also discuss the question of whether explicit instruction can help increase the salience of pragmatic particles to the L2 learner.

Ali R. Fatihi,
*Pragmatic markers in Urdu narratives* (lecture)

The aim of the paper is to prove that pragmatic markers play a key role in the textual organization of literary narrative and that their semantic-pragmatic traits make them appropriate for their use in specific narrative segments. The relationship between text-genre and function of markers that the paper establishes stems from the relevance that these linguistic devices have in discourse structure, widely studied by researchers working in the field of artificial intelligence and by those who share a cognitive approach to linguistic phenomena (Grodz and Sidner 1986, Polanyi 1988, Sanders 1997, Oversteegen 1997, among others).

The main interest of this line of research is to set up a link between discourse segments and those expressions used in natural language to structure the interaction and to signal the structure and coherence of discourse. This involves taking into consideration the way a given structure reflects the speaker’s illocutionary intentions and attitude, the discourse organization and the semantic-pragmatic meaning of the units in question. In this line of work, my first hypothesis is that pragmatic functions of discourse markers are not generic but, to a certain extent, text-genre dependent; to my understanding, there is a direct relationship between the presence of certain markers and the different parts or segments of the narrative. The reason why this is bound to occur is double: First of all because of the pragmatic functions of discourse markers, linked to the illocutionary force of the different narrative segments; secondly, because of the delimiting boundary function that some of these lexical units perform. In this sense, it was expected that certain pragmatic markers, such as *thik hai*, *aur sunaiye*, *accha* would be consistently present at certain segment boundaries, both framing and recovering the discourse thread interrupted by another segment. Thus, when a narrator starts the telling of a past personal experience, s/he does not make use of any marker, but of one that has a core structural function that permits the framing of the story. Similarly, when an evaluation is embedded within the story, it is going to be a marker that allows for the sharing of common ground and beliefs that will follow. During the telling of the events, in complicating action segments, markers whose referential meaning makes them useful for the sequencing of the events will mostly be used. My working assumption is that the text-genre specificity of pragmatic markers has to do with the nature of the genre under analysis, (in this particular case Novels written by Celebrated Urdu Fiction Writer Qaratul Ain Haider). In Labov and Waletzky words (Labov and Waletzky 1967), “he [the narrator] finds himself in a position where he must demonstrate to the listener that he really was in danger. The more vivid and real the danger appears, the more effective the narrative”. My second aim is to prove that URDU narrative patterns use pragmatic markers as key pieces in the communicative event that takes place between the narrator and reader. Thus, a second hypothesis is that URDU narrators use these devices to help the reader ‘visualize’ the event vividly, as a real world experience that took in fact place. Taking into account that “narratives are usually told in anwser to some stimulus from outside, and to establish some point of personal interest” (Labov and Waletzky 1967), markers can display an essential role in the presentation of the events since, without conveying referential meaning to the propositional content of the message, they carry out one of the most important functions in the telling of a narrative, that is, show the hearer that the narrator was really in that situation. The role of these pragmatic devices will therefore be not only textstructural but also highly dynamic in illocutionary terms. They help the storytellers go through their personal experiences at length, conveying the force that their words need to convince the listener, not present at the time of the event, that something important took place and that the story has a point and is, therefore, worth listening or reading to.

In this respect, and linked to Labov’s theoretical narrative framework, the presence of certain pragmatic markers can be related to the so-called intensifiers, that is, one sort of evaluative element that narrators use to show their perspective (Labov 1972b: 378). An intensifier is a linguistic or paralinguistic device that the narrator uses to strengthen or intensify one of the events taking place in the narrative. As opposed to the other three types of evaluative elements (comparators, correlatives and explicatives), intensifiers do not interfere in the basic narrative syntax. Labov includes gestures, expressive phonology, quantifiers, repetition and ritual utterances in the list of intensifiers (1972b: 378). The reason why these elements are called evaluative is because the print of the narrator is overtly shown through them. In addition, their presence is possible in any of the narrative segments and in different clause types, from narrative clauses to free clauses.

Linked to the above framework, my proposal is that some pragmatic markers are another sort of intensifiers, in this case lexical devices that, in different degrees or rank-scale, ‘intensify’ some parts of the narrator’s account by selecting an event and highlighting its force.
Internet-based communication offers a great opportunity to keep track of ongoing language change. This especially applies to the change of dialects, because other written documents of current dialectal varieties are rather rare.

This paper shows that there are indications of animacy-related differential object marking in Austro-Bavarian dialects. Differential Object Marking (DOM) refers to the phenomenon that in many languages with overt case marking, direct objects are marked in different ways (Bossong 1985). Animacy and definiteness are the prevalent factors determining DOM in most languages (e.g., Hindi, Spanish). In Standard German, however, DOM is exclusively conditioned by gender (Fenk-Oczlon & Fenk 2008, Krifka 2009). In the singular, only masculine direct objects are overtly case marked, irrespective of whether they are animate or inanimate, definite or indefinite. But there is evidence of an emerging animacy-related DOM in the personal pronouns in Bavarian dialectal variants of German. For animate direct objects, dative pronouns such as eam/eahm (ihm) and ihra/ira (ihra) tend to be used instead of the accusative forms eahn/ihra or sie. These indications are corroborated by data from chats and blogs in the Web.

Some examples (in brackets the relative frequencies found in Google, Oct 30, 2012):

Standard German | Austro-Bavarian
---|---
ich mag ihn | ‘I like him’
ich mag sie | ‘I like her’
ich kenne ihn | ‘I know him’
ich kenne sie | ‘I know her’

Interestingly, the use of the feminine dative pronoun ihr, ihra, ira instead of the accusative pronoun sie seems to be restricted to Austro-Bavarian, whereas the use of the dative pronoun ihm for direct objects can also be observed in other dialectal variants of German e.g. ich kenne ihm (32.100 times) Google, Oct 30, 2012.

According to Crystal (2005) “…the Internet allows us to follow, like never before, the rate and reach of language change”. Perhaps our data drawn from the Internet not only capture the emergence of animacy-related DOM in Bavarian but also a change of greater reach in the German pronoun system: Are we on the track of a development of the dative pronoun ihm and ihr into the objective case of animates? Similar to English, where there was a collapse of the dative and the accusative in the pronouns for animates: The Old English accusative pronouns hine and hi(e) disappeared, and the dative pronouns him and hire developed into the dative and accusative pronouns him and her in Modern English.

## Bruna Franchetto,
*Historical narratives as a key for culturally built identities and landscapes in a Southern Amazonian society* (lecture)

At the edge of Southern Amazon (Brazil), in five villages on the eastern tributaries of the Upper Xingu river, 600 Amerindians known as Kuikuro speak a dialect of the Upper Xingu Carib Language, one of the two Southern branches of the Carib family. During the last days of one of the big intertribal rituals realized in the regional multiethnic and multilingual system known as ‘Upper Xingu’, the egitsi, the celebration of dead chiefs, a formal, formulaic and versified discourse, called anetii itaginhu (chief’s speech), is performed by the main chief of the village which receives the invited villages. Through the anetii itaginhu, each local group (ôtomo) celebrates its own identity before the others. This identity is produced as well as confirmed by means of a gallery of ‘personages’: founder chiefs of the ôtomo, White people and old sites. It is a striking celebration of the ôtomo’s contrastive history. The exegesis of the anetii itaginhu, with its intricate metaphors, offered by the ritual specialists, links the founder chiefs and other personages to one or more akindah (oral narratives). As the Kuikuro say, everything has an akindah, a ‘(hi)story’. The aim of this presentation is to explore: (i) the co-indexation of different discourse genres, in this case, between narratives and the chief’s speech (developing a former analysis of the co-indexation between narratives and kehege, chanted shamanistic formulæ); (ii) how this ‘link’ is conceived and how it becomes effective as an explanation, as a key for understanding an almost obscure formal discourse; (iii) if it is possible to speak of ‘historical’ narratives as a sub-genre, distinct from ‘mythical’ narratives, in an Amazonian oral tradition, through distinct regimes of collective memories marked by narrative structure and distinct epistemic markers (including those called ‘evidentials’, see Basso’s *The Last Cannibal,*...
1995, for oral history among the Kalapalo, another Upper Xingu Carib speaking group); (iv) finally, how narratives, in this Amazonian regional system, are rooted in the landscape and in a historically and culturally lived and designed territory. Narratives as well as other discourse genres are crucial for the cultural reproduction of Amazonian societies, but they are today extremely endangered and in a process of obsolescence, a real threat that impels us to their documentation and, if viable, to the preservation of their transmission between generations. The analyzed corpus is composed by five aneti itaginhu and thirty narratives (life stories, memories of historical events, origin of rituals and the repertoires of their songs, description of old sites and related ‘mythical’ narratives), performed from 1981 to 2008, all audio and video recorded as well as annotated with indigenous consultants and researchers

**Soonhee Fraysse Kim,**

*Disease metaphor, social diagnosis and mechanism of social stigmatization* (lecture)

The DISEASE metaphor has often been discussed through the human body/social body analogy (Fairclough 1989, Todoli 2007, Banks 2009, Musolff 2009) and the way the disease itself becomes metaphor (Sontag 1983, Chiang & Duann 2007, Nerlich & Koteyko 2009). In both cases, it is applied for the depiction of social problems with the ‘punitive notion of disease’ (Sontag 1983:57). In Korea, disease metaphors look rather abusive since every social “anomaly” can be identified by its proper disease name. The Korean noun byong (disease, illness) is also used as head in endocentric compounds, i.e. semantic contexts of disease retaining the meaning of words such as in piboubyong (skin disease) which is a lexicalized medical term broadly connoting all kinds of dermatological diseases. At the same time, expressions such as ‘princess disease’, ‘hurry-hurry disease’ are widely used. By the easy coinage with quasi-suffixal usage of byong, people tend to call, like a pun, any kind of “undesirable” social behavior/aspect or simply “others” opinion an illness. Some of those “diagnoses” seem to be relevant, like ‘hurry-hurry disease’, metaphorizing a characteristic of Korean society where everybody is in a hurry. Nevertheless an overused expression such as ‘princess disease’ aiming to criticize proud women of any sort, indicates that in Korean society women are more vulnerable to social stigmatization than men. One of the consequences of this pragmatic simplicity is also that it becomes very easy to propagate social division. The study brings up another example of ‘language serving social inequality’ (Mey 2001:310).


**Victor A. Friedman,**

*The pragmatics of interrogation as a declarative evidential strategy* (lecture)

Utilizing data from Tatar (Nasilov et al., 2001), Aikhenvald (2012) has drawn attention to the potential connection between interrogation and DeLancey’s (2001) mirativity. While the connection between perfects and evidential strategies (Aikhenvald 2003) is well attested, especially in the Balkans, the relationship of interrogative marking to evidentials has not received much attention. Friedman (2012) discusses the relationship between admirativity and dubitativity in Albanian and other Balkan languages, showing how in those languages, an expression of grammatically marked surprised belief can also function pragmatically as an expression of genuine disbelief in the appropriate context. This paper will examine the heretofore undocumented use of the Slavic interrogative particle li in Kriva Palanka Arli Romani (Macedonia) to mark dubitativity in declarative sentences. This usage suggests that the use of li as a verbal clitic instantiating a general evidential strategy in Sliven Romani (Bulgaria; Kostov 1973, Igl 2006) also has its origins in the semantic reinterpretation of the interrogative particle rather than in a reinterpretation of the Bulgarian l- participle proposed by Kostov. This conclusion is supported by the likewise heretofore undocumented use of the Turkish interrogative particle mi in Barutçï Romani (Skopje, Macedonia) in exactly the same contexts as the Kriva Palanka Arli Romani use of li. It is also supported typologically by the expressive declarative use of li in former Serbo-Croatian and the use of the interrogative negative optative to express declarative surprise in Turkic languages other than Tatar. These data demonstrate how typological (universal) and areal (contact) explanations can be used together in a nuanced fashion, and without conflation, to account for the pragmatics of language change. The connection between interrogation and dubitativity is typological, but, whereas the development of interrogative markers into dubitative or evidential markers in Romani dialects in Macedonia and Bulgaria occurred independently, they both did so precisely in contact with languages that already had evidential strategies in their grammars. The Macedonian Romani developments also demonstrate a shared functional reinterpretation of different forms.


Maximiliane Frobenius, Richard Harper

*The temporal and spatial micro-organization of human connection: A case study of comments as sequential contributions on Facebook* (lecture)

This study investigates the organization of interaction through comments on the Social Networking Site Facebook. Facebook offers a range of affordances that allow communication between users. These include written language in various settings (messaging, commenting, posting), as well as a range of non-verbal resources, such as uploading photos, sharing links, the ‘like’-button. Our analysis focuses on the post+commenting section, which users treat as a quasi-conversational space. Much as conversation is organized through the sequential unfolding of turns through time, the interaction in the comments section is organized according to a pattern that lets users ‘make sense’ of the communication as a coherent exchange. This organizing mechanism operates on written language rather than spoken, thus it needs to accommodate different affordances than turn-taking does: it has to be able to co-ordinate verbal contributions not just through time, but through space as well.

Facebook posts and comments, as opposed to spoken language, leave a permanent record of interaction. This allows a user even at a later time to relate a new comment to the original post, or to any other post that has appeared previously in the same interactive space. These two possible readings represent a structural ambiguity inherent in the current design of Facebook comments sections, which, in turn, poses a problem for the coherence of interaction taking place in comments. Thus, there is need for an organizing mechanism that disambiguates the relevance structures. Users address this problem implicitly when coherence is at stake. In other words, a user’s comment is embedded in a predictable setting, and it can thus be designed according to both spatial parameters and temporal ones, so as to show other users their relevance to the interaction it is to be part of.

It is the aim of this paper to explore the organizing mechanism of these comments as it is evidenced in the way Facebook users orient to it. That is, we will show how commenters tie their comments to certain elements of the previous interaction, so that they can be successfully identified as constituting a reaction to that particular element. The following example illustrates a commenting event in which the original poster disambiguates the potentially unclear participation structure by using another’s name as term of address.

Comment D is formulated as a question, “Are you more of a Chardonnay man,”. Content-wise it is not necessarily exclusively related to comment C, thus it is at risk of being read as relating to either of the two foregoing comments. The original poster solves this problem by clearly stating whose comment she is taking up, addressing him using a term of address, “3”.

The theoretical significance of this research then is its exploration of a complex mechanism that is used by humans to maintain social order through writing and reading practices (cf Watson 2009, p1). In particular, it
takes into account how the context of the website shapes people’s communication through the resources made available.


Li Fu, Chen Nan; Fu Li
Phoric reference in multi-modal text: A study of non-commercial posters in China (lecture)

Posters are “semiotically thick” (Dyer, 1982, cited in Gardner and Luchtenberg, 2000), frequently exploiting a variety of modes simultaneously, which are combined into an integrated whole. These modes may include images, diagrams, other graphic elements and text. However, no matter how many modes are employed, advertising as discourse will always retain coherence, and thus convey complex messages.

This paper explores one aspect of this complexity, the use of referring expressions in posters from the point of view of the reference system of language, specifically phoricity. Perceiving posters as complete, autonomous multi-modal Texts, the paper examines the relationship between text and image in non-commercial posters collected in China for a national re-naming campaign for Alzheimer’s disease.

Gardner and Luchtenberg’s (2000) study discusses aspects of reference in the language of advertising by examining advertising posters from German and Australia. They identify many similarities as well as some differences between the uses of reference in posters of the two different languages. One distinction, for example, is that there is a tendency to use more cataphora in German ads, whereas more uses of exophora are found in the Australian ones.

Gardner and Luchtenberg operationalize their analysis of image and text in posters by building on Martin’s (1992) account for phoric reference in linguistic texts. By introducing a distinction between poster-internal and poster-external extra-textual exophoric reference, they try to explain the creation of meaning between text and image. The reason they claim is that quite often the interplay between text and image by using the phoric reference system in a way seems to be playing around the boundaries between endophoric and exophoric reference.

This paper advocates a slightly different approach in making account for the phoric reference between image and text. As the paper proposes perceiving the whole poster as a multi-modal Text (text and image), it is hoped that the blurring and unsatisfactory distinction between “poster-internal” and the so-called “true exophora” (Gardner & Luchtenberg, 2000) will be taken care of by resorting to a more salient approach.

By examining non-commercial posters in China, the present study is aimed as an extension of the previous research by Gardner and Luchtenberg. In its exploration of previously insufficiently discussed areas of phoric reference in posters, the study is intended as a contribution to a more constructive discourse on the study of the relationship between image and text in posters. The following research questions guide the present study:

What are the most frequently used and under-utilized phoric references in posters?

How does poster Text make sense and maintain clarity through phoric references?

Saeko Fukushima,
Metapragmatics of im/politeness: An investigation of interview data on attentiveness, empathy and inference in Japanese (lecture)

Metapragmatics is the study of awareness on the part of ordinary or lay observers about the ways in which they use language to interact and communicate with others (Haugh forthcoming). In politeness research, there has been a growing need to focus on first-order politeness (politeness1, i.e., lay conceptualizations (Watts 2003: 30)) in order to better theorize second-order politeness (politeness2) (e.g., Eelen 2001). In light of this need, politeness1 is investigated from the metapragmatic aspect in this study. In particular, attentiveness (defined as a demonstrator’s preemptive response to a beneficiary’s verbal/non-verbal cues or situations surrounding a beneficiary and a demonstrator, which takes the form of offering) (Fukushima 2004, 2009, 2011, forthcoming) and its related concepts, i.e., empathy and inference, are clarified from the Japanese interview data. The dataset draws from 20 interviews conducted with Japanese participants from two different generations: participants in their early 20s (the younger Japanese) and participants in their early 50s (the older Japanese). An interviewer was the same throughout the interview so that there may be no influence on the data. A cross-generational comparison between the two groups is made, as a generation is one of the variables, which constitutes culture; and there have not been many studies investigating a cross-generational comparison. This study focuses on the examples of the above notions (e.g., an example of empathy was to think of someone), the reasons why the above notions were important (e.g., attentiveness is important, because we cannot keep good human relationships without attentiveness), and how the participants answered the interview. The results showed that cross-generational differences were found especially in the way the participants stated examples and reasons. Whereas the younger Japanese tended to complete their examples and reasons by themselves, the older Japanese did not complete them. As a result, an interviewer tried to help them, and co-constitution of im/politeness occurred. The older Japanese used many more turns than the younger Japanese. The interviewer also participated
in the interview in terms of the content, too, in the interviews with the older Japanese. These results would contribute to the understanding of im/politeness in Japanese from the metapragmatic perspective.


Anne Furlong,
“Airy nothing: A relevance theoretic approach to the literary interpretation of non-repeatable texts” (lecture)

We live in a hyperthymestic culture that, curiously, undervalues memory in the process of interpretation. I have been developing a model of non-spontaneous interpretation within the general framework of relevance theory which is both principled and flexible. For “literary” non-spontaneous interpretation, I have argued that rereading—repeated encounters with the text—is essential (Furlong 2008).

However, not all literary works are captured on the page. Plays, for instance, are not typically intended to be read by the audience but to be performed for them. I have suggested that interpretations of plays constructed in the absence of performance are impoverished, lacking critical contextual assumptions, and restricted to the cognitive environment of a single person (Furlong 2011, 2012a). This avenue of investigation raises questions about phenomena which exist at the furthest remove from repeatability: ephemeral texts (in which I include performance). Is it feasible to talk of literary or non-spontaneous interpretation of a text which cannot be “reread”? The ubiquity of recording devices makes it likely that some of these texts can be partially captured: are recorded “ephemera” better candidates for non-spontaneous interpretation as a result?

I think the answer to the first is a qualified “yes”, and to the second a qualified “no”. Recent research in memory studies suggests the robustness of “memories of specific personally experienced events that are accompanied by a rich sensory-perceptual recollection” (Parker et al 2006), particularly in novel situations (Izquierdo et al 2001).

I will argue that memory furnishes a sounder basis on which to construct a non-spontaneous, even literary, interpretation; and that “recorded ephemera” almost universally fail to support non-spontaneous interpretation. The evidence provided by recording devices makes it likely that some of these texts can be partially captured: are recorded “ephemera” better candidates for non-spontaneous interpretation as a result?

The evidence provided by recording devices is profoundly impoverished in comparison with the assumptions available in the individual’s cognitive environment. It is interpretation, and not the camera, that gives the “airy nothing” of ephemera “a local habitation and a name”.


Joana Garmendia,
Irony. A Gricean reply to the Ecothic Account (lecture)

When theorizing about ironic communication, we must distinguish between two different explanatory tasks. On the one hand, we must answer the following question: “What makes an utterance ironic?” On the other hand, we must try to solve the following puzzle: “How do speakers actually communicate by being ironic?” In the first case, one looks for what all ironic utterances have in common. In the second case, one tries to clarify which strategies speakers use when uttering a sentence ironically.

Here I will claim that the Ecothic Account of irony (Sperber & Wilson, 1981; Wilson, 2006; Wilson & Sperber, 2012) and the Pretense Theory (Clark & Gerrig, 1984) have confused these two tasks. More precisely, they’ve claimed that their theories offer an answer to what irony is, when, in fact, they explain how irony (usually) works. A proof of that is the fact that there do exist cases of irony with no echo and no pretense involved. I will also maintain that the Gricean approach to irony was a promising start (Grice, 1989), even if it also has some big
The role of imitation in language development is debated and unclear (e.g., Meltzoff, 2011; Heyes, 2001; Paulus, 2012), in part because of the difficulty to define “imitation”. Is it when A copies an act or an utterance from B within a specific time frame, or is it when the goal of B is captured and executed by A, regardless of the means to reach the goal? Further, must A be aware that s/he imitated B, or should low-level cognitive mechanisms be regarded as imitation as well?

The aim of the present study was to identify and describe imitative behaviors in young children as they appear in a longitudinal material of child-child and child-adult interaction. “Imitation” was defined as: any verbal/vocal/nonverbal act that i) occurs after an identical such act; ii) semantically and/or pragmatically repeats an earlier verbal/vocal/nonverbal act. An example of the first kind would be a child, A, clapping his hands against his head hollering “hallo” and another nearby child, B, starts doing the same while watching A. The second kind could be illustrated with a child, C, saying to another mother than his own “mommy there is no need to talk, you can just go straight away” to which his own mother says “I recognize that comment, that’s what I say to grandma”. While the first example appears to be a direct, situated, practice where an earlier verbal/vocal/nonverbal act is taking place, the second is a sequence where a more or less formulaic verbalization is copied from some previous occasion/s and delivered in a situation where it appears to fit, an associated imitation.

In the talk, different imitative behavioral will be illustrated and related to instant vs associated contextual aspects. It will be argued that both behaviors build on common mechanisms of learning (Schöner, 2009; Smith & Katz, 1996), that they appear in parallel throughout the ages studied (see below), but that they differ in cognitive aspects. It will be argued that both behaviors build on common mechanisms of learning (Schöner, 2009; Smith & Katz, 1996), that they appear in parallel throughout the ages studied (see below), but that they differ in cognitive aspects.

Data consists of 22 hours of video recordings of 5 Swedish families with in all 11 children. The children are in the ages 0;9 to 5;10 years old and were recorded during a period of 2 ½ years. The recordings were done in a home environment together with siblings and parents.


Sara Gesuato,
Shall we learn English? Formulating offers in speech and writing (lecture)

Studies of offers have analysed the content, lexico-syntactic formulation and positioning of their head acts in conversations, and their role in balancing social debts and credits (e.g. Rabinowits 1993; Yotsukura 1998; Fukushima & Iwata 1997; Curl 2005; Taleghani 1998; Tsuzuki et al. 2005). This study examines the transcripts of 30 open role-plays and 30 written texts elicited from American native speakers through written prompts, which instantiate offers between interactants in different role-relationships in
The texts instantiate the following moves, identifiable through declarative-interrogative prompts:

- **head act**: expressing the illocution and/or its object; prompt: “What does the speaker/writer aim to make available to the addressee?” (“Do you...want me to babysit your...son”)
- **pre-sequence**: mentioning or inquiring about offer-triggering pre-conditions (e.g. identifying a problem); prompt: “This is -- is there -- a condition such that it makes sense to make the offer?” (“If you need anything”)  
- **contextualization**: paving the way for the offer by introducing the offerer and/or the topic the offer is relevant to; prompt: “Who is speaking/writing about what?” (“I work at the...at the university”)
- **background**: referring to the contextual options/constraints of the realization of and reaction to the offer; prompts: “Where/when/how is the offer realized, and the offered good/service used?” (“I shall be available a few days every week this summer to tutor him”)
- **motivating the illocution**: justifying the offer; prompts: “What need/problem does the offer address? What benefit does it bring?” (“It’d make me happy”)
- **maximizing chances of acceptance**: offering incentives; prompts: “What are the negative consequences of failure to accept? How negligible is the cost of the offer? How beneficial/valuable/agreeable/feasible is the offer?” (“I’m free”)
- **enhancing the addressee’s positive face**: building/stressing solidarity/closeness (expressing affection/concern/gratitude/compliments); prompts: “How does the offerer try to make the offeree feel good?” (“Have you taken anything for your headache?”)
- **Next steps**: performing the verbal actions favouring the realization/acceptance of the offer (soliciting a response, offering/requesting information, making arrangements); prompts: “What can/shall I/we do next?; Let’s do X” (“I’ll just take these papers then”)
- **Negotiations** (mostly oral): discussing aspects of the feasibility/acceptability of the offer (informing or asking about its situational details/conditions; imposing, accepting, checking, reflecting on its acceptability); prompts: “These/What are the details of the offer”; “Are the conditions acceptable?” (“What d’you think?”)

Findings show that: a) similar strategies realize offers in oral and written texts, and across different types of interactional role-relationships, although their formulation is affected by the medium, and the move Negotiations is mostly instantiated in oral texts; b) the identifiability of moves depends on their content and positioning; c) each move includes several variant realizations; f) the moves show preferred sequencing patterns: contextualization/pre-sequence > head act; background > head act > background; head act > motivating the illocution - maximizing chances of acceptance - enhancing the interlocutor’s positive face > negotiations > next steps.

The study highlights the importance of devising specific verbal and content-related criteria for both defining and identifying moves in extended speech acts.


**Zosia Golebiowska,**

*A study of abstracts: How do native English academic writers and Chinese native speakers writing in English promote their research* (lecture)

This paper reports investigation of a rhetorical organization of abstracts in Applied Linguistics research papers. It examines texts written in English which are products of Anglophone and Chinese academic discourse communities, and describes text sharing discursive strategies employed by native English speaking and native Chinese speaking scholars.

I investigate ways of achieving the writer–reader reciprocity through the employment of relational structures. The study utilises the Framework for the Analysis of the Rhetorical Structure of Texts (FARS), proposed and described by Golebiowski (2009, 2011). FARS provides a functional account of the relational structure of text in terms of strategies employed by writers to achieve their communicative purposes. It claims that in coherent discourse, parts of text are related by coherence relations and that the overall communicative message of text is conveyed by its relational structure, that is, conceptual entities of discourse segments and relations linking these entities. It accounts for both semantic and pragmatic functions of relations assuming that writers’ intentions and strategies selected for their communication are intrinsically linked.

I show how the two groups of abstracts utilize different relational schemata in order to indicate the functional prominence of textual propositions. Focusing on ways the authors emphasize significance of their research and
appeal to their prospective readership I analyse dependence on the perceived relationship between the author and the discourse community in terms of expectations of prior knowledge. I illustrate how cultural conditioning is reflected in the choice of relational structures and describe the interface of the variation in their utilization and the discoursal meaning. It is proposed that relational choices, which result in differences in the accentuation of communicative messages in the two groups of abstracts, are dictated by cultural traditions and conventions underlying discourse communities into which the authors have been socialized.


Darwin Guianan,
The pragmatics of Filipino gay compliments and compliment responses (lecture)

Holmes (1988 p. 446 in Rees-Miller, 2011) defined compliment as “a speech act which explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some ‘good’ (possession, characteristic, skill, etc.) which is positively valued by the speaker and the hearer”. A compliment should also be viewed positively by both speaker and addressee; thus, the kind of compliment forms that are actually expressions of harassment are not included. It must also refer to the addressee, not to a third party not present at the exchange. Compliments normally attribute the valued "good" to the addressee, and even when a compliment apparently refers to a third person it may well be indirectly complimenting the addressee.


This study explores the pragmatics of compliments and compliment responses produced by Philippine gay speakers in various settings and contexts, addressed to gay, male and female complimentees through written DCT, interview and natural observation. Functions, situations, and major forms of gay compliments are also analyzed. Also examined are the interpretation of gay compliment responses given in various situations and the role of gender in the varieties of topics on gay compliments.

Angela Haeusler,
Tell, sell, and transform: The politics of positioning in narratives of American undocumented youth (lecture)

The dynamics of globalization have intensified social relations worldwide. Human mobility, dislocation and displacement urge societies to envision and actively create new forms of being and belonging in the world. While global flows of cultural and linguistic resources open radically new venues for self-making and positioning within the migratory experience, the structural productions of the modern nation state continue to subvert global mobility into a crude dichotomy of legal and illegal, documented and undocumented people (cf. Blommaert, 2010; Jacquetem, 2011).

This paper investigates the discursive positioning between micro and macro contexts in the narratives of undocumented youth in the United States. The data for this study was collected during an immigrant rights rally that is part of a nation-wide movement, called “Coming out of the Shadows”, in which undocumented youth go public with their immigration status. In sharing their life-stories about the existence at the margins of U.S. society with a wider audience, these young adults campaign for a pro-immigrant reform by claiming ownership of an American “mainstream” identity.

In my analysis I draw on Bucholtz & Hall’s (2004) tactics of intersubjectivity which foreground the relational dimensions of identity construction through a shifting emphasis on sameness or difference in discourse. Traditional approaches to the inquiry of life-stories (“Big Stories”) have been criticized for overstating the importance of content and a reductionist view of language as merely referential (cf. Bamberg, 2006). The present study demonstrates how the narratives of undocumented youth are sites of complex interplays between language, identity and multi-layered ideological discourses about the “good immigrant”, the American Dream, and “model minorities” in a U.S. context.

Although mostly associated with small stories, practices of appropriation and resistance inform the life-narratives of these young adults, showing that both Big and small stories combined with specific semiotic acts of identification can be politically productive. The narratives showcase the transformative capital residing in storytelling events (Hammack, 2011; De Fina, 2008) as these adolescents counter their branding as illegal immigrants and legitimize their civic and cultural membership in U.S. society.

The paper ends with a critical interrogation of migration narratives as sites for the repudiation and reproduction of modernist identities in a postmodern world.
Chris Heffer,

**Narrative navigation and voice in forensic discourse** (lecture)

While particular attention has been paid in recent years to the functional embedding of narrative within sociocultural practices (De Fina & Georgakopoulou, 2008) and to the role narrative plays in the construction of identity (Bamberg, 2011), narrative practices still tend to be equated with narrating activities, with "a form of action, of performance" (Blommaert, 2006) at a given moment in discursive time. Heffer (forthcoming) argues that when narrative is embedded in particularly complex sociocultural practices such as the adversarial trial, it is not analytically sufficient to consider activities of narrating and their immediate discursive environment. The model of Narrative Navigation is the first systematic attempt to make salient the fundamentally dynamic, multifaceted and rhetorical nature of narrative in adversarial jury trial. This paper extends that model to other forensic contexts and considers the intersection of narrative navigation with Hymes’ (1996) critical concept of ‘voice’, or the capacity to make oneself understood in one’s own terms. The model provides a more holistic picture of narrativity and voice in such contexts and should enhance language-based discourse analytic approaches to narrative.


Annette Herkenrath, Jochen Rehbein

**Narrative discourse in Turkish families** (lecture)

Narrative discourses in families in Turkey are compared to the ones in Turkish families in Germany to find out whether there are differences between linguistic means of parental story telling and their children’s retelling these stories. The core question is if and how the children - in order to verbalize mental images, assessments, experiences as well as other knowledge structures by which they elaborate views of themselves, of others and of the social reality - reproduce their parents’ views and story telling patterns or if they use different linguistic means of expression. The comparison yields also evidence to solve the question if there is change or stability in Turkish across generations in Western Europe (esp. Germany). – Methods: The data recorded in Turkey will be compared to data of bilingual Turkish-German families. The authentic data are taken from a research project conducted in Germany and in Turkey (SKOBI) concerning the language development of 35 Turkish children; the analysis is an empirical discourse analysis grounded in Functional Pragmatic theory on narrative discourse; emphasis is laid on the analysis of devices of connectivity used for linking the chain of propositions on various linguistic levels (syntactic, morphological, pragmatic).


Liesel Hibbert, Mima Dedaić

**Discursive trends in current South African politics** (lecture)

In world politics, South Africa represents a specific emblem of peaceful transition to a democratic constitution. A linguistic spotlight is directed onto current issues that reflect trends in many of the political developments in sub-Saharan Africa. The presentation sketches a linguistic landscape in which many independent positive initiatives toward more democratic structures are underway, against many obstacles. Data from different spheres
e.g. news commentary, private and public life (official and ‘street talk’), highlight pertinent discourses on i.e. nation building, neoliberal politics, the literacy crisis women’s issues, xenophobia, ethnicity and identity. Commentary is offered on politics in action, particularly in relation to the Human Rights Charter, the national democratic constitution and global political trends for international participation. The analysis maps out the gaps between policy and legislation on the one hand, and situated practices on the other. The overall argument made, is that the hard-earned democratic constitution in South Africa is currently under threat.

Helen Hint, Maria Reile
Experimental methods for studying referential pronoun usage in Estonian (poster)

This presentation aims to show that speech situation influences the choice of referential expressions - both endophoric and exophoric. We concentrate on three Estonian pronouns: ta/tema ‘(s)he’, see ‘this’ and too ‘that’, which all, depending on the situation, can be used endophorically or exophorically. The experimental speech situations studied include spoken and written narratives and physical spatial situation. The choice of a particular endophoric referring expression is usually explained in terms of accessibility (salience): highly accessible referents are referred to using reduced forms (pronouns, demonstratives), while more specified forms (full NPs) are needed for less prominent referents (e.g. Ariel 1990; Gundel et al. 1993). Accessibility is also important in explaining the choice of exophoric demonstratives (e.g. Piwek et al. 2008). The use of referential devices also depends on the “geographic” context of knowledge (encyclopaedic, physical, linguistic) (Ariel 1990: 5), animacy (Dahl, Fraurud 1996), syntactic role of the antecedent (Keenan, Comrie 1977) etc.

Based on experimentally collected Estonian data we propose that speech situation influences pronoun choice similarly to accessibility, animacy and other aforementioned factors. Using elicited data we compare the usage of pronouns in spoken and written narratives and spoken non-narratives on the basis of the differences between speech situations. We use experimental data for creating a controllable set of referents, which are present in the speech situation and whose referential properties do not lean on the general world knowledge or shared knowledge between speaker and hearer. Furthermore, it enables us to control the presence of the interlocutor. We used the Peer Film for spoken narratives and a picture sequence for written narratives; to study referential devices in spatial context we conducted an experiment with Lego-blocks. Preliminary results indicate that the smaller and more restricted the set of possible referents in a particular speech situation, the less limited are the criteria for the choice of pronouns. Furthermore, the presence of the interlocutor in the experiment influences the choice of pronouns: when a hearer is present, the speaker considers the mental states of referents in the hearer’s mind and chooses pronouns accordingly. Therefore we believe that accessibility solely, although important, cannot explain the principles of pronoun choice. More general view involving the role of speech situation could help in explaining the differences between referential forms.


Mian Huang,
Qualia and generalized conversational implicature (lecture)

This paper studies the mental activities underlying the I-principle based implicature from the perspective of qualia structure in order to reveal the motivation for the derivation of such kind of implicature. The research shows the hearer amplifies the information of speaker’s utterance in the way of searching the compatible value within the qualia structure of core word in the utterance until ascertaining that it is a plausible explanation. If the default information cannot be found within the qualia structure of the core word in the expression, inheritance can operate over a hierarchy of sorts to acquire the compatible value to amplify the information of the speaker’s utterance. Consequently, I-principle based implicature is produced.

Minyao Huang,
Vagueness and radical contextualism (lecture)

In the literature on the semantics/pragmatics interface, a distinction is often drawn between the elements in the truth conditions of an utterance that are determined by the meaning of its constituent expressions and their mode of combination, and the elements in the truth conditions that are determined purely by the extra-linguistic
contexts in relation to the speaker’s communicative intentions. Correspondingly, at the level of lexical meaning, certain effects of context on truth-conditional content are regarded as the products of a bottom-up, semantically-guided process of saturation whereas other effects are viewed as generated by a top-down, pragmatically-driven process of modulation (Recanati 2004). E.g. the contextual determination of the referent of an indexical such as ‘I’ is regarded as a case of ‘saturating a contextual variable’ encoded in the linguistic meaning of ‘I’ whereas the contextual determination of the referent of ‘the ham sandwich’ as in ‘The ham sandwich has paid’ uttered by a waiter to his colleague is usually taken as a case of pragmatically modulating the sense of ‘the ham sandwich’ for retrieving the speaker’s intended referent. While it is subject to much debate how the distinction between saturation and modulation is to be drawn (cf. Bach 1994, Cappelen & Lepore 2005, Carston 2002, Recanati 2004, Stanley 2000), the common assumption in the literature seems to be that the distinction is worth drawing as a matter of fact, and that by investigating what the most plausible way to draw it is, we will reap insights on the distinct subject matters of semantics and pragmatics. The aim of this paper is to challenge this assumption by arguing that there may be no objective way to impose the division between saturation and modulation vis-à-vis the application of a vague predicate (e.g. ‘bald’ or ‘red’) to a series of objects that transition smoothly from its positive instances to the negative ones.

Firstly, I assume, with the proponents of contextualism in the study of vagueness (Kamp 1981, Raffman 1994, Graff 2000), that the meaning of a vague predicate P mandates that the boundary between its application and non-application never lies in-between a pair of objects the similarity between which is raised to salience in a context. Hence, when one goes through a transitional series, one goes through different contexts wherein different pairs of adjacent objects are under consideration. If in each context the meaning of P forces one not to cut a boundary across the pair of adjacent objects under consideration, one would have to assign successively looser application criteria to P as its semantic values in the contexts. However, if this is the case, the semantic value of P in a context, be it a strict or a loose application criterion, would always be generated in accordance with its meaning. Thereby, it would be futile, if not impossible, to decide whether a particular application criterion assigned to P in a context is generated by semantically-guided saturation or pragmatically-driven modulation. Rather, it appears that saturation alone is responsible for delivering any application criterion assigned to P, be it strict or loose. As a result, the intuitive distinction between a literal application of P and a non-literal one would collapse. E.g. it may be intrinsically indeterminable whether the felicitous application of ‘red apple’ to a Cripps Pink apple presented among a basket of green apples represents a literal use of ‘red apple’ or a non-literal one.

The implication of vagueness in the theoretical distinction between meaning-guided uses and pragmatically-driven ones is discussed, with the conclusion that it motivates an interdependent relation between semantics and pragmatics.


Fumio Inoue,

Real-time change from honorific system to pragmatic utilization of politeness strategies in Japanese (lecture)

The influence of Brown and Levinson’s (1987) “politeness theory” was great especially in the Asian countries with intricate honorific systems. Owing to this theoretical impact, the research field has been broadened from mere grammatical description of honorifics to full consideration of pragmatic usage. However, Asiatic languages with honorifics have means of expressions of respect for the third person who do not participate the scene of discourse, which is difficult to explain using “politeness theory”. In this sense actual research in the usage of honorifics is essential for the further development of politeness theory and also of study of honorifics. Studies of Japanese honorifics have found that the principle guiding the usage of honorifics is changing “from power to solidarity” ( Brown and Gilman 1960). In other words, honorifics are developing in the direction of “democratic and egalitarian” usage (Inoue 1999). Actual survey data testifying to this tendency is based on a large-scale field research executed in Japan (Ninjal, National Institute for Japanese Language and Linguistics 2010). This is the Okazaki Survey on Honorifics, a 55-year-long survey on the change and variation of honorifics use with nearly one thousand informants in total. Three repeat surveys held in 1953, 1972 and 2008 have shown recent developments of two linguistic changes in progress in real-time. The first phenomenon is the change of ranking of addressees in terms of degree of honorificity. In the first survey in 1953 the order was mainly determined by the social status of addressees, but in the third survey in 2008 the order was more influenced by the weightiness (or ranking, obligation) of the Face Threatening Act. Though the superficial phenomenon differs from the European (or actually global) development of second
The data come from the transcription of two hours of audio-recorded natural every day conversations as well as drawing on ethnography of communication and conversation analysis. Second, it examines the notion of face, features (e.g., the addressee's social status). Rather, L2 learners learn to make their own choices as to which outer world.

Implication for Iranian's "relational connection with and separation from" (Arundale, 2010) each other and the intercultural communication and miscommunication between Iranians and non-Iranians, and has direct three hours of video-recorded professional academic talk. The concept of Taarof introduces the concept of Persian Advanced-Mid upon return). In the pre-study-abroad role-plays, they early exclusively used borrow a book; [2] a teacher to request rescheduling of an exam; [3] a child in the bazaar, asking for directions), Oral Proficiency Interviews (OPIs administered by certified testers, three role-plays (speaking to [1] a peer to talk; [2] a teacher to request rescheduling of an exam; [3] a child in the bazaar, asking for directions), and retrospective interviews conducted in English about their use of pronouns in Hindi.

This study examines L2 learners of Hindi, an under-researched language in applied linguistics. Hindi has formal and informal address forms of 'you': very informal and blunt tū (singular) to address 'a close loved one or a small child' according to a textbook (Snell and Weightman 2010), 'informal' tum (singular/plural, informal) to address 'a friend, child or servant', and polite āp (singular/plural, formal) to address 'all people not falling into the previous categories'. Three university students (an American male, Sam; a British female, Anna; a Hungarian female, Monica all pseudonyms), taking Hindi as one of their majors in dual-subject degrees, participated in this study before and after studying in India (Jaipur) for one academic year. They participated in Oral Proficiency Interviews (OPIs) administered by certified testers, three role-plays (speaking to [1] a peer to talk; [2] a teacher to request rescheduling of an exam; [3] a child in the bazaar, asking for directions), and retrospective interviews conducted in English about their use of pronouns in Hindi.

Three learners improved their oral proficiency (Anna and Monica rated as Intermediate-High and Sam as Advanced-Mid upon return). In the pre-study-abroad role-plays, they nearly exclusively used āp but in post-study-abroad role-plays [1] and [3], they used some tum with difficulty. The retrospective interviews revealed that they chose to use āp in situations where they felt tum would be more appropriate - even if their Indian friends made fun of them (Monica). This was not merely due to unfamiliar (less-practiced) verb conjugation needed for tum (because of emphasis on āp in the classroom) but was largely due to their resistance to the Indian social hierarchy and their identity as a foreigner, 'stressing the boundaries' (Monica) or thinking that 'it is a duty not to be a rude foreigner' (Sam). Yet, Sam was socialized to the use of tum by a peer (i.e., corrected and reinforced by a peer) and was keen to use it in some contexts (when meeting new people at a cinema outing).

This study abroad provides second language (L2) learners with opportunities to socialize in the target language community, and thus it may facilitate the acquisition of aspects of language that are the most intimately associated with social norms and situations, such as the use of formal and informal styles. Yet, previous studies show that learners’ sociolinguistic knowledge and/or performance diverge from target norms (e.g., Barron 2006, Marriott 1995). Some learners opt not to conform to social norms despite their knowledge because they may find that the norm conflicts with their identity (Kinginger and Farrell 2004 with regard to French address forms of ‘you’ intimate tu and polite/distant vous; Siegal 1995 on Japanese honorifics). Thus, the learning of formal/informal styles is not merely a matter of acquiring the forms and associating them with certain contextual features (e.g., the addressee’s social status). Rather, L2 learners learn to make their own choices as to which forms to use based on their understanding of the forms’ social meanings (e.g., Iwasaki 2010).

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Noriko Iwasaki, Naresh Sharma

Learning to address ‘you’ in L2 Hindi while studying in India: Respect or intimacy? (lecture)

Study abroad provides second language (L2) learners with opportunities to socialize in the target language community, and thus it may facilitate the acquisition of aspects of language that are the most intimately associated with social norms and situations, such as the use of formal and informal styles. Yet, previous studies show that learners’ sociolinguistic knowledge and/or performance diverge from target norms (e.g., Barron 2006, Marriott 1995). Some learners opt not to conform to social norms despite their knowledge because they may find that the norm conflicts with their identity (Kinginger and Farrell 2004 with regard to French address forms of ‘you’ intimate tu and polite/distant vous; Siegal 1995 on Japanese honorifics). Thus, the learning of formal/informal styles is not merely a matter of acquiring the forms and associating them with certain contextual features (e.g., the addressee’s social status). Rather, L2 learners learn to make their own choices as to which forms to use based on their understanding of the forms’ social meanings (e.g., Iwasaki 2010).

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Ahmad Izadi,

An investigation of face and ritual politeness in Persian (lecture)

Taarof is among the most important components of Persian cultural identity, dominant in almost all every day interactions, and is considered the backbone of Persian ritual politeness (Koutlaki, 2002). This paper first introduces the concept of Persian taarof, by providing its pragmatic functions and linguistic implementations, drawing on ethnography of communication and conversation analysis. Second, it examines the notion of face, understood as “relational connection and separation” (Arundale, 2010; forthcoming) in the practice of taarof. The data come from the transcription of two hours of audio-recorded natural every day conversations as well as three hours of video-recorded professional academic talk. The concept of taarof has a great potential for intercultural communication and miscommunication between Iranians and non-Iranians, and has direct implication for Iranian’s “relational connection with and separation from” (Arundale, 2010) each other and the outer world.
Yoshihito Izawa,
*Token, syntax, and prosody in resonance* (poster)

In natural conversation, there are various tasks such as comprehension, planning, production, interpersonal adjustment, inference, and so forth. However, as Clark and Krych (2004) pointed out, it is widely accepted that dialogue is easier to conduct than monologue. The question here is thus described: What enables us to communicate with others easily? In dealing with this issue, dialogic syntax of Du Bois (2001) is thought-provoking. Dialogic syntax focuses on discourse and puts an emphasis on parallelism between juxtaposed utterances as follows:

JOANNE It's kind of like you, Ken.
KEN: That's not at all like me, Joanne. (Du Bois 2001: 4)

This has traditionally been discussed in the framework of ‘repetition’, and a considerable number of studies have been conducted on the poetic language and critical discourse analysis. In dialogic syntax, the reuse of preceding speaker’s utterance, namely allo-repetition, can be defined as ‘resonance’. Resonance can be traced back to words, syntactic structures, illocutionary forces, and other linguistic resources activated by the first speaker, and it is more comprehensive in the sense that it can deal with various levels of parallelism between utterances. In light of ‘why that now’ issue in discourse, resonance is of great significance because the adjacent similar patterns are probably not accidental; rather, it definitely reflects the mechanism of human ongoing interaction.

Based on this background, this study focuses on the resonance and examines the lexical, syntactic and prosodic patterns between juxtaposed utterances, which are generated by different speakers. The analytical data are extracted from the Santa Barbara Corpus of Spoken American English (SBCSAE), in which lines represent the intonation units (IU). The following exchange is one example of resonance:

MICH: (. ) [ And it’ll be small] .
JIM: [ You know and it ] +/.
JIM: (. ) It’ll be f- so small
that we’ll have enormous amount- +/. (SBC017. 233-236)

In this adjacent turns, there are syntagmatic and paradigmatic similarities between utterance of MICH and that of JIM. To be more concrete, the following speaker reuses the preceding utterances, including both words and syntactic structures, and produces new information in ‘that’ clause (cf. Tannen 1989). As thus described, it has already been indicated that resonances tend to occur in the beginning and can be labeled as a device which facilitates the cognitive processing in interactions. In addition to the cognitive cost and information structure, this study attempts to examine the token, syntax and prosody observed in resonances and generalize the tendency. On this point, the elaboration of recurrent pattern is suggestive because it can lead to the emergence of grammar through dialogic resonances. The central focus of this study lies in such a relation between resonance and emergent structure.


Rodney Jones,
*The socio-pragmatics of online food sharing* (lecture)

As online social networking grows in popularity, one particularly prevalent practice is the posting of status updates and photographs related to food and eating. According to Facebook, ‘eating’ has consistently ranked as one of the top topics for status updates since the company started collecting this data, and the number of pictures tagged ‘food’ on Flickr has increased tenfold to more than 6 million in the past ten years. This paper explores the socio-pragmatics of ‘food sharing’ online. It examines the ways people make use of a variety of multimodal resources to formulate social networking posts about food, the communicative and social functions of such posts, and the effects of this practice on social relationships and the conduct of social occasions.

Data are part of a larger project on discourse and food, and include more than 5000 examples of food sharing posts and their accompanying ‘comments’, participatory ethnographic research by a group of active ‘food bloggers’ in Hong Kong, and in-depth interviews with people who participate in this practice. The chief analytical framework for the study is *mediated discourse analysis*, a method of discourse analysis which attempts to trace the ‘itineraries’ that discourse takes as it moves across different kinds of media and different kinds of social practices (Norris and Jones 2005, Scollon 2008).

Results of the study show that food sharing online is not simply a matter of ‘showing off’ what one has eaten, but plays a key role in the maintenance of social ties and the construction of social identity. Results also reveal how the practice of food sharing affects not just online interactions, but also the structure and conduct of everyday offline interactions associated with food and eating. Implications for a range of areas including health and nutrition, advertising and marketing, the online formation of affinity and community, and the ‘practice’ of everyday life (de Certeau 1984) are discussed.
Tools of empirical social research - e.g. questionnaires and test items - rarely become an object of pragmatic analysis. And yet social research could profit immensely from such an analysis. There is one aspect of social research that is particularly in need of pragmatic analysis, namely the content validity of measurement instruments. How do we know those instruments really measure what they claim to measure? The utility of pragmatic analysis will be demonstrated by choosing some material used in OECD-PISA 2009 project, a highly regarded large-scale international assessment of 15-years-olds' competencies in three key subjects, one of them being reading literacy. In a reading literacy test, content validity is a non-statistical type of validity that involves examination of the question whether the test content covers a representative sample of the aspects of behavior discussed in theories of reading literacy. While there is still an embargo on most of the textual material used in PISA reading literacy study, six units of material together with corresponding twenty one questions for the students had been revealed. Units of reading material played the role of reading stimuli the students would receive prior to answering the questions based on the stimuli. Representativeness of stimuli was meant to be ensured by accounting for the following parameters: situations (personal, public, educational and occupational), text format (continuous or non-continuous), text rhetorical structure (argumentation, description, exposition, instruction or narration) and text types (short stories, letters, recipes, diaries etc.). Representativeness of student questions was supposed to be ensured by associating each question with one of the following types of cognitive activity: retrieving information, interpreting texts, reflection and evaluation. We shall try to demonstrate that the pragmatic theory of language knows of aspects of text interpretation process which should be added to the criteria for the selection of texts units and student questions, and that this would help ensuring content validity of PISA reading literacy test. In the latter, ideas of intentional theory of communication were randomly built into the tasks for the students. The differences between three kinds of intended effects of communication - locutionary, illocutionary and perlocutionary - do not seem to have served as a criterion in the text and task selection process. Many of the questions required the students to fill the gaps in text surface structure by making two kinds of inferences, elaborative and bridging inferences. It is not at all clear what role each kind of inferences played in the measurement of students’ reading literacy. Only some of the inferences the students had to make were authorized by the text units, the rest of them were supposed to be derived from some sort of common ground, and this kind of variability does not seem to have been accounted for in the tasks selection process. In addition, some of the tasks required the students to restore a common ground by recalling already stored information, while others required them to construct a relatively new common ground by making text-based inferences. How did this relate to the requirement expressed by the researchers that text units selection was to be such as not to create a cultural bias for the students from any of the 65 participating countries, being at the same time “culturally eclectic” in the sense of “exposing the students to both familiar and unfamiliar settings”? 

Mirosława Kaczmarek,

**Word and silence as active components of communication** (poster)

This paper raises the topic of communication problems that tend to emerge between people of different socio-cultural backgrounds. Not only their native languages grammatically differ, but it was also reported that most of all the socio-pragmatic conditions of their native language everyday use show considerable deviations. Word and silence, if discussed from a specifically linguistic dimension like grammar and the context of its use, are hard to grab and describe unless they are confronted within similar situational contexts between different language communities. Therefore, the natural conversation data of at least two different languages anchored in similar communication contexts like “meeting between strangers of the same age” or “conversation between parents and their teen-children” etc. would be desirable in order to advance the research. This paper touches on this problem by presenting research results of the Japanese and Polish conversation data in the context of “meeting between strangers of the same age”. Four conversations in Japanese and four conversations in Polish were transcribed according to their Basic Transcription Systems and separate rules were laid down in order to divide the text into utterances. The utterances were then marked according to the guidelines of the analysis.

The general guideline of the analysis was to construct an overall definition of the notion of “word” versus the notion of “silence” from the semiotic perspective, as well as the role these notions play in interpersonal contexts, i.e. the type of meanings they transport and apply to. One may argue that the notions of “word” and “silence” are contrary in meaning and self-excluding. When observed however from a broad intra- and extra-textual perspective, they seem to fulfill a common role in
Reciprocal singing (or Antiphonal singing) is a singing style that two choirs or singers sing alternately. In East and Southeast Asia many people sing in this style, the words of which are improvised to some extent and organized to respond to preceding song. Generally speaking, this singing style is composed of some rhetorical norms and techniques of interaction derived from the manner of daily conversation and discourse, even though each local songs seems to have very different forms.

The purpose of this paper is to throw light on the diversity of interaction in reciprocal singings, and to propose preliminary classification of it. The main case to investigate here is Kakeuta, which is a kind of reciprocal singing in Japan. This song is mainly sung in two contests both held once in a year at two local shrines. Local singers improvise their words in accordance with loosely fixed meter and melody. Normally two singers sing 4-6 terns alternately according to the rule of the contest, but sometimes we can see longer and multi-person interaction in a closing party of the contests.

In this Kakeuta, some types of interaction can be distinguished from the viewpoint of cohesion (Halliday and Hasan 1976, Bublitz 2011). The first type can be called “theme-oriented” interaction. The terns classified in this type seem less-interactive. They only share a theme, but little chained by cohesion including mentions for preceding turns. The second one is “response-oriented” interaction. This type is well-organized as interactive between singers by using cohesion. Occasionally some terns which share nothing and are not interactive at all can be observed. This exceptional type can be named “nothing-oriented” interaction. These types of interaction can be situated along with the axis of interactivity as prototypical categories. On this axis “nothing-oriented” interaction will be situated on one pole and “response-oriented” on the other one. “theme-oriented” interaction will be positioned between the two with overlapping with “response-oriented”.

This diversity of interaction is also found in other reciprocal singing like Uta’asibi in Amami Islands. According to Ogawa (1979), the way of responses in Uta’asibi can be classified into five types. But from the point of view above mentioned, these types are able to be recategorized into “theme-oriented” and “response-oriented”. As I argued before (Kajimaru 2011; 2012), there are some other examples of reciprocal singing in China. Furthermore this analysis may be valid for conversation and discourse in general. Though interactivity is not only based on cohesion but also on many other aspects of expression, the analysis of reciprocal singing tells us the possibility to use cohesion as a criterion to measure interactivity.

Oukan Karachaliou, Argiris Archakis
Doing conformity through teenage storytelling. Evidence from the analysis of Greek oral narratives. (poster)

The aim of this paper is to explore and describe the narrative practices adolescents employ in order to ‘do’ conformity in their storytelling. Our research* is based on the analysis of 58 narratives that naturally occurred in a conversation between young male informants and female researchers. Our analysis shows that the narrators construct for themselves the identity of conformity to mainstream values.

Despite the fact that adolescence is often characterized by “claims for independence” and “engagement in peer-group activities” which “often involve a departure from mainstream norms” (Androustopoulos and Georgakopoulou 2003: 4), youth identities and practices are not homogenous, but dynamically constructed and diverse (ibid: 2). In this vein, we particularly focus on adolescents who choose to present themselves as well-behaved students who conform to dominant values.

In our analysis, we stress our interest on the use of swearing in storytelling, which as Stapleton suggests (2010: 298), “provides a powerful, yet complex, resource for the construction and display of group and individual identities”. We particularly examine the use of abusives and expletives (see Stentrom et al. 2002: 64) in storytelling, in combination with the Greek marker re, which signals a presumably unexpected piece of
information (Karachaliou and Archakis 2012). Our analysis follows Labov’s (1972: 363) model of narrative structure along with Bamberg’s (1997) model of narrative positioning.

According to our findings, our informants negotiate and co-construct the identity of the well-behaved students through (a) avoiding swearing patterns, (b) using expletives with re as a comment of external or internal evaluation (Labov 1972: 371-372), and (c) representing the voices of others using abusives, combined with re. Finally, we conclude that swearing with re plays a significant role in cultivating the identity of the well-behaved students and in ascribing themselves to those who respect mainstream social values.

Abhishek Kumar Kashyap, Foong Ha Yap

Epistemicity and politeness marking: A crosslinguistic perspective (lecture)

This paper examines the relationship between epistemicity and politeness marking in four genetically different languages - namely, English (Germanic), Mandarin (Sinitic), Malay (Austronesian) and Bajjika (Indo-Aryan).

More specifically, we will examine the following epistemic markers: English I’m afraid, Mandarin kongpa (< wo kongpa ‘I fear’), Malay kot (< aku takut ‘I fear’), and Bajjika epistemic markers -i, -tau, and -taw. We will also examine their pragmatic uses as politeness markers.

Previous studies (e.g. Yap, Chor & Wang 2012) have shown that the fear-type epistemic markers in English, Mandarin and Malay can occur at the right periphery as utterance-tags via right-dislocation, as in (1); in Malay the utterance tag is further reanalyzed as an epistemic sentence final particle, as in (2). These epistemic markers are also used as pragmatic hedgers, often in contexts where the speaker is certain about his/her epistemic claims but for reasons of politeness is even more concerned about protecting the face needs of the speaker and/or the addressee. An example of Mandarin kongpa being used to mitigate a potential threat to the addressee’s face is illustrated in (3) (see Yang & Yap 2012).

From a structural perspective, the speaker’s subjective attitude is expressed explicitly in English I’m afraid, but only semi-explicitly in Mandarin kongpa ‘(I’m) afraid’, with the first person subject pronoun wo (= the speaker) often elided, and more opaque in Malay kot ‘(I’m) afraid’, with the subject pronoun aku (= the speaker) likewise elided but, in addition, the ‘fear’ verb takut is phonologically reduced to kot. Crucially, from a pragmatic perspective, orientation toward the addressee is not formally marked but rather is interpreted from the discourse context.

The epistemic markers in Bajjika present some interesting differences. Their etymology is unknown. However, as seen in (4), we see evidence of a close relationship between the future markers (-i and -t) and the speaker’s sensitivity to different kinds of addressee-oriented epistemic claims. The speaker uses the suffix -i either to convey a future reading with a neutral epistemic claim, as in (4a), or to convey a very polite epistemic reading, replacing the future ‘will’ interpretation with epistemic ‘may’ when one address an elder from outside one’s own family circle (e.g. one’s parent-in-law), as in (4b). In (4c), the speaker uses the future suffix -t followed by another suffix -au to indicate ‘respect’ to an elder from one’s own family circle. In (4d), the speaker uses the future suffix -t followed by another suffix -au to signal an epistemic but non-honorific use in the presence of an addressee that is junior to the speaker.

What is highly interesting in Bajjika is the evidence of an epistemic system that is sensitive to the social standing of the addressee in relation to the speaker, along dimensions such as in-group vs. out-group status, as well as factors reflecting social hierarchy (e.g. age and rank). In fact, Bajjika has evolved a grammaticalized set of epistemic markers (-i, -taw, and -tau) from a combination of future tenses (-i and -t) and addressee-oriented agreement markers (-a, -aw and -au). The present study highlights that these epistemic markers emerge within a socio-cultural environment that pays particular attention to speaker-addressee relations and that has at its disposal a very rich and highly developed system of verb-agreement (cf. Kashyap 2012).

EXAMPLES

(1) She’s not coming back, I’m afraid.
(2) Dia tak akan datang balik kot.
3SG NEG FUT come back SFP
‘She won’t be coming back, I’m afraid.
(3) W o jue de zhe ge Xizang luyou, e, dangran zhide kua en
1SG feel this CL Tibet tourism PRT of.cour se deserve praise PRT
I think Tibet’s tourism development, well, of course is admirable, yeah.

However if always stay at family hotel this level

But if the tourism industry only stayed at the family hotel level, I’m afraid that a grand tourism outlook would still be a long way off.

(Yang & Yap 2012)

(4) a.  U uhā jā-l.
3.NH there go- FUT
‘He will go there.’ (general epistemic marker)
b.  U uhā ho-t-ø.
3.NH there be- FUT-ADDR.2P.HH/MH
‘He may be there.’ (out-group honorific marker)
3.NH there be- FUT-ADDR.2P.HON
‘He may be there.’ (in-group honorific marker)
d.  U uhā ho-t-au.
3.NH there be- FUT-ADDR.2P.NH
‘He may be there.’ (in-group non-honorific marker)


Yang, Ying, and Foong Ha Yap (2012) “I am sure and I hedge”: fear expression as a rhetorical interactive strategy in Mandarin conversation. Manuscript, Department of English, Hong Kong Polytechnic University.


Elizaveta Khachatryan,
Towards a pluridimensional world: Narratives by a trilingual child (lecture)

In the recent studies on bilingualism, linguistic effects on cognition have been discussed (e.g. A.Pavlenko (ed.) «Thinking and speaking in two languages», 2011). Different aspects of bilingual narrative development have been studied ( Verhoeven & S. Strömqvist (ed.) Narrative Development in a Multilingual Context. Benjamins, 2001). In this paper, I shall discuss a case of an early trilingual acquisition. Based on my data, I will show how the narrative strategies and the text structure change according to the language and will discuss which factors are important for the acquisition (e.g. linguistic features of the language, individual characteristics of the speaker, reaction of the hearer).

The subject. A girl born in Norway of an Italian father and a Russian mother, exposed to both languages from birth (one-parent-one language) and to Norwegian in day-care from 0;11; regular audio recordings from the age of 1;11 as well as diaries from the age of 1;00. For the present study the analysed period is from 3;11 to 5;05 ( a part of an ongoing longitudinal study).

Data description.
- Retelling of fairy-tales read in three languages (e.g. Red Riding Hood, Cinderella)
- Description of the picture book (i.e., Frog stories) or movies (i.e., Bamby, Mary Poppins) seen in Ru and in It
- Stories invented by the child

The analysed elements:
Description of the characters (physical and psychological characteristics: e.g. beautiful-ugly, big-small, good-bad), their actions and their speech.

Main findings that will be discussed:
- Syntactic properties: priority of the subordination in Italian vs. coordination in Russian
- Lexis: Italian suffixes (e.g. –issimo, -ino) vs. lexis in Russian (e.g. uhasno krasivyj ‘terribly beautiful’, ogromnyj ‘enormous’) 
- Narrative strategies:
  o more superlative forms in Italian (malissimo, cattivissimo) vs. more mitigating forms in Russian (ja dumaju on nemnozhko zl of – I think that he is a little bit bad)
  o detailed descriptions in Russian vs. action-oriented narration in Italian
- the importance of the prosody
- Verbal system: nuclear verbs in Italian vs. more rich verbal semantic field in Russian (e.g. It. prendere ‘to take’ vs Ru. sxvatit’ ‘to catch’, poxitit’ ‘to kidnap’, ograbit’ ‘to rob’)

Conclusions and further discussion.
The presentation of the same elements in the narration changes according to the language and to the hearer. These differences can be explained by three factors in the input:
- individual style of each parent
- gender characteristics of their speech
Can we say that psychological, social, and linguistic properties are the three main components of a successful plurilingual acquisition? How can we promote these properties stimulating a balanced acquisition?

Kohei Kikuchi, Mayumi Bono

*The organization of repair and temporal structure of utterances in Japanese sign language*

(post)er

We investigated the organization of repair (Schegloff, Jefferson, and Sacks, 1977) in Japanese sign language (JSL), especially how “self-initiated self-repair” sequences are achieved. We developed a transcription scheme for signed utterances that occur during interactions (Kikuchi and Bono, 2012), and then systematized it to transcribe features of movement production by applying the concept of a gesture unit (Kendon, 1972, 2004; Kita et al., 1998). The analysis revealed two perspectives on the organization of repair in JSL.

First, signers can replace a sign by changing only one cheme and insert signs using a hand-hold, i.e., keeping a hand in position after making a given sign (instead of returning it to its home position) and then rearticulating that sign as a repair. Stokoe (1960) noted that signs in American sign language (ASL) consist of three components: hand shape, hand position, and hand movement. Extending this observation, changes in expression can be accomplished by changing one cheme. For example, a signer can initially produce the sign for PLANE by extending the thumb and pinky finger and folding the other fingers in the upper right of the signing space. This expression is momentarily held in the same position, without any movement. Next, the signer can extend an index finger to produce another expression of PLANE. This can be understood as altering the first expression via a minimal local change in hand shape.

Second, a hand-hold can be understood as a component of the organization of repair. For example, a signer may produce a series of three words: RESPONSE, QUESTION, and RESPONSE. This series of signs can translate to “(I mean) response, question, (and) response” in English. RESPONSE requires both hands to sign, whereas QUESTION is a one-handed sign articulated with only the right hand. This utterance could be understood as an organized self-repair. From the perspective of repair segments, this self-repair starts with /QUESTION/ and ends with /RESPONSE/, which is repeated post-framing. At that point, a signer’s left hand is held still in the signing space and does not retract to its home position: that is, the signer articulates the second /RESPONSE/ by reusing the left hand position and hand shape. This hand-hold can be understood as a component of coming repetition. In other words, the closing point of the repair segment is projected by the hand-hold that begins prior to the actual completion of the utterance. In that sense, a hand-hold does not merely involve the accidental holding of a hand position, but rather represents the systematic use of a hand in the context of the organization of repair.

These formulations suggest that the continuity of modality (Bono, Kikuchi, and Otsuka, 2012) is a fundamental element of the organization of repair in JSL. In other words, the role of changing hands in the organization of repair is supported by the temporal structure based on the continuity of modality.

Younhee Kim,

*Epistemic stance work in providing an assessment: I bet it'd be difficult* (lecture)

Providing an assessment is one of the most prevalent recipient actions in conversation. By providing an assessment, recipient demonstrates his/her understanding of the prior speaker’s turn or a story. Furthermore, the way that an assessment is designed reveals the extent to which the recipient is engaged in the story, which can vary from a position of a mere commentator to a vicarious experienter. Delivered in an appropriate epistemic modality, an assessment can also serve as an expression of sympathy (e.g. I bet it’d be difficult). The recipient’s positioning of herself/himself in regard to the story is accomplished through various types of resources including linguistic and other semiotic marking of modality.

Using Conversation Analysis (Sacks et al., 1974), the current study investigates epistemic stance work embodied in assessment turns deployed through linguistic and other semiotic resources in L1 and L2 English speakers’ conversation. The data comprises roughly 13 hours of conversations between an L1 English speaker and an L2 adolescent English speaker, arranged for the purpose of helping the L2 speaker improve his English, collected over nine months. First, I present a variety of epistemic stance work embodied in assessment turns as they appear in my data and then present comparative analysis of assessments made by the two speakers.


Agata Klimczak-Pawlak,

*Uncovering the pragmatic core of English for European communication through the analysis of the speech act of apologizing in Euro-Englishes* (lecture)
This paper argues that there is a need for research into pragmatic behavior of non-native speakers of English from across Europe with the aim to uncover the core, the common ground which could provide a reference point for all learners of English who wish to communicate in this language within the European Union. This core is proposed to constitute an element of pan-European English standard for European communication with individual Euro-Englishes seen as regional varieties of the supra-ordinate English for European Communication. Should we assume it possible to keep the standard in the code of English, but integrate into it the pragmatic rules of Euro-Englishes, we could venture the proposal of this new, English for European Communication belonging to all of the EU citizens. This proposal is seen as an alternative view to English as a Lingua Franca as proposed by Jenkins (2000 and after), Seidlhofer (2001 and after).

The context for the study is the reality of the use of English as a lingua franca on the one hand, and the cultural-specificity of language use on the other. The focus is on the speech act of apologizing and how native speakers of eight European languages perform this speech act in English, e.g. how a Hungarian speaker performs a particular speech act in a Hungarian-English manner, a Polish person in Polish- English etc. Respondents in this study are highly proficient users who have chosen English as their major and most of whom tied their future with a teaching career. This group has been chosen on the basis of the prediction that their educational experience would make them most aware of the English politeness norms, however, it has been assumed that even in this group pragmatic transfer is unavoidable. Nevertheless, it is believed that the similarities in the language used by these particular groups of speakers of English will allow the specification of a core of the most typical English for European Communication realizations of the speech act of apologizing. The data were collected in eight European countries, namely Finland, France, Hungary, Macedonia, Poland, Slovakia, Spain and the UK, with the use of a paper-based, real-time completed written discourse completion test (WDCT) which contained sixteen situations with eight test situations aimed at eliciting apologies with different power and distance settings. The data were originally collected from 650 informants, 466 of which were analyzed for this study. The coding system used was based on the system developed by Blum-Kulka, House and Kasper (1989) with modifications proposed by Suszczyńska (1999), Afghari (2007), as well as the author of the present study. The analysis of the tendencies of strategy use provides evidence to claim that there is indeed a core of pragmatic realization of the speech act of apologizing true for English for European Communication. The paper reports on the characteristics of the core and discusses its role in creating the English for European Communication reference guidelines to the realization of the speech act of apologizing.


Aino Koivisto,

On tokens of realization and their epistemics in Finnish conversations (lecture)

As a contribution to the research on grammar and interactional epistemics (cf. Hayashi 2012), this paper discusses so called realization tokens (Emmertsen & Heinemann 2010) occurring as third position turns in Finnish everyday conversations. Two types of tokens are discussed: ai nii (joo) and aa. Whereas ai nii is a conventionalized particle cluster indicating sudden recollection (roughly equivalent to English oh that’s right), aa is more like a “sound object” (cf. Reber 2012) indicating mere realization. With a third position ai nii, the producer of the 1st position turn states that the information she just received was actually something she was already aware of but did not remember until hearing the answer (see Koivisto forthcoming). In comparison, the speaker of aa does not claim to have previous access to the information but rather, indicates that the 2nd position turn has solved some local problem of, e.g. recognition, indicating that the speaker now realizes what is talked about. In that sense, it is similar to English oh and/or ah (cf. Heritage 1984; Reber 2012).

The paper examines the two tokens as vehicles for closing certain types of sequences, functioning as sequence closing thirds (Schegloff 2007). The sequences under examination are subsidiary in nature: they start with a repair initiation or a challenging question that puts the progression of the main activity on hold. By claiming realization or recollection in third position, the initiator of the repair proposes that the problem is now solved, which, in turn, enables a return to the main sequence (cf. Heritage 1984: 315-318). However, aa and ai nii convey different epistemic claims in doing this. Using mere aa does not (necessarily) reveal whether the information provided in the 2nd position turn was something that the speaker had prior knowledge about. That is, the aa token is epistemically opaque. In contrast, the ai nii turns claim prior, independent access to the information. In doing that, ai nii speakers orient to their epistemic responsibility of remembering and taking into account things that they are expected to know. Furthermore, the paper will show that ai nii turns may be used as accounts for asking inappropriate questions, implying that the inquiry or the repair initiation arose from the speaker’s inability to remember or realize some relevant piece of information at the right moment.

Emmertsen, Sofie, and Trine Heinemann (2010) Realization as a device for remedying problems of affiliation in


Koivisto, Aino (forthcoming) On the preference for remembering: Acknowledging an answer with Finnish ai nii(n) (‘oh that’s right’). *ROLSI*.


**Yuko Koizumi,**

*Japanese honorifics and information conveyed - A relevance-based approach* (poster)

The politeness theory by Brown and Levinson is dominant over the other politeness theories but it deals with only politeness and polite expressions. Japanese honorifics offer interesting data for a better understanding of politeness, with an underlying mechanism both in language system and in language use with social and cultural contexts. (1) Japanese honorifics are used with no FTAs. (2) They are thought to be regarded as a system consisting of both honorific and plain forms. (3) Japanese honorifics classified as relative ones seem to convey information highly dependent on social contexts. I will suggest that Relevance Theory (RT henceforth), from a wider perspective, better explains the mechanism of interpretation process for Japanese honorifics with social background, and the property of Japanese honorifics as linguistic forms. Takiura (2005) shows that Japanese honorifics indicating distance are used to implicate a boundary between in-group and out-group of the people involved. The boundary does not stay rigid and, very importantly, keeps changing depending on the contexts of sentences or situations. It is thought that they convey information independent from propositional one of a sentence. Takiura’s insightful analysis on the boundary of honorifics might have more implication or need more elaboration but, still, his analysis suggests that honorifics in each utterance are expected to convey new information, where the notion of relevance is applicable. Honorifics are thought to have some property parallel to the propositional information, and constitute a different layer from it in order to convey some social information. (And it should be also significant to examine how social factors such as honorifics and propositional contents are related.) The framework of RT allows us to give a cognitive account for honorifics as one part of language system. Further, the perspectives of meta-representation will enable us to account for communication of politeness, where inter-subjectivity plays an important role compared to other types of communication of mainly propositional contents.


**Leela Koran,**

*Code-switching in conversations of bilinguals with aphasia : Exploring the notion appropriacy via the trajectory of turns* (lecture)

Research on the use of code-switching by bilinguals with aphasia has tended to focus on the pathological aspect of the phenomenon. Code-switches of a person with Aphasia (PWA) were considered to be pathological on the account of their being inappropriate for interactions with a monolingual conversation partner. Only a few recent studies such as Cengappa, Daniel and Bhat (2004), have provided evidence of PWAs’ code-switching patterns that are comparable to those of bilingual adults without aphasia from the same population. In this paper, I will demonstrate that the appropriacy of a bilingual PWA’s code-switching depends on the trajectory of turns in a conversation. The construction of the PWA’s code-switched turn is shaped by the turns preceding it and oriented to by conversation partners’ in subsequent turns. The study reported here applies the principles of Conversation Analysis (CA). The core data comes from video-recorded natural conversations of two Malay-English bilinguals and a Tamil-English-Malay trilingual with aphasia. All three participants and their conversation partners are members of the multilingual Malaysian society. The ethnographic approach was adopted for collection of relevant background information including the participants’ history of bilingualism, history of aphasia, information about their daily routines and use of the different languages in their repertoire. The analysis reveals code-switching used by these bilingual PWAs to be appropriate and the conversation partners often do not treat them as problematic. The patterns observed here are similar to those seen in typical bilingual conversations discussed in the collection of papers included in Auer (1998). Additionally, there are instances of self-repair implemented in the same turn suggesting that code-switching can also be a compensatory strategy for the PWA for dealing with word finding difficulties. A striking similarity is noted with the replacement strategy used by the monolingual English speaking PWA highlighted in Wilkinson, Gower, Beeke, and Maxim (2007). In instances where other initiated repair of the code does occur in the next turn, the trajectory of the unfolding turns reveals the bilingual PWA’s ability to renegotiate his or her language choice. The display of bilingual competence accomplished by the PWA appears to be the interactional motivation for this
practice. Thus, it is possible to conclude that the use of code-switching by these PWAs sits in the middle of a continuum that spans from patterns seen in conversations of typical bilinguals to those with disorders that affect their pragmatic ability to use this resource appropriately. The implication of these findings lies in their potential to inform clinical practice and service provision as well as for improving our understanding about the bilingual phenomenon of code-switching.


Annie Koshi,
The discourse of education: Re-examining the concept of inclusion in the narratives of the Indian state (lecture)

This paper relates to definitions and understandings of disability, educational inclusion, and issues of pedagogic power and control. It use narrative analysis as a method to explore these themes in the Indian educational context. The paper traces the evolving definition of disability from the Indian Census of 1872 to the "Persons with Disability" Act of 1995. The paper then links the literature on disability to the issue of inclusion in education by considering the definition of inclusion in as early a document as the 1974 Integrated Education for Disabled Children scheme (IEDC) and goes on to track its changing ideological contours in India as well as globally from the so-called "medical" model to a "rights-based" paradigm. The documents referred to in this connection include the foundational Kothari Commission report of 1966; the "National Policy on Education" formulated in 1986; the UNESCO "Education for All" document of 1994 as well as the 1994 Salamanca Statement to which India is a signatory. More recent initiatives undertaken by the government such as the "Sarva Shiksha Abhiyaan", 2000, the "National Curriculum Framework", 2005 and the Right to Education, 2009 and the specific recommendations made by these commissions in the area of disability and inclusion are also examined in order bring into focus the contemporary and contextual pragmatic relevance of this large set of overarching official documents as well as the "public interest litigations" (PILS) undertaken in response to them. During the research conducted for this paper, while considering the empirical data at hand, a composite "grand narrative" (Lytotard, 1979) appeared to naturally emerge from the discourse of education and, subsequently, some approaches within the field of narrative analysis were judged suitable to the task of uncovering the complex, emergent relationships between the different types and levels of data relating to education that had been collected. Given that the narratives examined were both national and transnational in their scope and exercised enormous power over the educational policies of states, Bernstein's work on "Pedagogy, Symbolic Control and Identity" (1996) relating to the role of discourse in the classroom and the relationship between culture and development which maintains that "the focus of power is on relations between groups and it is through [these] relations that power exercises control" is also part of the analytic toolkit used to unpack the Indian state narratives on "disability" and "inclusion". In addition, Labov's sociolinguistic theory of narrative (1974), Toolan's deployment of the ideas of mode, tenor and field as applied in narratology and Nair's theory of context (2001), tacit knowledge and 'implicature' in the "co-authored" production of complex narratives (2002, 2011) were also utilized in order to bring a certain coherence and subtlety to the analysis of the Indian data examined in this research.

Margit Krause-Ono, Waechter, Sylvia, Liu, Yue, Haguenauer, Cristina
Concepts and perceptions in ICC education in Japan, Germany, the U.S., China, and Brazil (lecture)

In recent years, there has been a rising debate about the basic definitions underlying the teaching of intercultural communication as well as the competences to install. One of the concerns is that some definitions might enforce students’ stereotypes and bias towards people of different cultures. This research was conducted to understand the differences and similarities in the understanding of concepts of ‘culture’, ‘communication’ and ‘intercultural’ by instructors at colleges/universities in Japan, Germany, the U.S., China, and Brazil, as well as the perceptions of these by their students. Comparing the content of ICC education the five countries at present, will elucidate which concepts are different in ICC education and what competences are given priority.

In each country, professors were narratively interviewed and were given questionnaires asking about their teaching methods, content, what students should retain, etc. In addition, questionnaires were given to their students at the end of the course asking for their understandings of the terms mentioned above. The findings will not only illustrate the differences and similarities of professors’ understanding and perceptions of the basic concepts and terms mentioned above. It will also show the differences and similarities in how these terms are perceived by students, what the latter are expected by their professors to retain from the courses and
gain as competence. In addition, it will be shown how differences in class size, teaching methods, and grading/evaluation methods might assist and even mirror these intercultural differences in ICC education.

Nathan P. Krug,
Arriving at the “anchor point”: Cues deployed in openings of computer-mediated second-language conversations (poster)

This investigation explores first encounters in second language (L2) conversations. Specifically, this study focuses on the cues speakers utilize to divide and move through the series of opening sequences that lead to the “anchor point” (Schegloff 1968, 1986), or first topic of the conversations. The corpus examined consists of L2 conversations conducted in English, which took place in a video-based computer-mediated communication (CMC) environment.

Previous studies have identified a core of four sequences, typical when opening telephone conversations: 1. “Summons-Answer”; 2. “Identification/Recognition”; 3. “Greeting”; 4. “How are you?” (Sacks, 1975; Schegloff, 1979, 1986). Furthermore, Wong (2007) examines learners’ practices in telephone conversations. However, L2 video-based CMC openings in pedagogical contexts have yet to be explored. From a conversation analytic (CA) perspective, this study describes such computer-mediated opening sequences, including the verbal and non-verbal signals deployed to negotiate a path from one sequence to the next.

The CMC corpus was collected as part of a language exchange program. Seventeen mixed pairs of undergraduate students participated. Each pair consisted of a “novice” speaker (i.e., a Japanese learner of English) and an “expert” speaker (i.e., a visiting international student to Japan, being a native - or proficient - speaker of English). The interactions were recorded using networked computers. Participants managed the interactions independently; no restrictions were provided other than a loose time limit (20mins).

As the participants have never met each other and as video is involved, the openings examined in this study reveal a different set of core sequences when compared to previous studies: 1. “Summons-Answer”; 2. “Greeting-Greeting”; 3. “Introduction-Introduction”; 4. “Nice to meet you”. Tokens of surprise may also appear prior to the greeting exchange, when participants first catch sight of each other. In addition, the exchange of names can be extremely elongated (i.e., extended repair sequences) due to difficulties associated with people’s “foreign” names and idiosyncrasies of the CMC environment. Just as Schegloff (1986) notes with reference to telephone conversations, despite the seemingly routine nature of opening a conversation, it rarely happens effortlessly. Participants often go to great lengths to co-construct the opening and arrive at the anchor point.

Additionally, this study discusses resources that the conversationalists used to negotiate openings, including gestures and written text.


Brian Kuhlman,
Storytelling models the world and the mind: Evolution, cognition and narremes (lecture)

Why do humans tell stories and why is human storytelling ubiquitous? This theoretical lecture integrates evolutionary and cognitive explanations for the genesis of narrative, claiming that narratives require specific types of psychological work from both storyteller and audience. From the “stage” the storyteller plays both performative and pedagogical roles, which require social and empathic skills. From the “stands” the audience plays a tracking role, connecting a multitude of narremes (basic units of narrative) using a common story-logic. In many ways, narrative work is a model of psychological work. This paper argues that the primary function of narrative is to model historical processes, and its secondary function is to model mental processes. The performative and pedagogical storytelling process demonstrates how humans make meaning and why some thoughts are more engaging than others. Good storytelling provides a compelling model for good thinking.

Dipti Kulkarni,
A pragmatic account of phatic utterances (lecture)

Explaining language use that deviates from serious, literal speech has always posed a special challenge for pragmatic theories (Gandi, 1974-90; Searle, 1979). In this paper I consider the case of phatic utterances. Phatic communion (Malinowski, 1923) is the language used, not for the exchange of information but for the social purpose of forming bonds and establishing contact with other people. Since Malinowski, researchers
involves investigation this phenomenon (Cheepen, 1988; Coupland ed., 2000; Coupland, J., Coupland, N., & Robinson, 1992; Laver, 1975; Padilla Cruz, 2004; Schneider, 1988; Zegarac & Clark, 1999) have interpreted and defined the scope of phatic communion in a variety of ways (Kulkami, 2012). In this paper I limit the discussion to a specific subset of phatic communion namely the exchange that takes place when people accidentally encounter each other and say something not because they have something pressing to inform each other but because something must be said. Typically such exchanges consist of greetings, routine enquiries, and routine remarks. The range of permissible and non-permissible utterances that can be exchanged on such occasions in a particular culture can potentially say something very significant about human socialization and human nature in general. However, in this paper I want to consider a more pragmatic, conceptual question.

In the case of serious, literal speech we see that in order to satisfy a particular communicative intention the speaker can choose from a closed group of very similar utterances. For instance if the speaker wants to ask her friend out for a movie she can choose from “Do you want to go for a movie tonight?” or “The Dark Night is playing, shall we go?” etc. In contrast to this on phatic occasions i.e. on encountering someone, speakers can satisfactorily fulfill the requirements of the occasion by choosing from a wide range of utterances including all kinds of greetings, how are you’s or remarks about weather, work etc. What makes this possible? Specifically, the observation raises the following question: In the case of phatic utterances, how is the speaker’s communicative intention related to the utterance? I attempt to answer this question and towards this end also discuss other related questions such as: what is the nature of phatic utterances? How are they similar or different from informative speech? Is phatic speech non-serious?

Based on an examination of various existing proposals that account for other cases of deviant speech such as metaphor and fictional discourse (Searle, 1979) non-serious speech, jocular speech (Gandhi, 1974) etc. I discuss in detail the situation of phatic utterances. We see that phatic utterances are not non-serious in the same way as jocular speech, that they are not non-literal like metaphorical speech. In other words, the force and propositional content of phatic utterances communicates just as in the case of serious, literal communication. But they differ from the latter in the way in which the felicity conditions specifically the sincerity condition operates. The paper analyzes these issues in detail and proposes an explanation of phatic communication.

**Yoshiharu Kumagai,**

**Manner of new referent distribution in the narrative discourse within its temporal structure and context space** (lecture)

By analyzing the spontaneous narratives by male and female American English speakers who talked about the story of a short film (Pear Film), I argue that the manner of new referent distribution can be properly treated only in the domain that goes beyond lexical semantics, syntax, and argument structure, although insights from such fields are presupposed. This approach is different from others in that it necessitates a subtle and case-by-case judgment of the semantic, pragmatic and textual status of new referents and the clauses that contain them.

Analyzing and classifying new referents requires investigation of temporal structure (i.e., whether the referent and clause in question contribute to the narrative’s temporal progression (Couper-Kuhlen, 1987; Glasbey, 1998; Smith, 2003)); grounding (i.e., whether they are regarded as conveying the foregrounding or backgrounding information (Hopper, 1979; Hopper & Thompson, 1980; Dry, 1992; Tomlin, 1985, 1986)); and context space (i.e., the kind of context they are placed in (Reichman-Adar, 1984)).

To describe the manner of new referent distribution in narratives, I critically evaluate some pre-assumed relevant notions: (1) Referents’ categorization into A, S, and O depending on their surface forms, (2) referent’s categorization into semantic roles (patient or agent of verb), (3) reliance on the inherent temporal property of verbs (Aktionsart), (4) distinction of clauses into stative or eventive ones on the basis of the forms of main and auxiliary verbs, (5) reference to the foregrounding–backgrounding dichotomy, and (6) identification of context spaces in the narrative.

Criterion (1) is too abstract and may possibly neutralize important characteristics of the referent distribution. Criterion (2) is insufficient because we observe discrepancies between the lexical properties and how the sentence is actually used in the narrative discourse. Both Criteria (3) and (4) are insufficient because the relevant notions may be used without recourse to the actual context; thus, we may come across phenomena wherein, for example, a state predicate is interpreted as an event because of some adverbial expressions (coercion). As for Criterion (5), a refined characterization is yet lacking, as pointed out by Dry (1992). Criterion (6) may be a useful and global approach to look into the narrative structure, but is not the only necessary notion to properly characterize new referents.

The proposed analysis incorporates the notions in Criteria (5) and (6), with insights gained from Criteria (1) to (4). Although the analysis based solely on Criteria (1) and (2) may lead to a puzzling result wherein the manner of new referent distribution greatly differs between male and female speakers, no such problem may arise in the present one. This approach, which goes beyond the descriptive adequacy of information structure in narratives, will enable a better understanding of how narrators codify their cognition processes.
Ritesh Kumar,
Is politeness probabilistic? A study of Hindi computer-mediated communication (poster)

Some of the most attacked aspects of the theories of politeness by Lakoff (1973), Brown & Levinson (1987), and Leech (1983, 2007) include the universality assumption (various studies starting with (Ide, 1989; Matsumoto, 1989) have attacked these theories for assuming that politeness across different cultures and languages could be described using these theories, and any one theory in general), adopting a largely speaker-oriented theory and presenting a theory which is largely oblivious to the role of context and discourse in the perception and production of politeness and instead focuses on certain speech acts/tactics which are considered inherently polite. While addressing these issues and even more, the discursive approaches (Locher & Watts, 2005; Watts, 2003) present a theory of first-order politeness (politeness as is perceived by the speakers of the language). This approach postulates that politeness is a matter of relational work (Locher & Watts, 2005), thereby implying that it is not just a face-saving act but also something which helps in maintaining the personal relationships intact and balanced (Watts, 2003). Moreover it is always a matter of discursive struggle and dispute and never inherent. However as has been argued by others also (Culpeper, 2010; Terkourafi, 2005), politeness is not always constructed and discussed upon by the speakers. Rather there are also certain conventionalised forms (in a certain discourse [also proposed by (Terkourafi, 2002)]) which appear to be inherently polite (Culpeper, 2010).

In this paper I explore how politeness is constructed as well as conventionalised in the synchronous computer-mediated communication (both in public as well as in private space) carried out by the Hindi speakers. The central question that I will address is – what is the possibility of similar expressions (or same grammatical form) being used by the speakers in similar situations for similar politeness effects and whether it is possible to conceptualise politeness in terms of these possibilities or probabilities which may lead to a predictive theory of politeness.

Lakoff, R.T. (1973) The logic of politeness; or minding your p’s and q’s. Chicago Linguistics Society 8: 292–305.

Nivedita Kumari,
Inter-generational variation in requesting: A comparative study of Hindi and Japanese (lecture)

The study compares language use in two Asian language communities: Hindi and Japanese. The two Asian language communities have several linguistic and cultural similarities and differences. A study of the use of linguistic politeness in the speech of members of different age-groups and gender helped understand the extent to which the use of politeness has changed and whether there is a correlation between the change in language and sociocultural changes in the two societies. The study begins with testing two stereotypical notions in both the language communities: 1) young speakers are considered to be less polite than old speakers and 2) female speakers are more polite than male speakers.

The study examines the use of linguistic politeness in requesting. As a form of speech act, requesting has been chosen for the study because it implies an imposition on the hearer and in order to mitigate this imposition, requesting automatically involves the use of politeness strategies. The present study differs from the previous studies on linguistic politeness in the following ways. Firstly, the study aims to describe a speech act as a whole and not only as a head act. Secondly, both use and perception of linguistic politeness are studied in order to understand the cultural nuances of the use of linguistic politeness in the two language communities.

A combination of two methods was used for data elicitation from the respondents. The first was the survey method where a questionnaire was given to the respondents to elicit their request responses and perception towards the use of some request strategies. The other method was semi-structured personal interview, which helped in getting the opinions of the native speakers to better understand their use and perception of linguistic politeness. The study investigated the perception of the use of linguistic politeness among the native speakers of the two languages by eliciting responses about the perception of the face-saving strategies of requesting, the use of the level of politeness with addressees of different social relations, age and gender, and the ranking of (in)direct requests on a politeness scale.
The results of each of the sections and combination of results portray that language variation is inevitable because of social change in the two language communities. The study elaborates on the innovative ways of showing linguistic politeness by young speakers of both the languages. The results emphasize that the notion of what is ‘polite’ has changed in the two age-groups. The gender-divide in the two linguistic communities has reduced, which is reflected in the speech of male and female speakers of both the languages. Apart from linguistic innovation, the study also observes a gradual loss in the use of honorifics as an influence of modernization of the two societies. In addition to these findings, the results emphasize that the speakers of both the languages use directness with honorifics, studying of all the parts of speech act is important, and the significance of incorporation of honorifics in the theoretical framework on linguistic politeness.

Hristo Kyuchukov,

Acquisition of evidentiality in Romani language (lecture)

Romani language being in contact with Balkan languages developed the tense, aspect and mood system similar to Balkan languages. Evidentiality is a grammatical category which belongs to some Slavic languages and Turkish in the Balkans, however Romani language has it as well.

The aim of the paper is to show how Roma children acquire the forms of evidentiality in their mother tongue Romani. Research with Roma children from Bulgaria, speakers of different Roma dialects is done. The paper will present 3 studies. The first study presents findings from an eight month longitudinal study with one Roma child (0;8-1;6) speaker of Drandar dialect from the town of Sliven. In this dialect the evidentiality is presented with the suffix -li (Kostov, 1973). The second study is with 4-5 years preschool children speaker of the same dialect from the surroundings of the town of Sliven. The third study is with preschool children from two different locations: from the Northeast and southeast Bulgaria. The Northeast Romani (Xoraxano dialect) has the suffix -lem, and the southeast Romani (Erlija dialect) has the suffix -asas. (Kyuchukov and de Villiers 2009, Kyuchukov 2012).

The preschool children are given 5 stories in Past tense and the same stories are presented with evidentiality markers. The task of the children in the study is to find out which stories are in Past tense and which ones are with evidentiality markers. All children are tested individually and the results are coded and analysed.

The research questions of the study are the following:
- How the young speakers of Romani acquire the evidentiality forms?
- What are the linguistic/ pragmatic factors which help the Roma children to learn the evidentiality forms?
- Do the evidentiality suffixes help the children to learn earlier and quicker the evidentiality forms in Romani language?

Kirsti Laanesoo,

Reversed polarity questions in Estonian everyday storytellings (poster)

The aim of this paper is to give an overview of reversed polarity questions (RPQ-s) in Estonian spoken storytelling. RPQ-s are rhetorical questions that convey strong reversed polarity assertions (Koshik 2005). RPQ-s have a form of a question, but function as statements or assessments. For studying RPQ-s in storytellings I use the methodology of conversation analysis and interactional linguistics. In this paper I focus on two perspectives of this study. Firstly, I am interested in the sequential position of RPQ-s in storytellings. Secondly, I am studying what actions do RPQ-s conduct in storytellings. Studied conversations are casual face-to-face conversations with two or more participants. Data for this paper come from the Corpus of Spoken Estonian of University of Tartu.

In conversation analysis the storytelling is studied as a collaboration of all participants and it can be overall divided into three adjacent placed sequences: preface sequence, telling sequence and response sequence (Sacks 1974).

This study of Estonian spoken data shows that RPQ-s can be found in every sequence of storytelling; they do not occur in stories randomly and these questions convey different actions. The primary action of RPQ-s in storytellings is to express speaker’s opinion towards the story itself or towards something that is told in the story. RPQ-s in preface sequence make an introduction to the story and are closely related (lexically, semantically) to previous talk. RPQ-s in this position can express contradiction with previous turn, for example they dismiss the previous turn or action. Following story can be analysed as an account for dismissal.

According to the study RPQ-s can occur at the beginning, in the middle and at the end of telling sequence of the story. RPQ-s at the beginning of the telling sequence open up the sequence. Despite the fact that RPQ-s have an interrogative form, these questions are often used to give background information to the story. In preface sequence as well as telling sequence these questions could be analysed as an abstract of the story, because they summarise the point of the story. In some studied stories RPQ-s at the end of telling sequence mark the culmination point of the story.

RPQ-s that are in response sequence generally give an evaluation to the story. Response sequence ends the storytelling and with that conversation starts returning to turn-by-turn talk. Depending on the story’s content,
RPQ-s in response sequence can do different things. For example if the story is a complaint, then RPQ dismisses the complaint, expressing that complainable matter or problem is not worth complaining. In that case RPQ-s are directly lexically linked to the complaint turn. In some examples RPQ-s are doing comforting.


Krisztina Laczkó,

**Metapragmatic signals in conversational storytelling** (lecture)

The concept of metapragmatic awareness (cf. Verschuere 1999, 2004, Tátrai 2011), in a functional-cognitive framework, refers to discourse participants’ reflexive relation to their own linguistic activity and to the dynamic meaning construal carried on as part of that activity. Thus, the speaker can reflect on the organization of the discourse itself, as well as on his/her own speaker/listener’s activity and that of the conversational partner(s) or of third parties; metapragmatic awareness concerns linguistic representations and related social cognitive processes. The reflexive relation concerned has observable linguistic items, known as ‘metapragmatic signals’, associated with it. The amount of semantic elaboration of metapragmatic signals is iconically related to the degree of awareness.

The aim of this talk is to analyze metapragmatic signals of storytelling in discourse mediated by internet (e.g. chats, forums), in particular, in spontaneous written Hungarian texts, thereby offering a contribution to a general approach to the way metapragmatic awareness works. As an overall framework of our investigation of narrative discourse, Szilárd Tátrai’s (2011) model will be used. That model, based on theoretical assumptions in Sinha (1999) and Tomasello (1999), claims that the comprehension of a referential scene appearing as a story in narrative discourse is grounded in the representation of the physical, social, and mental worlds of the story where two context-dependent vantage points, the referential centre and the subject of consciousness, are centrally involved (cf. Sanders & Spooren 1997). This is the starting point of our exploration of metapragmatic signals and dynamic meaning construal in the present analysis.


Swikar Lama, Ravinder Kaur

**Victims of domestic violence and restorative justice: The role of social cognitive factors in the decision-making process** (lecture)

Restorative justice is an alternative form of justice where the victims and offenders meet with each other and strive to come up with a mutual agreement. Both the decisions of the victims and the offenders are influenced by various social cognitive determinants. These factors play an important role in the decision making processes of victims of domestic violence. This study, based on semi-structured interviews and observations conducted at a mediation centre in the metropolitan city of Delhi, and various Samajs (informal village bodies) in Darjeeling, a hill district in north-east of India explores some of the ways in which socio-cultural factors influence the decision making of women victims of domestic violence. A total of 40 case studies (20 case studies in Delhi and 20 in Darjeeling) out of which 20 cases were resolved and 20 cases were later taken to criminal courts have been documented in this study. Analysis revealed that the decision of women victims to whether to accept a mutual agreement or take the matter to criminal courts were influenced by social factors like the stigma of divorce, parental support or interference, the employment/economic status of the women, the presence of children, the possibility of remarriage, the nature of the cultural norms in the society in which they lived etc. Cognitive factors like the victim’s perception of justice, attribution, social conditioning or learning, etc. also affected the victim’s decision. The women victims who further took up the matter to criminal courts mostly considered justice as a retributive notion and were less influenced by social determinants. This paper focuses on the factors, both cultural and pragmatic, that influence Indian women victims’ perceptions of justice and the subsequent courses of action that they take.
In this study, I investigate three frequent markers of epistemic stance, namely *seem*, *think*, and *be sure*. These are studied in four Early Modern English corpora representing different domains, genres, and text types: the *Corpus of Early Modern English Medical Texts*, the *Lampeter Corpus of Early Modern English Tracts*, and the *Corpus of English Dialogues 1560-1760*, the *Corpus of Early English Correspondence* (Bromhead 2009; Fitzmaurice 2003; Gray, Biber, and Hiltunen 2011). By comparing the structural patterns and pragmatic functions of these markers across four large, specialised corpora of Early Modern English, I will be able to throw more light on the context-specific expression of epistemic stance during this period. In particular, I will examine the variation of the structural patterns and pragmatic functions of these stance markers depending on text domains, genres, and text types.

Epistemic stance markers have been studied in detail for Present-day English, and for selected markers like *I think* the historical development is also documented (e.g. Palander-Collin 1999). However, the investigation of the full inventory of markers of epistemic stance in earlier periods of English has started to attract the interest of researchers only recently (e.g. Biber 2004; Bromhead 2009; Fitzmaurice 2003; Gray, Biber, and Hiltunen 2011). Most of these approaches cover the period from the mid-17th century to the end of the 20th century and they indicate, for instance, that the stance markers known from Present-day English are less frequent at the beginning of this period (Biber 2004). They also show that the frequency of stance verbs varies across registers (Biber 2004: 124-125). Last but not least, they point out the need for more detailed studies in this field, such as the “use of these features in larger, more specialized historical corpora” (Biber 2004: 131). The present study makes a contribution to filling this gap.

Analyzing mobile telephone conversations-in-a-series (lecture)

With the ubiquity of mobile telephone communication, people are connecting in new ways, anytime, anywhere. Mobile phones are now being used for serial engagements; and these conversations-in-a-series are challenging the notion of conversation as a canonical bounded encounter. Mobile telephone practices are approaching the lighter weight conversational interaction afforded by technologies such as push-to-talk, simplex channel radios. Using conversation analytic methods, our research investigates how people are using their mobile phones to communicate in on-going, interconnected communication sequences.

The data corpus was collected in Denmark and the United States. The Danish data consists of recordings of the mobile communication of six 14-year-olds over a period of six weeks, during which each person was recorded for one week. The recordings were made in co-operation with TDC Mobil, the leading Danish telecommunications company, and with the consent of both the participants and their parents. Sixty-six people are represented in the data in 284 conversations. The United States data consists of recorded mobile communication among five social groups of four persons each. The groups were located in five different states: Iowa, Georgia, Michigan, New Jersey and California. Each of the group members recorded their own calls using a Motorola A780 phone for one week, including calls that occurred with people outside of the four-person group. The participants were mixed gender and ranged in age from 13-65. Study participants collected calls involving other study participants, their partners, family members, teen-age children, friends, and work colleagues; thirty people are represented in the data in more than 123 conversations.

Our analysis unpackages the interactional features of mobile phone calls that constitute calls-in-a-series. We identify five call types which tie on to a previous call through their action type. The various conversation types follow calls, in or after which the connection was interrupted (the continuation call), in cases where one participant hangs up without closing or closes without the consent of the other participant (the repair call), in case of no connection (the repetition call), calls where the conversation does not initiate further communication (the resumption call), and calls where the conversation concludes with a request for/promise of a later call (the confirmation call).

Our findings advance the view that the mobile phone activities in the on-going and continuous communication constitute a social space which is activated through the communication, a social space which relies on commitment, reciprocity and accessibility. This social space creates coherence in an everyday life characterized by a large number of changes, both between physical spaces and social relations. Further, the continuous nature of the communication and the mutual alertness maintain and develop the social relations between the participants. People, through their functional use of their mobile telephone as a medium, are co-creators of the significance of that medium even as the medium possesses certain affordances that structure its use.

Successful narratives in job interviews – felicitous pragmatic strategies to be learned in a new culture (poster)

A pilot study based on the experience of newly arrived French immigrants in Quebec.

Quebec Interviewer: Racontez-moi une histoire.

New French immigrant: La première fois que j’ai rencontré ma femme…

Upon their arrival in Quebec, French immigrants are surprised to find another ‘normal’ in their job search niche. They discover that bilingualism is in fact a fuzzy concept, which means that the required level of English in the workplace varies according to the job for which one applies. More importantly, they encounter difficulties with destabilizing questions such as “Tell me a story” and unexpectedly different cultural norms of answering them. Consequently, they have first to overcome the hurdle of accepting to ‘sell themselves’ (a term which they do not particularly like) by weaving skills and examples into a story template; moreover, they have to learn how to convincingly use this new type of discourse in order to get a job offer. Their high expectations of getting a job quickly may be thwarted to a certain extent by their insufficient story-telling skills both in French and English.

15 French immigrants between 20 and 50, who have been in Canada between 3 weeks and 1 year.

Subjects will be interviewed both before and after a training program called ‘English for the Workplace’, which consists of 20 hours over period of 5 weeks at OFII (Office Français de l’Immigration et de l’Intégration). The focus of the course is to enhance their job interview performance while brushing up their English. The initial...
Maarten Michiel Leezenberg,

**Decolonizing pragmatics: Nationalism, language ideologies and the universalisation of theory** (lecture)

The postcolonial critique of dominant Western knowledge formations has a long tradition in literary and cultural studies (starting with Said 1978), but has not made much headway in linguistics. Yet, an analysis of hidden ethnocentric assumptions and asymmetries of political or epistemological power may also be relevant for some of the currently influential theories in pragmatics. For example, Politeness theory (Brown & Levinson 1987) appears to be based on language-ideological assumptions about normally civil and cooperative communication
that have their ultimate origins in the religious conflicts of seventeenth-century England; yet, it has widely been assumed to be unproblematically generalizable to other periods and to other parts of the world. The story of how such conceptions born in particular circumstances became universalized largely remains to be told; in particular, the rise and virtually universal spread of the romantic-nationalist idea of the vernacular language as the property, symbol, and instrument of the modern nation state has yet to be analyzed (for some preliminary analysis, see Chatterjee 1986). Thus, Bauman & Briggs (2003) argue that a number of Western conceptions of language and tradition have achieved a world-wide hegemonic status; but they make no attempt to trace exactly how this hegemony was achieved. Upon closer inspection, however, the universalization of particularly nationalist concepts and ideologies of language appears a rather more complex process than is often assumed. In particular, the role and importance of premodern and early modern forms of non-Western linguistic knowledge are systematically downplayed by the widespread reduction of the carriers of such knowledge to the status of ‘native informants’. Thus, a more genuinely postcolonial form of pragmatics does not so much trace the diffusion of Western language ideologies to the rest of the world but the near-simultaneous rise and increasingly converging development of vernacular languages in an increasingly asymmetrical constellation of power, wealth, and knowledge. Such an approach implies a more critical reflection on the language-ideological assumptions and the conditions of universalization of modern theories of language structure and language use.

I will illustrate my argument with material from my own and others' research on the eighteenth-century process of vernacularization (as argued for the Indian subcontinent by Pollock 2001, 2006), which was virtually worldwide but largely not triggered by European causes or models, and on the role of local language sciences formulated in these newly written vernacular languages. Thus, the local agency and the local knowledge forms of non-Western linguistic actors appears to be of more importance in the development of the modern, and overwhelmingly national and nationalist, constellation than has long been assumed.

**Heini Lehtonen,**

**Narrative performances among multiethnic youth – polylingual resources, genre and indexicality** (lecture)

This paper will explore narrative practices embedded in talk-in-interaction of adolescents in multiethnic suburbs of Eastern Helsinki. The aims of the paper are 1) to show how resources associated with different registers come together and create locally meaningful genres, 2) to discuss how the concepts of genre, style and register can be employed in the sociolinguistic analysis of narrative and social indexicality, and 3) to analyse how linguistic signs simultaneously function in the sequential organisation of the narratives, in constructing the tale-world of the performances, in displaying stance, and in positioning oneself and others with regard to local ethnic and social categories and styles. My study falls in the fields of interactional sociolinguistics and linguistic ethnography. The data were gathered mainly during one school year in two junior high schools, where altogether 20 different first languages were spoken by the pupils. The data consist of audio and video recordings both during the lessons and the breaks, as well as a field diary, recorded interviews, and retrospective interviews with the participants. The communities of practice in this study are superdiverse and polylingual by nature: the resources for the narratives come from different Finnish registers, different immigrant languages, global English-speaking pop culture, and the auditory world of video games. I will focus on two types of narratives that I have labelled sensational news stories and superhero action stories. In the analysis of sensational news stories, I will especially concentrate on the epistemic and performative resource wallahi (originally Arabic ‘(I swear) by Allah’) and the phrases mà vannon (Finnish ‘I swear’) and mà lupaan (Finnish ‘I promise’). I will show that these resources have multifaceted organisational and stylistic functions in narrative performances. They have also gained social indexicality that links them with social and ethnic categories and styles. In superhero action stories, resources such as meitsi (Finnish slang ‘I’), the dramatic present and imitatives are repeatedly employed for placing oneself on the stage and setting up a performance. These resources may awake associations to certain registers, such as video games or hip hop style, and express a culturally and locally recognised stance towards the narrative or the local context of the performance.


Zsuzsanna Lengyel, Lívia Ivaskó, Boglárka Komlói
„Now, I will be the storyteller” - Children’s innate capacity to recognize and produce the pragmatic patterns of storytelling (lecture)

The current presentation aims to discuss why telling a tale in the form of social interactions undoubtedly differs from telling an ordinary, everyday story. Studies in the field of developmental pragmatics focus on the abilities of children underlying the interpretation of stories for numerous reasons: On the one hand, these cases enable researchers to study the abilities underlying causal relationships triggered by the maturation in the frontal lobe. On the other hand, research is being conducted in order to discover how children interpret different literal and non-literal elements. The telling of stories and tales is a typical example of ostensive communication during which children acquire the cultural knowledge shared by others. Children’s pedagogical stance (Csibra & Gergely 2007) and their sensitivity to ostensive stimuli enable them to acquire this shared knowledge much faster and more efficiently. By means of this cognitive adaptation, the so-called natural pedagogy, infants expect to receive generalizable, culturally relevant knowledge (Csibra & Gergely 2009). There are several ostensive signals that are typically present in verbal communicative situations when stories and tales are told to children. This study discovers what kind of ostensive stimuli the tellers of tales/stories use in order to enable children to follow and understand their storytelling, a special way of verbal communication. Moreover, the study puts special emphasis on the way how the listeners (receivers) of tales manage to acquire the embedded pragmatic signals not only in order to understand them, but also to make use of them adequately as creative language users (similarly to the way they use grammatical structures). In the pragmatics of tales and the telling of tales, there are ostensive stimuli that can be identified as ones generally used to make it mutually understood that the speaker wants the listener to realize that she talks about a place and time different from those of the communicative situation, and she gives account of events that are not connected to the reality of the communicative event (Boldizsár 2010). That is why elements occurring in tales such as “once upon a time” or “a long, long time ago” function as different verbal phrases drawing the joint attention of partners to the aforementioned fact. Other similarly distinct physical features/signals are the rise in the storyteller’s pitch, his expressive and more intensive speech, the melody typical of storytelling and the modulation and elongation of vowels. The present study aims to show that children at the ages of 3 and 4 (who can already comprehend figurative speech, the melody typical of storytelling and the modulation and elongation of vowels) are already able to use these stimuli typical of tales and the way these tales are told.

A contrastive study of thanks between China’s Dongxiang minority language and Lanzhou dialect (lecture)

Yuting Li,

The Dongxiang nationality mainly scatters over Qinghai, Xinjiang, Ningxia and Gansu province whose language belongs to Mongolian language of Altai language family. Many minority languages are endangered in China. Dongxiang minority language (DML) is one of them. There are many publications which study Dongxiang language from the perspective of phonetics, structure and lexicon, but few from pragmatics. In this study, I investigated the similarities and differences in the thanking strategies among Dongxiang family members, and the diversity of the strategy between DML and Lanzhou dialect (LD) in northwest China. I aimed to answer three questions. First, what similarities and differences were displayed in the thanking strategies in DML between parents and their children? Second, what similarities and differences are displayed in the thanking strategies in DML between father-in-law/mother-in-law and son-in-law /daughter-in-law? Third, what similarities and differences are displayed in the thanking strategies of father-in-law and son-in-law between DML and LD? In order to answer these three questions, 270 DML speakers from Dongxiang County and 270 LD speakers from Gaolan County were randomly selected for the study.

This research included six procedures: (1) interviewing; (2) Designing role-play. According to the interview, the situations and conversations in the role-play were designed, which were related to the participants’ daily lives. (3) Administering role-plays. The selected participants were asked to play the role, which were video recorded, according to the designed situations and conversations at the location of Dongxiang county and Gaolan County respectively. (4) Transcribing the video. In terms of Dongxiang Minority Language and Chinese Dictionary, the videos were transcribed by Dongxiang native speakers. (5) Designing questionnaire. (6) Conducting a pilot
study and large-scale questionnaire investigation.

The results of analyses indicated that: (1) when DML parents performed thanks to their children, they used more indirect thanks than direct thanks. The alerter included “religious names” and “no alerter”. They favored to use hearer-oriented strategies, supportive moves functioning as “praise”, “apology” and “blame”. (2) When DML father-in-law/mother-in-law performed thanks to son-in-law, he/she used indirect thanks. He/she was inclined to use kinship alerter such as “sister-in-law”, speaker-oriented strategies, supportive moves functioning as “praise”, “apology” and “blame”. However, when mother-in-law performed thanks to daughter-in-law, she liked to use hearer-oriented strategies. (3) Comparing DML father-in-law and LD father-in-law performing thanks to his son-in-law respectively, LD father-in-law used more direct thanks to son-in-law thank DML father-in-law., DML father-in-law was inclined to use speaker-oriented strategies, while LD father-in-law used more hearer-oriented strategy. The differences reflected that Islamic culture had great influence on Dongxiang minority, while Han nationality in Gaolan, Gansu was affected by the classic Chinese culture, such as Confusions and Mencius. The similarities revealed that the two types of culture had been interacted and overlapped in the long ran.

Xiutao Li,
Investigating compliment responses of Chinese speakers of English in light of Australian culture
(lecture)

Compliment and/or compliment responses have been studied intensely by researchers from different cultures from a monocultural or cross-cultural perspective (e.g. Golato, 2002, Wang & Tsai, 2003, Yu, 2011, Lin et al, 2012). Many studies on compliments or compliment responses use over-simplified questionnaires (e.g. Chen & Yang, 2010) which lack a sufficient nuanced examination of language use. In contrastive compliment response studies, questionnaires are often translated into L2, but the issue of translation is not well-addressed (e.g. Tang & Zhang, 2009).

The present study is aimed at examining the effect of an Australian cultural environment on compliment responses by Chinese speakers of English. An elaborated Discourse Completion Task with fifteen scenarios and five compliment topics is used to collect data from three groups of participants (10 native Anglo-Australians; 10 mainland Chinese speakers of English who were born and educated in China and have lived in Australia for 1-10 years; and 10 mainland Chinese speakers of English who were born and educated in China, and who have never been overseas). In each group, there are five males and five females, as gender is the key variable in this study. Herbert’s (1989) taxonomy of compliment responses is further developed into fourteen categories to code data. Systematic data analysis is based on a macro-level and a micro-level scheme. Results show that Australian native speakers have a larger repertoire of response types compared with the two Chinese groups, which is in line with Cheng’s (2011) finding that Chinese EFL students struggle with utilising a variety of responses to compliments, such as reassigning the credit to someone else. Gender affects the way participants respond to compliments regarding specific situational variables such as compliment topic. It was also found that over-accommodation occurs in the Chinese groups with regard to different compliment topics and gender variations (see also Rees-Miller, 2011). The finding of this study is in accordance with Chen and Yang’s (2010) finding in their longitudinal study that Xi’an Chinese changed their compliment responses over time. It also supports Lin et al’s (2012) supposition that compliments could be changed by increasing interactions between Chinese culture and western cultures. The findings presented in this study indicate a newly forming dimension of culture that goes beyond inter- and cross-cultural communication, stressing the bidirectionality of cultural influence resulting from pragmatic transfer (e.g. Kasper, 1992; Takahashi, 1996; Su, 2010; Yu, 2011)

Additional findings of this research project highlight the Australian native English speakers’ ability to use humour, generalisation and specification in their responses, as well as Chinese English speakers’ favouritism toward phatic communication, which is the newly found strategy named “Reward strategy” in this study. This research project fits in with the trend of pragmatic research on the functionalism of speech acts (Ephratt, 2008; Wood, 2011; Zhu & Wu, 2011) and figurative language, such as humour (Ladegaard, 2012), irony (e.g. Burgers et al, 2012) and metaphor (e.g. Han, 2011). This study opens up more new windows for future research in variational linguistics, hermeneutic pragmatics, compositional pragmatics, postcolonial pragmatics, and emancipatory (anticipatory) pragmatics.

Meizhen Liao,
Metaphors we construct & organize our text and talk by: Toward a model of metaphorical discourse analysis
(lecture)

Based on the assumption that human language and conceptual system are fundamentally metaphorical in nature (Lakoff & Johnson, 1980) and on the present author’s previous research on the textual function of metaphors (Text, 19-2, 1999; Modern Foreign Languages, 1992, 2; Foreign Language Learning & Research, 2007, 5; Foreign Languages & Literature, 2010,4; 12 “International Conference in Manchester, 2011), the present paper
continues to explore how metaphor is exploited to construct and organize our text and talk, but the focus is on the construction of a practical model for metaphorical discourse analysis. Specifically, we address the following question: since our conceptual system is fundamentally metaphorical in nature, or, since metaphor is omnipresent in our text and talk, can we build a model for analysis of texts or talks purely in terms of metaphor so as to contribute to revealing the patterns of human thinking in the way in which CA was constructed by sociologists such as Sacks to reveal our social organization in terms of linguistic interaction? In order to answer this question, we try to (re)classify metaphors in terms of their textual or textural functions and exclusively focus on the textual functions of metaphors. Under textual metaphor, we first of all distinguish surface metaphor and deep metaphor for analysis of two fundamental dimensions of discourse: discourse coherence and discourse cohesion. Secondly, in order to carry out metaphorical discourse analysis at different levels of discourse, we distinguish between macro metaphor and micro metaphor for surface discourse analysis one the one hand, and between thematic metaphor and non-thematic metaphor for deep discourse analysis on the other.

The paper is data-based. A corpus of both Chinese and English data has been built, which consists of news, essays, stories, novels, poems as well as other varieties or genres of text. We will illustrate our model with typical examples of metaphorical texts and talks. It is hoped that the model will not only be useful for discourse analysis, but also for literary appreciation and writing.

Chia-Yen Lin, Li-Chin Chen, Ken Lau

An exploratory comparison of the use of modifiers by native speakers of English and Mandarin Chinese in academic lectures (lecture)

This study investigates pragmatic force modifiers (Lin, 2010; Nikula, 1996) in English-medium university lectures given by Mandarin Chinese speakers and compares the distribution and functions of the markers with those of their native English counterparts. The term pragmatic force modifier (PFM) refers to “linguistic devices such as actually, sort of, or you know that can be used to strengthen or weaken the force with which propositions are expressed while at the same time realising manifold social pragmatic purposes” (Lin, 2010: 1173). This exploratory study was carried out by accessing the British Academic Spoken English (BASE) corpus and a Taiwanese lecture corpus (TLC). It applied corpus linguistics techniques to examine the distribution patterns of the most salient PFMs in the corpora and adopted a discourse analytic approach to analyse their functional uses with reference to relevant contextual characteristics. The quantitative results reveal a narrow repertoire of PFMs, especially the intensifying and colloquial modifiers used by Chinese-speaking lecturers, who seem to prefer particular softeners with Chinese equivalents, a phenomenon possibly ascribable to first language interference. The distinct patterning between the two groups implies a higher degree of personal involvement, interactivity and informality in lectures delivered by native speakers of English. Several important functions of PFMs associated with lectures are shared; functional homogeneity can be attributed to the generic properties that seem to transcend academic contexts and exhibit certain uniformity across languages. However, noteworthy functional discrepancies suggest that Chinese-speaking lecturers draw strategically on the same linguistic devices for different pragmatic purposes in an attempt to overcome language-related insecurity and achieve communicative effectiveness in the situated context in which English is used as an academic lingua franca.

Jianan Liu,

Experiments on the validity of exhaustivity explanation and truth value judgment task in Chinese scalar implicature calculation (lecture)

Whether the computation of scalar implicature (SI) is the object of pragmatics or semantics has been the focus of a long-lasting and heated debate. In recent years, experimental methods began stepping in on this highly debatable point. Arjen Zondervan’s experiment (2007) found that, the empirical evidence supports the potentially decisive role of contextual properties in the calculation of SI. Based on the exhaustivity explanation and Question under Discussion (QUD) focus condition for SI, he used four experiments to verify that more SI could be calculated in the scalar term-focused context but less in the non-focused one. However, this conclusion shows a strange discrepancy with the forecasting result of exhaustivity account, which is explained as the result of deficiencies of the experiment paradigm, the Truth Value Judgment Task (TVJT). It is significant too, but I have three questions about this result. Is such a contrasting result really due to TVJT? Is the exhaustivity-based account, or more precisely, the QUD focus condition for SI, a feasible theory of SI calculation? Can it also be consistently applied to Chinese? Based on the questions above, I intend to examine the validity of TVJT and the exhaustivity explanation.

My Experiment 1 and 2 will be a repetition of Zondervan’s (2007) second and third experiment settings but in Chinese. Then, time constraints will be applied to Experiments 3 and 4 to test the reaction time of SI under the TVJT paradigm for both conditions, especially the non-focused one. Further more, I will conduct Experiments 5 and 6 with a change of situation into videoed semi-authentic scenarios. I assume that the contradictory result in Zondervan’s experiment showing that SI can also be processed in non-
focused condition might be due to the side-effect of TVJT, i.e. its unnatural process of SI calculation. If the SI processing under TVJT tests as unnatural, I can draw a conclusion about the false occurrence of the SI in non-focused condition. To accomplish this goal, two baselines of response time will be applied, one for normal reaction time, the other for abnormal. Thus, a further inference about my first question can be reached that TVJT may not be reliable, and SI might not be calculable in the non-focused condition. Hence, the exhaustivity-based explanation mentioned above might be right, which can be a presumption to my second question. In addition, since the Chinese translation of testing materials has nothing special in cognition, I expect that, as a possible answer to my final question, the exhaustivity-based account about SI might be consistent in Chinese. In conclusion, it might be true that SI calculation can only occur if the scalar term is in the focus of QU; in other words, the exhaustive explanation for SI might be reasonable.

**Si Liu, Zhong Hang**

*Request in an endangered language, DongXiang language, in China: A cross-cultural pragmatics study (poster)*

Languages around the world are increasingly endangered. Of particular note is whether and how endangered languages should be maintained or revitalized. In northwest China, many linguists investigate endangered languages of ethnic minorities, such as the languages of Dongxiang, Yugu and Bao’an. However, current research primarily focuses on language phonetics, grammars, and lexicon, rather than their practical use. Referring Blum-Kulka’s (1989) coding scheme in the project CCSARP, and by means of qualitative method, this research aims to address four questions: (1) what similarities and differences are displayed in the requesting strategies of DongXiang minority language (DML) under higher pressure comparing with lower pressure? (2) what similarities and differences are displayed in the requesting strategies of Lanzhou dialect (LD) under higher pressure comparing with lower pressure? (3) what similarities and differences are displayed in the requesting strategies of both DML and LD under the corresponding higher pressure and the corresponding lower pressure? (4) what are the reasons for these similarities and differences displayed in the requesting strategies of both DML and LD? The participants were invited from the countryside, and asked to play a role according to eighteen predesigned situations which were sorted into higher pressure situations and lower pressure situations based on the level of face-threatening the speakers were confronted with in request. The results of the analyses indicated that: (1) DML participants tended to use kinship terms under higher pressure, and name terms under lower pressure. DML participants were inclined to use hearer-oriented strategies, imperatives, down-graders, and supportive moves functioning as grounder under both higher pressure and lower pressure; (2) LD participants favored to use interrogatives under higher pressure, and both imperatives and interrogatives under lower pressure. Similarities in pragmatic strategies were shown in the use of lexical strategies and supportive moves; (3) under higher pressure, DML participants employed imperatives while LD participants adopted interrogatives. Both DML participants and LD participants tended to use down-graders and supportive moves functioning as grounder. Under lower pressure, DML participants preferred to use name terms while LD participants tended to use both name terms and combinations of the above. Similarities in pragmatic strategies were reflected in the use of perspectives, lexical strategies and supportive moves. The same request sequence was identified in both DML and LD when a request was made; (4) the choice of pragmatic strategies in making a request was closely related to Islamic culture reflected in DML and Confucian culture in LD. For example, the use of imperatives in DML under higher pressure comparing with lower pressure was relevant to the concept of equality in Islamic culture while the adoption of interrogatives in LD stemmed from the collectivism in Confucian culture.

**Lishu Liu,**

*Apology strategies in Dongxiang minority language and Lanzhou dialect: A cross-cultural pragmatics study (lecture)*

There is relatively little information available about cultural differences in apologies between Dongxiang minority language (DML) and Lanzhou dialect (LD). This study is potentially significant because it enriches the field of cross-cultural pragmatics study. Besides, the significance originates from the fact that DML is one of the endangered languages all over the world. The study investigated the apology strategies employed in various social situations by the speakers of DML and LD. It sheds light on the cultural differences that affect language users’ attempt to express themselves. The three specific aspects of the study included: the effects of gender difference on Dongxiang speakers’ apology strategies; the effects of the severity of offence on Dongxiang speakers’ apology strategies; the apology strategy differences between DML and LD speakers.

My research was based on both qualitative and quantitative study. Interviews, video recordings, role plays and questionnaires constituted the whole research. The participants were randomly selected from the local Dongxiang people and native Lanzhou speakers residing respectively in Dongxiang Autonomous County and in
Gaolan County in Gansu Province, China. Both DML and LD participants formed the two groups of the study. Each group consisted of 120 males and 120 females aged from 18 to 30.

The study findings revealed that gender difference and the severity of offence affected the apology strategies of Dongxiang participants. For instance, Dongxiang males employed the strategy of “asking the victim not to be angry” less frequently than females when the victim is an old male; but they used the strategy of “an offer of repair” more frequently than females when the victim is an old female. Besides, the severity of offence affected the selection of some apology strategies of Dongxiang participants in certain situations. For example, they chose more strategy of “an explanation or account” when the offence was much severer in lower-pressure situations, however, the severity of offence had no effect on Dongxiang participants’ selection of “an offer of repair”, which was affected by the specific situations where the apologizer had caused some repairable harm. Moreover, both similarities and differences were found in the use of apology strategies of Dongxiang and Lanzhou participants.

Similarities involved the most common strategies - “an acknowledgement of responsibility”. Differences included the frequency and the sequential position of the apology strategies in the study model. Dongxiang males tended to use “a promise of forbearance” and “an explanation or account” less frequently than Lanzhou males while Dongxiang participants generally employed “an expression of apology” more frequently than Lanzhou respondents.

The differences and similarities between the DML and LD apology speech acts were attributed to the historical, social, cultural factors, which were discussed in the last part of the research report.

Marcia Macaulay,

The question of politeness in political interviews (lecture)

In an interview on HARDtalk (October 23, 2010), a political interview program on the BBC, one interviewee, Antonio Guterres (United Nations High Commissioner for Refugees), responds to a question put to him by Steven Sackur, the interviewer: “I don’t think that is fair because we don’t choose we are sometimes forced trying to protect people against those who are violating their rights. We are forced to be there and act in the condition.” Guterres evaluates Sackur’s assertion, “You choose from time to time to be complicit in that, thereby endangering huge numbers of civilians,” as ‘unfair’. How do we understand such a comment within Politeness Theory? Is Sackur threatening Guterres’ positive face and therefore being impolite or is he being accused of not playing by the rules of political interviews where such a comment is ‘unfair’ (marked)? Current Politeness Theory embraces two very different conceptions of politeness as a phenomenon. That derived from Brown and Levinson (1987) through Goffman (1967) concentrates on positive and negative face redress and assumes universal application, while that derived from Locher and Watts (2005) constructs politeness in relative terms as an understanding between interlocutors. Locher and Watts largely replace a distinction between polite/impolite verbal behaviour with appropriate/inappropriate verbal behaviour between interlocutors. For the latter theory, context overrides absolute definitions of what Brown and Levinson term positive and negative face. More significantly, within the Locher and Watts framework, there is no one on one correlation between a given linguistic expression or form and politeness/impoliteness. The above example is a D-Event Assertion and serves as an indirect request for information. Such assertions are a staple of political interviews. However, a phenomenon of political interviews (and also political debates) is that they also evidence loaded questions, defined by Walton as questions wherein “the respondent is not committed to the presupposition [or some part of the presupposition] of the question” (1991, 340). Although loaded questions may not be inherently impolite, they do carry the potential for impoliteness as experienced by the interviewee as well as the possibility of closure or shutdown of the interviewing process. We can look at loaded questions to determine the extent to which there is a threshold for conflict within political interviews that have been defined by Mullany as “confrontational” (2002, 7). Loaded questions may be used by interviewers as a strategic means to provoke interviewees, but the further question remains as to whether they can be impolite by virtue of the fact that they convey a presupposition to which the interviewee is not committed or whether they can be either inappropriate or impolite by virtue of being “marked” in Locher and Watts’ terms. For this paper I examine 10 one-half hour programs of HARDtalk with Stephen Sackur as interviewer. Loaded questions account for between 3-16% of the questions asked by Sackur. My concern is to assess the role of loaded questions in political interviews with respect to current Politeness Theory.

Alfons Maes, Rinu Nambiar, Bipin Indurkhya

Color naming in narrative discourse. Evidence from Malayalam and English (lecture)

Languages show large variation in the number of basic color terms (e.g., Berlin and Kay, 1969). Evidence for languages having or lacking basic color terms mainly comes from standardized naming tasks (e.g., Kay, Berlin, Maffi, Merrifeld & Cook, 2011). In this paper, we take a somewhat different perspective on the issue of color naming in languages. Starting from a language with a limited number of basic color terms, and thus with a mixed color naming system, we ask ourselves how language users behave when asked to produce spontaneous
narratives in a communicative setting in which color is manipulated systematically. Do narrators behave as predicted by naming task results and grammars, or do they behave (systematically) differently and more varied?

This study is about Malayalam, a language spoken by about 36 million people, mainly in the Southern province of India, Kerala. Goodman (1963) showed (based on data coming from 1 respondent) that Malayalam has 7 basic color terms for primary colors (e.g. chuvappu = red). Asher & Kumari (1997), the basic grammar of Malayalam, also mentions 7 basic color terms (though differing on one point with Goodman) and a more complex system for other (secondary) colors, with some morpho-syntactic variation (e.g. chaara niram(ulla) = ash color (having) = "grey").

In a pilot we replicated the naming task for Malayalam (using 30 respondents coming from all over Kerala province). They all used the same expected basic color term for 6 colors (red, blue, green, yellow, black, white), and complex constructions for other colors: grey, orange, pink, purple (Asher & Kumari’s 7th basic color term), brown (Goodman’s 7th basic color term).

For the main experiment, we constructed eight short visual stories (5 pictures each), with always 4 referents in each story (3 same referents, 1 single referent). For example: 1 A cat is watching three rats. 2 The cat chases one of the rats. 3 This rat bites the cat. 4 Another rat bites the cat’s tail. 5 The cat chases that other rat. Then we created two color versions for each story, a primary color version (e.g., cat = yellow; rats = blue, red and green) and a secondary color version (e.g., cat = grey; rats = purple, brown, pink).

We asked 44 native Malayalam children to narrate the stories in Malayalam, half of them in the primary, half of them in the secondary color version. Also we asked 32 native Malayalam respondents from an English medium school to do the same in English. The results show much more variation than predicted by the naming task. In the Malayalam primary color condition, respondents often use complex constructions instead of basic color terms only (e.g., chuvappu niram(ulla)). In the secondary color condition, respondents as expected use more complex constructions, but they also escape from complex constructions in interesting ways. Interestingly, though in English all primary and secondary colors used in the experiment have a basic color term, respondents often also use complex color coding (e.g., red colored rats).


Didier Maillat, Steve Oswald,
When humour defeats manipulation: A pragmatic account of puns using Context Selection Constraint (lecture)

The study of humour is a classical object of investigation within pragmatics. It has been investigated from the point of view of irony (see Grice 1957, Carston 1980, Attardo 2000, Sperber & Wilson 1995) but also from the more general perspective of verbal humor (see Attardo 1994, 2001, Raskin 1979, 1985). In this paper, we propose to exploit the explanatory potential of the Context Selection Constraint (CSC) model developed to account for manipulative moves (see Maillat & Oswald 2009, 2011) to argue for a cognitively grounded model of humour interpretation. This model makes use of a relevance-theoretic view of interpretation whereby interpretation involves the selection of a set of contextual assumptions that eventually determines the meaning of an utterance (Carston 2002, Wilson & Sperber 2012).

Following the work of Yus (2003, 2008, 2012) and Curcò (1997, 1998), we propose that puns manipulate the interpretation process. Concretely, we propose that puns represent a form of overt manipulation. The theoretical perspective taken here consists in considering specific humorous moves (e.g. puns or quid pro quos) as attempts at intentionally misleading the context selection process, thereby leading context selection down the ‘wrong’ interpretative path (i.e., a path which is not consistent with the humorous interpretation). It has been shown that this kind of humour is the result of the late discovery by the hearer of his ‘mistake’. We will argue further that his realization coincides with the processing of a trigger which typically opens a second, competing, and coexisting context set within which the utterance can be interpreted, as in (1) below where the trigger is the explicature that disambiguates the last VP.

(1) I’m reading a book about anti-gravity. It’s impossible to put down.
(2) There was a man who entered a local newspaper’s pun contest.
He sent in ten different puns, in the hope that at least one of the puns would win.
Unfortunately, no pun in ten did.

From a theoretical point of view, such an account presents humour as an (eventually) overt play that forces – and is expected to force – the reader to re-adjust his selected set of contextual assumptions, as in (2), where the last sentence calls for its own phonological and syntactic re-interpretation. Crucially, we argue further that the cognitive effect, and hence the relevance of a pun, lies in its ability to reveal the cognitive limitations of the interpretation process. In doing so we envisage a form of procedural or reflective cognitive effect about the processes that can deceive interpretation.
We also offer an alternative take on the optimisation procedure at the heart of RT, as we claim that two competing interpretations co-exist during the interpretation of humour in puns, plays on word, *quid pro quo*, etc. More generally, the possibility of verbal humour will be shown to have its roots in the limitations of the cognitive system governing interpretative processes, which makes CSC a preferred model to explain how language can be used to trick the cognitive system.

Elisabet Malmström,

*Action research with small children - aesthetic learning processes in context* (lecture)

The process of learning to become through handmade productions and to adequately respond to the complexities of the Self is unlikely to occur without guidance (Malmström, 2007, 2011a, 2011b, 2013a, 2013b; Polkinghorne, 1983). The main purpose of this paper is to inquire into teachers’ support to small children’s aesthetic learning processes. How do children’s aesthetic learning processes emerge and support the children’s becoming through their questions to the children? The paper highlights the small children’s approach to science by managing aesthetic material, colour and form. The methodology is inspired by deconstructive pragmatism and the design from action research. The methodology is further grounded in Charles Sanders Peirce’s triadic transdisciplinary pragmaticist theory of semiotics. It was necessary to update and extend the theories of Peirce for an actual appliance to the area of Aesthetic Learning processes. Mediation of the theme, to connect sign - action and mind - builds on a hermeneutic model of mediation made by the author where sign features of icon, index, symbols and social and emotional action codes are a few important tools of analysis. The result from step one in this research shows that teachers’ questions are made to meet children’s different processes of orientation to sign-mindedness, from differentiation of self from others as fundamental to more advanced, socially - shared sign meaning (Malmström 2011b, Malmström, submitted). The result from step two shows that children’s constructions of meanings to become are reachable at different levels of hermeneutic understanding from teachers’ questioning. This scientific understanding from a semiotic-cognitive perspective on children’s meaning emergence and teachers’ supported questioning and conversation could have consequences for aesthetic education in early childhood education.


Malmström, E. (submitted) Aesthetic language of education - Integrative arts supporting the child as ‘educator’.


Radhika Mamidi,

*Revisiting Sacks, Grice and Leech: Analysing Facebook interactions with respect to delay in response time* (lecture)

When two people are talking, the response time plays an important role in turn taking management. Very often, if the hearer is taking a longer time or is silent, the speaker is sure to make certain assumptions about the hearer or draw certain implications. This is evident in both positive and negative type of interactions. By positive, we mean situations where the speaker is thanking, complimenting or praising the hearer and by negative, we mean situations where the speaker is confronting or ridiculing the hearer. Though silence has a unique function in turn-taking management, prolonged silence is often considered impolite. There are socio-pragmatic explanations for the hearer’s preference for silence.

Compared to face to face interaction, the conversations that goes on in social networking sites like Facebook [FB] is different. The difference in the structures of interactions in FB and face to face is very much evident in terms of response time. In this paper, we will focus on this aspect of conversational interactions. Compared to face to face situations, people tend to be more patient on FB especially with those who do not log in on a regular basis. So we see that the response time is anywhere from 1 second to 2 years. In this paper, we try to look at the positive and negative aspects of having a conversation spread over a long period. Example [1] given in appendix show the time of response by friends of A (a, b and c) who has uploaded a photo on 5 October at 18:57 of the snow-clad Himalayan mountains from an airplane.

We see one more aspect that is not seen in face to face exchanges. Here a, b and c are not friends of each other. Each one is related to A independently. We see that A participates in a conversation with all of them at the same
time which is very interesting. And the conversation is not time bound which makes it all the more interesting. The conversational exchanges people indulge in make a good study of speech exchanges as a form of social action [Holtgraves, 2002]. In this work, we also try to extend CA and Pragmatics theories developed in pre-Internet times to the current method of communication. A different kind of structure is evident in today’s e-talk. Also, the participants, usually, employ many face management techniques, use a different set of politeness principles and make use of code-switching to limit the conversations to the sub-group [see example 2 in appendix].

So by studying all these aspects of exchanges and by extending rules of conversation given by Sacks et al (1974), Grice (1975) and Leech (1983) in pre-Internet times for Facebook interaction, we aim to come up with a macrostructure for such dynamic interactions prevalent today.


**Junling Mao,**

*An inquiry into systematic mappings and processing effort* (lecture)

Tendahl and Gibbs (2008) propose that conceptual metaphor theory can be integrated in to the relevance theoretic approach to metaphor. Carston (2011) argues that conceptual metaphors would reduce the processing effort involved in metaphor comprehension. However, little is known exactly about efficient processing in the steps of inferential procedures of metaphor interpretation. Here I present evidence from the Chinese language to explore how systematic mappings can direct the hearer to activate related contextual assumptions in a cost-efficient way, in the case of conventional metaphor and novel metaphor.

My analysis makes two theoretical claims. First, I argue that the familiarity of systematic mapping of conventional metaphor may allow the hearer to satisfy his expectations of relevance accurately. For instance, in interpreting an utterance containing *si* ‘death’ (e.g., *Wozhenqisile* ‘I’m extremely angry’), based on the cross-domain correspondences, certain aspects of contextual assumptions will be automatically activated to a highly salient level. I demonstrate that this routine derivation will give rise to roughly the same implicatures to save unnecessary processing effort.

Second, I argue that systematic mappings of novel metaphor also have the same role. By explicating the inferential process of novel metaphor (e.g., *Ta de piqi sui xiangshi maokeng li de shitou, youchouyouying, xinchang queruan de xiang doufu.* (‘Although his temper is like the stone inside a manure pit - smelly and hard (extremely unpleasant and stubborn), he is softhearted.’), I attempt to show that systematic mappings are somewhat similar to the contextual assumptions activated by the encoded concepts. They can speed up the interpretation process by enhancing the accessibility of contextual assumptions that facilitate the hearer to satisfy the expectations of relevance. This will help the hearer to consider the particular combinations of highly accessible hypotheses about explicit content, context and cognitive effects.

In conclusion, these results demonstrate the relevance-enhancing role of systematic mappings in the on-line inferential interpretation of metaphor from the Chinese perspective.

**Michel Marcoccia, Hassan Atifi, Nadia Gauducheau, Virginie Laval, Marc Ague**

*The construction of interpersonal relationships in a discussion forum for adolescents* (lecture)

Internet is a very familiar tool for adolescents. They use internet mainly for social-communication purposes, for creating new relationships or supporting actual friendships. Several applications such instant messages, e-mail, Facebook, forums are used for communicating with other adolescents. Forums are less used since social networking services have emerged but the forum dedicated to adolescents remain quite popular (for example, in France, the forums Ados.fr or Teemix).

Communication in forums is characterized by asynchrony, textual exchanges (absence of non-verbal channel) and anonymity / pseudonymity.

Several studies have analyzed the effect of these properties on online exchanges either to show the benefits (for example, more freedom and more equality between discussants) or the limits (for example, more aggressiveness) for social relationship in general.

This study aims at identifying the characteristics of interpersonal relationship(s) constructed by adolescents in a forum.
For this purpose, a pragma-discursive analysis of messages from a public forum for teenagers has been made. In these messages, some discursive devices are analyzed as relational markers, which permit adolescents to establish particular relationships.

More precisely, three dimensions of relationships have been examined:
- Equality (symmetry) versus inequality (asymmetry): What kind of speech acts is observed (reproach, criticism, expression of expertise)? And which kind of "vertical" relationships is established through these speech acts (domination, equality)?
- Conflict versus cooperation: For example, do the messages contain insults or compliments?

The data is composed of 600 messages from the French-speaking popular forum for adolescents Ado.fr. The messages are extracted from 12 distinct threads dealing with different topics (books, TV, football, etc.). The observation of "relational markers" is completed by a comparison with an "experimental" forum designed for the study, the forum Aden.fr.

In this forum, fifteen teenagers from the same year (11th grade) were invited to discuss, during one month, about four topics: music, sports, TV and love (120 messages collected). The results show that in Ados.fr, the relationship(s) which is constructed through the online discussion constructed is ambivalent. For the proximity dimension, we have observed, for example, that the discussions topics are very intimate but that very few terms of address are present. In other terms, the relationships are at the same time close and impersonal.

Moreover, the exchanges construct sometimes asymmetry and unequal relationships. In a same way, conflict is not avoided during the online discussion (for example, more insults).

In the forum Aden, exchanges show more equality and less conflicts (for example, more compliments), but at the same time less intimacy.


Vassiliki Markaki, Laurent Filliettaz
Schisming as training strategy in vocational training interactions: Evidence from the field of early childhood education (lecture)

Vocational Education and Training (VET) programs are involving complex networks of collaboration across institutions and the constitution of particular tutor-trainee relations. This paper focuses on such situations and deals with the ways in which tutor/trainee interactions are organized and multimodal resources are used within early childhood daycare institutions. More particularly, the paper explores the situated negotiation and choice of particular embodied solutions accomplished by tutors and trainees in the on-site training (either favouring some kind of guidance -Barrows, 1994, or favouring more or less explicitly correction work- Koschmann, 2011) as well as their consequences on the sequential organization of interaction. Analyses are based on a corpus of audio and video recordings of activities accomplished by preservice educators in the context of their vocational training. Students were observed in early childhood institutions, while conducting these activities under the guidance of their tutor. The data were collected within the framework of a research project called “Building interactional competences in Vocational Education and Training (VET) programs: The case of early childhood educator” funded by the Swiss national science foundation (Sinergia program).

Analysis will deal with two related aspects: the co-occurring talk between tutor and trainee and its effects on the organization of collaborative professional practices. On the one side, it will deal with the way in which break-away conversations or schisming (Sacks et alii, 1974; Egbert, 1997) are induced and organized schisming are the sequential position where participants re-organize interaction and where they accomplish their mutual alignment (Egbert, 1997). Parallel conversations are also the position where practical solutions regarding participation frameworks are, in terms of possibilities and constraints, situately elaborated and negotiated. The paper will explore the locally organized way in which these negotiations are introduced, expanded and closed. It will also describe the interactional consequences they have on what comes next, that is on the practical tasks that follow schisming and that constitute the actual work in which participants are engaged. Therefore, on the other side, the paper will also deal with the effects of schisming on the sequential organization of the ongoing activity, exploring how it can facilitate or make difficult members’ participation, with some important consequences on collaborative tasks and training strategies. From there, relations between microscopic interactional processes and more global educational issues related to vocational training and workplace learning are explored and discussed.
Erik Miletta Martins,  
*On the pragmatics of religious metaphors: The brazilian neopentecostal context.* (lecture)

In this communication, our aim is to revisit and debate the relation of two theoretical-methodological concepts fundamental to support several social-cognitive hypotheses on language structuring, acquisition and use: Frame and Metaphor.

To achieve this purpose, we have decided to aggregate an interactional and textual point of view for the study of metaphor significance in Cognitive Linguistics, which is grounded on the premise that language is a constitutive activity of human cognition and both are, therefore, functionally interrelated. From this standpoint, the analysis of a metaphorical meaning requires a dynamical approach between cognitive structures, such as Frames and Conceptual Metaphors, and the discursive practices that underlie categorizations and metaphor ordinary usage.

In this framework, the notion of context is a core element for metaphor recognition, as it grounds the accessible referents in one interaction, and ought to be analyzed as a bi-dimensional (micro/macro) and dialectic symbolic process where metaphor rises and takes form.

Our first claim is that linguistic and conceptual metaphor analysis requires a deep understanding of their emerging contexts. This researcher’s contextual knowledge in both its micro (situational) and macro (socio-historic) dimensions is fundamental not only to detect the conceptual basis that underpins the use of a metaphor. We understand that this knowledge must also provide a solid background to elucidate what metaphors are doing in one interaction throughout its socio-cognitive functions.

Following this reasoning, our second claim is that an articulation between the two main conceptions of Frame i-) “interactional frames”, derived mostly from Goffman’s works on Social Sciences, and ii-) “semantic-conceptual or knowledge frames”, derived mostly from Minsky’s works on Artificial Intelligence - could also be enhanced with contributions from areas that focus on a constructionist perspective of linguistic reference. From this viewpoint, categorization is observed through stabilizing discursive activity on linguistic references such as phorical processes or any other type of referent attention-keeping strategy. Categories, so, are context sensitive through discursive practices and the described types of “Frame” are better understood as correlated phenomena that simultaneously emerge through linguistic categorization and framing processes.

The data to be here explored consists on the (con)textual analysis of metaphor role in short narratives, extracted from the rhetorical environment of sermons preached by Brazilian neo-Pentecostal churches’ main leaders. Their theological claims support that it is God’s will to guarantee “true Christians” a life of prosperity, richness and happiness. To support these claims, several religious categories, such as “faith”, are constantly contextualized within neoliberal social-economic and cultural values presupposed as common sense to their target audience. Human relations with God are constantly conveyed in terms of a business association, and “faith” is conceived as a sort of investment in God’s will. The religious practice of the tenth, therefore, is conceptualized mainly as a consumption tool for acquiring blessings, as it is faith’s best indicator.

Metaphors, so, are indispensable construction devices for neo-pentecostal specific conceptions, as they ground specific interpretations for biblical stories and, as we will demonstrate, its contextual recurrence is greatly responsible for stabilizing neo-pentecostal religious categories and their conceptual/referential domains.

Rieko Matsuoka, Gregory Poole  
*Politeness strategies in healthcare communication at “difficult times”* (lecture)

In the aftermath of the Great East Japan Earthquake on March 11, 2011, healthcare professionals were called upon to support and assist the people afflicted. Although medical and hygiene problems were of immediate concern at such sites, the need for effective interpersonal communication was also reported to be important (e.g., Obara, 2011). Considering this practical need for a better understanding of healthcare communication during such emergencies (literally “difficult times” in Japanese), this present study examines the interactions between healthcare providers, patients, and the families through an analysis of data from Japanese manga. Within a framework of both Politeness theory (Brown & Levinson, 1987) and the Grand Strategy of Politeness (Leech, 2003, 2009), we set out to answer three research questions: a) in what ways do healthcare providers use politeness strategies? b) what kinds of factors may help develop politeness in an integrative manner? c) what kind of politeness strategies seem to be effective in establishing better communication and stronger relationships?

Owing to strict ethical codes and logistical difficulties in obtaining spoken data from disaster areas, for this study we utilized the manga series entitled *Nurse Aoi*. Nine episodes deal with difficult situations related to an accidents and emergencies, involving communication events from a medical rally and a triage contest for hospital and disaster medicine. As the first step, we selected several communication scenes for analysis. From these scenes, we extracted individual events that exhibit one of five main constraints/maxims in Leech’s (2009) Grand Strategy of Politeness (GSP) framework - generosity/tact, approbation/modesty, obligation, opinion, and feeling. We then analyzed these events using three criteria: the contextual background of the communication, the relationship with the patients, the patients’ family member and/or colleagues, and the degree of face-threatening
acts. This last perspective was evaluated with Politeness Theory (Brown & Levinson, 1987), judging the imposition of face-threatening acts, social distance, and relative power. Each communication event was examined in terms of politeness strategies, including the Japanese version modified by Yoshioka (2007). The findings of this study suggest that successful communication events at “difficult times” reveal the effective use of both positive and negative politeness strategies. Positive politeness strategies that may facilitate positive face and satisfy the need for approval seem to be projected more frequently than negative strategies. Non-verbal communication, including eye gaze, seems to enable more effective communication and can be interpreted as functional, positive politeness strategies. Finally, each of five communication events includes an element that projects the constraint/maxim in Leech's GSP framework suggesting that it can be effectively applied to Japanese communication events and, furthermore, that such an application and attention to politeness strategies at “difficult times” may be effective for enhancing the quality of healthcare services.

Kevin Grant McKenzie,
**Narrative and the management of moral conflict in stories about humanitarian aid** (lecture)

This paper is concerned to examine how moral conflict in the legitimacy of humanitarian aid is managed in narrative accounts among professional aid operatives who describe their experiences of working in settings of armed warfare. Drawing on a corpus of conversational data collected among various aid workers operating primarily in the West Bank and Gaza Strip, I explore how speakers employ storied accounts as a way to render their professional activities answerable to moral demands for sympathetic alignment with the victims of oppressive Israeli policies while simultaneously formulating a non-partisan stance in relation to the political conflict giving rise to the circumstances of deprivation that their own efforts are meant to alleviate. This involves constructing narratives of first-time involvement as an aid operative that render professional detachment intelligible as a condition of effective humanitarian aid. Both in narrative accounts of failed political opposition to Israeli oppression and in accounts of excessive (or over committed) cases of political affiliation among fellow aid workers, speakers employ narrative structure as a way to introduce temporal disjunction into descriptions of their own and others professional activities. These examples of narrative accounting will be related to theoretical considerations for how the conceptualization of moral responsibility is organized within a matrix of temporally structured relevancies allowing for the management of otherwise incompatible moral imperatives. Narrative will be shown to feature as a participant resource in managing what has traditionally been considered within a paradigm of cognitive dissonance.

Ahmed Meraj,
**Pragmatic and discoursal features in the court scene of Yash Chopra’s “WAQT”** (lecture)

According to pragmatics, consideration of the contextual surroundings of a discourse is crucial for interpretation of the speaker’s meaning. Therefore, the paper will present some characteristics of the Indian judicial process – the context of the discourse discussed in this work. The discourse of the institutionalized speakers of the Indian legal system takes place in court in the frame of legal discussions; therefore in order to analyse the paper will present its context – the legal process in Indian court. The central characters in the typical narratives of legal text of criminal files in India, as elsewhere, are, naturally, the accused, usually called in the first instance ‘Mulizm’ (the defendant); and the victim, usually called “Muddai” (the complainant).

The legal process presumes that the defendant can be characterized as having a high measure of stability; it is presumed that he possesses essential traits that endow him with certain coherence. The coherency of the set of essential traits makes the defendant (and any person characterized by such a set of traits) responsible for his actions from the legal point of view: an anti-social deed done without a “subject” (without a normal person: a human or social organization whose personality combines the traits required for criminal capacity), is classified as an accident or a disaster and does not constitute a criminal offence. Accordingly, in the criminal law there are two essential pre-conditions for conviction. The one is that, as a textual juncture point, the person referred to as “the defendant” can be presented as a real entity with a describable conduct; and the second is that as a psycho-physical entity this character can be presented as having a subjective mental attitude towards the occurrence discussed in court.

The other central character in the narratives of legal text in criminal files is the victim, “the complainant”. Like the defendant, the complainant is termed in this discourse by generalizing lexemes belonging to the legal lexicon that are, as a rule, devoid of particular personal qualifiers. The generalizing lexemes regularly used for the accused and the victim refer to abstract stereotypes described in the written law. These are the stereotypes that the institutionalized speakers debate, in every case, whether they are applicable to the characters of the concrete defendant and victim is questioned in the paper. The lexemes applied in legal text of criminal files to the humans involved in the occurrence discussed in court (such as “defendant”, “complainant” and “appellant”) belong to a definite semantic field and have marked and distinct semantic features in the given circumstances: those of a
legal debate expressing the judicial relationship between citizens and the state. The use of these lexemes delimits the referents into a definite discoursal framework, that of an interaction between a citizen and the establishment within the courts of law. In particular, the humans involved in the legal process are viewed, described and judged according to the principles, rules and customs of the discoursal framework to which their characters are delimited.

Hoshang Merchant,
*Why my books are grass, not trees: Re-reading my work with Deleuze and Guattari's "A thousand plateaus: Capitalism and schizophrenia"* (lecture; special event Monday at 17:30)

Foucault, the founding-father of sexuality-discourse dealt with Power. Deleuze and I, both sons, push power into Desire, through *A Thousand Plateaus*. It is a study of Capitalism and Schizophrenia, capitalist fathers breeding homosexual sons. Freud deals with roots, causes, strata. Deleuze deals with the rhizome, all ‘lines of flight’, with multiplicity, different positioning of material, assemblages and narratives. Therefore my books, of a son, written against the father, against capitalism, are not trees but grass. That is, they deal not in hierarchies but in assemblages. They seek to escape dialectics.

My books are *Yaraana: Gay Writing from India* (Delhi: Penguin, 1999), republished 10 years later as *Gay Writing from South Asia* by the same publisher; *Indian Homosexuality* (Delhi: Allied, 2008) which is about gay history or a re-writing of India’s history in light of gay discovery, *Forbidden Sex/Text* (London: Routledge, 2009) which is gay criticism and my Autobiographical Fiction, *The Man Who Would Be Queen* (Delhi: Penguin, 2012), written continuously as an assemblage over 30 years from 1979 in Tehran to 2007 in Hyderabad encompassing my life in Bombay, USA, the Middle East and the Deccan.

My paper is a reading of my own work in the light of Guattari’s postmodernism.

Giulia Messina Dahlberg, Sangeeta Bagga-Gupta
*Socialization in transnational epistemic practices: Constraints and affordances in virtual classrooms* (lecture)

This study presents analysis of recorded sessions from two different terms of an “Italian for beginners” language online course provided by a college in Sweden. Our interests relate to understanding the space(s) that get created in virtual learning sites, tracing the range and ways in which discursive-technologies shape communication modalities and the affordances of online settings marked by diverse activity types and literacy events. The empirically pushed sociocultural-dialogical analyses are framed in terms of the inherent fluidity of identity positions and languaging. Emerging in and across the boundaries of time and space, this fluidity becomes forefronted in specific ways in Technology Mediated Communication. The results of the study contribute towards an understanding of how the written word shapes epistemic practices in online institutional settings in terms of affordances, but also constraints for the participants.

Approximately 40 hours of naturally occurring interactional empirical material, generated through screen recordings of twenty online sessions (both student-only and teacher-led ), which are part of the *Italian for Beginners* online course with a synchronous mode of teaching have been focused upon in this study. The virtual classroom where data for the present study has been generated is made up of a videoconferencing program that allows participants to use oral voice communication, written communication as well as share their individual web-cams. The virtual classroom can be accessed from anywhere, as long as the participants have access to a technical device (computer, tablet, smart phone) and an Internet connection.

Taking Sahlström (1999) and Bagga-Gupta (2002) lesson-typologies as a point of departure, our analysis presents five types of global plurilingual lesson patterns: Plenary lessons; Desk (written-based) work lessons (when the teacher is on plenary mode in the grammar lesson phase and some students communicate in the chat window); Desk (oral-based) work lesson ( when the students perform their contributions orally without oral feedback from the teacher who, as other students who do not have the oral floor, communicates in the chat window); Mixed cyclical lessons (plenary and individual/group work); Group dispersed settings lessons (group work).

The analysis highlights how the lesson patterns in the two types of desk work lessons identified (written-based and oral-based) are framed by the multimodality of the virtual environment that allows for the existence of several conversational floors simultaneously. In addition, the conversational space allowed for by each modality is publically available for all the participants in the virtual affinity space. The analysis shows further how the different lesson patterns are related to the emergence of different constellations, literacy practices as well as group dynamics within these virtual learning affinity spaces. The mobile and transmigrant positions the participants orient towards in such sites are related to issues of accounting for learning of i) what (the content); ii) where (both in terms of place and constellations) and iii) of when (the time frames involved). Different magnification powers have been used to illustrate the complexity of everyday instructional interaction in online epistemic practices, with a comparative analysis of different global lesson patterns. Examples of the analysis are
made available through different kinds of representational maps, as well as micro-extracts that represent the turn-taking in the different language varieties and literacy practices afforded in the virtual classroom.


Helle Metslang, Külli Habicht, Karl Pajusalu

The sources of question markers: Estonian epistemic particles (poster)

In Estonian, as is common in Circum-Baltic languages, polar questions are typically formed by means of particles. The main markers of Estonian polar questions have undergone grammaticalization or are in the process of grammaticalization from particles and conjunctions with a coordinative meaning. Also, sentences with an epistemic modality marker may function as a polar question marker. The emergence of coordinative and epistemic interrogative particles could be explained by interplay of linking clauses in texts and presuppositions of polar questions.

We suppose the order of genesis of speech acts: assertion of a proposition > asking something about the proposition; of utterance types: statement > question; of sentence types: declarative sentence > interrogative sentence. Polar questions ask about the truth of the proposition. In most languages the polar interrogatives are formally marked and declaratives are unmarked.

The pragmatic-logical structure of a polar question has two main components:
1) presupposition of the question (evaluation of the truth of the proposition and its negation)
NEC P V NEC (NEG P) ↔ POSS P & POSS (NEG P)
2) directive function: to tell is the proposition or its negation true.

Main sources of polar questions are 1) linking sentences in discourse (adding or alternating propositions that may be true or not)

This is Peter’s house. – And/but he has a nice garden too? (conjunction)
This is Peter’s house. - Or he has sold it? (disjunction)

2) presuppositions of questions:
   a) alternation of necessary affirmative and negated proposition:
   b) modalised statements (epistemic possibility):

Sources of interrogative particles are
1) means of linking sentences in discourse: markers of coordination (with conjunctive meaning ‘and’, ‘too’ etc., with disjunctive meaning ‘or’); markers of subordination (insubordination of complementizers ‘if’, ‘whether’, e.g. German ob);
2a) Markers of alternation (‘or’) – disjunctive coordination
2b) Markers of epistemic modality (‘perhaps’, ‘maybe’)

The presentation will follow shifts of the Estonian epistemic possibility markers ehk, võib-olla, äkki, vast etc. to the function of interrogativity markers. We focus on grammaticalization processes in the previous centuries and nowadays; some examples from other languages of the region will be discussed as well. Our analysis of Estonian is based on the corpora of the University of Tartu.

Anna Milanowicz,

Are you smart enough to be ironic? Illusions and disillusions of bridging the ironic gap (lecture)

The main idea behind the research is that irony is a socially marked and motivated skill, which reflects advanced social reasoning. Irony is in general perceived as a sophisticated human quality which performs different functions in different contexts. It seems not to be telling true but lie it is not, it can be humorous but it is not a joke. To be meaningful it must be understood so it presupposes interaction and to be understood it must allude to common knowledge or shared experience.

The study looks at comprehension and application of irony with relation to verbal and non verbal intelligence measured with Wechsler Adult Intelligence Scale-Revised-Polish versions (WAIS-R(PL), 2004) and strives to find the answer to the question of why certain adult people between 21-65 years of age are more ironic than others.

This study presents a comparative analysis of metapragmatics of irony and its conceptualization between
positive and negative evaluation (Elstermann, 1991; Hartung, 1998). Numerous pragmatic qualities of irony are analyzed for their communicative aim, participant constellation and power relationship in registered conversational instances of Caucasian males and females aged between 21-65 years. Text and vocal markers of ironic coding and decoding are singled out and the concept of ironic forcefulness and forcelessness is introduced and described.

You would say: that’s ironic, that’s contrary to expected, surprising. The main idea of this paper is to find out and describe among various taxonomies, typologies and divisions things that incorporate, blend in and share what is verbal and what is experienced in reverse unexpectedness. In other words, what does verbal irony has to do with situational irony? Is it like humans playing with each other versus gods playing with humans? Whichever account is adopted, the paper describes cognitive patterns and emotional reactions employed in reality dominated by sudden twist of action. The analysis brings particular attention to the power of recontextualization. With reference to taxonomy of situational irony types (after Lucariello, 2007) and four characteristic features of ironic events: unexpectedness, human frailty, outcome and opposition, the study aims to analyze both is humorous and tragic quality.

Yoshimi Miyake,
Grammaticalization of Indonesian future tense markers (lecture)

Indonesian has no inflectional means of marking future tense; instead, there are four independent words which carry future tense meaning and which occur with high frequency. A kan, hendak, ingin, and mau, are syntactically of a familiar type, being auxiliary verbs that immediately precede the main verb s.

Among those auxiliary verbs, akan has been considered the most generally used future tense marker, as shown in (1).

(1) b esok akan turun hujan
    tomorrow akan fall rain
    ‘Tomorrow it will rain.’

The other three auxiliary verbs are considered to denote desire and willingness. Of them mau is the most often used, as in (2) and (3) below.

(2) mau makan apa?
    mau eat what
    ‘What do you want to eat?’

(3) aku mau es krem
    1st p mau ice cream
    ‘I want (to eat) ice cream.’

As has been discussed(e.g. Bybee 1985), as in many other languages, it is clear that these auxiliary verbs have developed from verbs denoting desire. However, I argue that the most frequently used auxiliary verb mau has started to be used to denote future tense for near future and evidentials, many times losing the meaning of ‘desire’. Compare the following sentences (4) and (5) with the (1) above:

(4) mau turun hujan.
    mau fall rain
    ‘It is about to rain.’ (It looks like it’s going to rain.)

(5) tim kami mau kalah.
    team 1st p.pl. mau lose
    ‘Our team is about to lose.’

Mau in (4) and (5) functions more as a presumptive. Speakers of both of (5) and (6) predict the near future as there is a certain evidence for that based on their previous experiences

This paper reconsiders extended uses of auxiliary verbs to express the future tense, especially mau. This study also shows how a verb denoting ‘desire’ gradually develops into one denoting simple ‘future’. I will show a variety of uses of mau observed in modern Indonesian literature and media.

Kaori Miyatake, Kohji Shibano
Formulaic use of passive voice to make claims objective --- Corpus-based analysis of Japanese academic presentations (lecture)

Academic discourse has been studied from various points of view: self-referential introductory sentences (Myers 1992), metadiscourse function (Hyland 1998), and the way of making claims. Charles (2006) analyzed reporting clauses in academic writing, and showed that the use of non-human subjects and that-clause make authors’ stance clear and persuasive. Baratta (2009) showed passive voice in academic writings is used when authors express themselves. Previous studies have shown some linguistic forms have functions to make academic discourse objective. However, all of the above mentioned studies are based on qualitative analyses and no study has been done based on a large corpus.
This study analyzed Japanese academic presentation and clarified how the speakers make claims using a large corpus. We used Corpus of Spontaneous Japanese (Maekawa 2003, 2004) as data, which collects 987 academic presentations by 819 speakers (274 hours) and 58 dialogues (12 hours). We analyzed and compared them focusing on the use of passive voice. With reference to Baratta (2009)’s findings in English academic writings, we explore the function of passive voice in Japanese academic presentations.

Passive voice in Japanese is formed by auxiliary verbs “Reru/ Rareru”. According to Japanese grammar, “Reru/ Rareru” have 4 meanings: passive voice, potential form, spontaneous occurrence, and honorifics. So we focus on the meaning of “Reru/ Rareru” after quantitative analysis.

In academic presentations, “Reru/ Rareru” is used more frequently than dialogues. The proportions of “Reru/ Rareru” use in total verb use were 29% in academic presentations whereas 14% in dialogues.

We conducted chi-square test to identify “academic presentation verbs (AP-verbs)”: verbs which characterize language use in academic discourse. We found most AP-verbs were concerned with speakers’ view (e.g. “think”, “consider”, and “notice”) and are often used with Reru/ Rareru. Besides, we analyzed the meanings of “Reru/ Rareru” used with AP-verb. We found they are different from 4 meanings in ordinal Japanese grammar: instead, Reru/ Rareru are used to express the claims objectively. It can be considered as fifth meaning of Reru/ Rareru.

And we conducted further analysis about sentence structure in which passive voice is used. We found AP-verbs were used in specific sentence structures, and which were similar to that-clause usage Charles (2006) showed in analysis of English academic writings. These structures are used when the speakers express their claims, and they function as formulaic sequences to make claims objective.


Farzaneh Moinian,
Pragmatic approaches to identities: There are a hundred ways to be an Iranian (lecture)

The passion for identity is widespread in media, literature, education and cultural studies (Pavlenko & Blackledge, 2004). Children and young people play, experiment and explain their new, fragmented and multiple identities on digital social arenas every day, both at home and in the schools (Moinian, 2007). At the same time plenty of cliché-ridden discourses and stereotypes viewing racial, religious and cultural identities to be stable and predictable are still at work in rhetoric contexts of contemporary society. Viewing identities as an achievement (Antaki, 1998) and by using conversation analyses this study aims to focus on storied accounts of identities presented by five children and young people living in Sweden. The aim of this paper is to examine and discuss the social organization of accounts and the different identity categories used by children and young people with an Iranian background born in Sweden. Using Antaki’s argument in explaining and arguing (1998) I intend to show what explanatory vocabulary these young people use, focusing on how they use explanations creatively to characterize their selves and make sense of their world while they talk about themselves and explain their identities. The empirical study, which I present is based on multiple, informal interviews at home asking children and young people accounting for “who they are” allowing them a good deal of conversational room for maneuver in the exchange of an explanation, both linguistically and strategically. I have a particular interest in illustrating how children and young people self-ascribe, negotiate and challenge the complex significance and meaning of social identification in their narrative self-presentations. The study has a focus on how construction of an Iranian identity is done and to what use are they put by these young people. Other important questions are: How being Iranian is made visible and reportable as well as if it is constructed to be problematic/unproblematic?

Method and participants:
Participants are 5 children between 12 and 16 years old born and residing in Sweden with parents born and raised in Iran. The criterion for identifying the participants was having both parents emigrating from Iran during the 1980s, and being able to speak Farsi or at least understand it. Semi-structured interviews were conducted at home with all participants. Interviews took the form of informal conversation and parents were well-informed on the theme and focus of the conversations and gave consent for their children’s participation in my study. I started with an introduction meeting at home where both children and parents participated in an informal conversation. Later the same day children were asked to show me their rooms and talk about themselves and their lives. I continued to meet these children from time to time during various occasions, and conducted new interviews after six months. The focus for the conversation analyses which followed the interviews is on what these young people are doing in talk and on details of how identities are mobilized as resources.


Luiz Paulo Moita-Lopes,
Metapragmatic reflexivity on the borderland: Indexing a deterritorialized identity
performance in rap (lecture)

Rap as a cultural artifact, which emerged in New York City in the latino and black neighborhoods in the 70's, has been relocalized (Pennycook, 2010) in different parts of the world as a template, locally appropriated for different discursive purposes. It has been usually used for voicing a globalization-from-below discourse (Appadurai, 1996) and for (re-) framing local identities. As such, it could be seen as a way of narrating the border-crossing lives many of us are living in a world in which people, texts, cultures and languages are increasingly mobile. Although rap is commonly found in the peripheries of the big cities (from Rio de Janeiro to Tokyo), the literature also draws attention to rap in areas quite distant from the big cosmopolitan centers among the Inuits of Greenland, Aborigines in Australia and the Aotearan-New Zealanders (Mitchell, 2001). In this paper, I focus on rap relocalized in the South American triple frontier: the borderland of Argentina, Brazil and Paraguay, located in an area quite far away from the South American megacities and characterized by intense migration of people from other parts of the world for economic reasons. This fact transforms the triple frontier into an important cultural hybridized area. The rap corpus consists of 25 raps written by rap group Payé in Spanish, Guarany, Portuguese and transliterated English, i.e. a phenomenon which has been referred to as plurilanguaging (Mignolo, 2000), transidiomaticity (Jacquemet, 2005), polylinguaging (Jorgensen & Moller, 2012) etc. and which does away with linguistic boundaries. In such circumstances, languages are better seen as communicative resources people make recourse to as necessary (Blommaert, 2010). The objective of the discourse analysis is, therefore, to highlight the metapragmatic reflexive translinguistic cues (Blommaert & Rampton (2011) which index identity performance in the rap corpus. Such metapragmatic cues draw attention to intense awareness of expression itself (in particular, in the set of data analyzed here, awareness of the use made of languages as communicative resources) and of the performer him/herself, indicating reflexivity and planning in discourse (Bauman, 1986). The results show that rappers enact deterritorialized performances, which abolish nationalistic ideologies, being quite in line with a borderland post-colonial logics (Mignolo, 2000) and with a multipolar world which does away with the nation-state (Hardt & Negri, 2005).

Stephen Moody,
Bilingual interaction in the Japanese workplace: English, humor, and identity (lecture)

With the rapid spread of globalization, we have seen an increase in interaction between coworkers from a diverse range of linguistic backgrounds. Even in local workplace settings, multilingual interactions are becoming standard practice. For this reason, there is growing interest in understanding the nature of business-oriented intercultural interaction (e.g. Bargiela-Chiappini & Nickerson, 2003; Skarup, 2004). The present study argues that intercultural interaction brings with it a set of unique linguistic resources not available in monolingual contexts and allows participants to use these resources to accomplish local, interactional goals. By exploring code-switching as it occurs naturally in ordinary business interaction between Japanese workers and an American intern, this study contributes to an understanding of language use in work-related tasks where employees from different cultural and linguistic backgrounds interact.

Researchers in Japanese pragmatics are showing an increasing interest in Japanese business talk, focusing primarily on formalized monolingual interaction (Cook, 2011; Murayama, 2012; Saft, 2010). Studies which have considered bilingual interaction have done so using data from official meetings (Yamada, 1992) or structured one-on-one interactions such as phone conversations (Yotsukura, 2003). What seems to be lacking are studies with a multilingual focus which take an in-depth look at less-formalized daily routines more representative of employees’ typical work experiences. The present work, therefore, contributes to these studies in two directions. It considers bilingual interactions in the workplace and does so using ordinary conversation between coworkers. My data are taken from an American intern working in Japan. Using an interactional sociolinguistics approach, I examine the discourse of the American intern and his native Japanese-speaking counterparts with a focus on how English is used to create humor, frame talk, and accomplish work-related tasks.
Results show that English functions primarily to contextualize talk in a light-hearted, playful manner and this facilitates the accomplishment of both work and social goals. By allowing the speaker to intrude on others without being intrusive, it is an effective strategy for getting help from others while also building social relationships. English is also used by American interns as a strategy for avoiding the commission of face-threatening acts. Finally, English is a way to perform for onlookers, creating humor and positive alignment. I note that, significantly, in my data English items are rarely used to clarify misunderstandings, fill lexical gaps, or to otherwise facilitate communication.

This study also shows how the identity of *gaijin* 'foreigner' is constructed in interaction. Recent scholars have argued that code-switching is best interpreted as a local conversational activity (Li Wei, 2005), but can still be linked to social identities. By exploring how interns use English, the study sheds light on how foreign identities are constructed in business interactions, providing a context-specific response to Auer (2005), who raises questions regarding the relationship between social identities and language alternation in a conversational framework.

**João Antônio Moraes, Albert Rilliard**

*The intonation of directive speech acts in Brazilian Portuguese* (poster)

In Brazilian Portuguese, the intonation, in the absence of other indices, distinguishes various types of directive speech acts, including order, request, supplication, suggestion, challenge and warning. Most of these melodic patterns present quite different melodic shapes, and can hardly be explained by distinct phonetic implementations of the same basic pattern, based on the exploitation of biological codes (paralinguistic meaning) [1], [4] (Fig. 1). The aim of this paper is to describe these melodic contours in sentences of different lengths (1 to 12 syllables) as produced by two speakers, conveying six different intentions (the directive acts mentioned above), comprising 60 utterances (5 sentences x 6 acts x 2 speakers). Identification tests with 30 subjects were undertaken and showed a high score of correct identification, even under extreme compression condition (i.e. on one syllable utterances) [3].

[Figure 1. The six-syllable sentence *Descrânca a gaveta* (Unlock the drawer) uttered as (a) order, (b) challenge, (c) request, (d) supplication, (e) suggestion and (f) warning. The actual pitch contour is in black, the close copy stylization in red.]

Close copy versions of the pitch contours [2] and their manipulations with resynthesis techniques (using Praat) show that the relevant features of these contours in “normal” (not compressed) length condition are (i) the melodic level (low, high or extra high) in prenuclear position, (ii) the configuration of the nuclear accent – mainly the contrast between the final stressed syllable and its preceding syllable and (iii) the presence or absence of the declination line between the two positions. The boundary tone, always performed as L%, seems not to be relevant for these speech acts.

In short utterances, fine phonetic details like differences in declination rate, must be taken into account, pointing out some limitations of a standard, ToBI-like analysis.


**Usha Mudiganti,**

*Virtual reality and the new hero in children's literature* (lecture)
Salman Rushdie wrote a sequel to his first novel for children, *Haroun and the Sea of Stories* (1990) after twenty years. The world of childhood and the leisure activities for children had changed quite a bit in the two intervening decades and Rushdie has captured this change through these two novels.

The protagonist of the sequel, titled *Luka and the Fire of Life*, sets out to help his father, Rashid Khalifa, regain his health. Luka’s mission is reminiscent of Haroun’s journey to help his father regain his ability to tell stories in the previous novel. The difference lies in the media used by the boys. While Haroun is led into the realm of magic to succeed in his mission, his younger brother, Luka, enters a gaming console. Luka puts his expertise in a video game to good use in bringing his father back to life. The transition from a magic carpet to a video game to enable the child to alter his world signifies a crucial shift in the phenomenon of childhood.

The classic folk tale, a rather popular form in children’s literature, is employed for both the novels. Both the protagonists set out on grand missions and succeed in them. Haroun and Luka are aided by people from the world of magic to fight powerful villains from the world of magic. However, Haroun is led through his journey whereas Luka sets out on one.

Based on a close reading of the two novels Salman Rushdie wrote for children, this paper will argue that the sequel marks a shift in the meaning of the phrase ‘virtual reality’ from its signifying an imaginary world of magic to its current signification of a simulated reality and the implications of this shift within the domain of children’s literature. There will be an attempt to examine the ways in which new technology affects childhood and children’s literature.

**Souvik Mukherjee,**

*Rewriting unwritten texts: After-action reports and videogames* (lecture)

Storytelling in videogames still remains a contentious issue and one that commentators have found difficult to agree on for over a decade. On the one hand, the multiplicity of possible events within the game narrative makes it difficult to employ traditional literary analysis and on the other, the stories themselves are often unfavourably compared to literary classics and criticised for lacking the depth and the significance. Despite these issues, however, players continue to enjoy playing videogames as a storytelling medium and the narrative exists, as it were, at an unstable and marginal level where it is recorded not only in the player’s memory but in walkthroughs, guides, wikis and the recent genre of fan-fiction based on actual gameplay instances and called ‘after-action report’ (referred to as AAR, hereafter). Studies of walkthroughs (Ashton and Newman 2010; Newman 2008) and cheat codes (Consalvo 2007) are slowly coming to the forefront; the after-action report or the game journal has, however, remained largely unnoticed in Game Studies. This paper explores after-action reports and the stories they tell.

Examples based on different game genres will be analysed here, such as the ‘Rise and Fall of the House of Jimius’, an AAR based on Rome: Total War (The Creative Assembly 2004), ‘The Amateur’, which is based on Hitman: Blood Money (Eidos 2006) and Ben Abraham’s ‘videogame-novelization’ called Permanent Death (Abraham 2009). The main aim here is to highlight the variety of the AARs, the creativity of their writers and to examine the conventions that the genre is building around itself. A comparison with older narrative media will be equally important. Indeed, the relationship between AARs and films based on videogames is worth investigating - the Hitman film and the AAR are cases in point. The same holds true for AARs and printed fan-fiction. With the combination of image, videos, game scores, strategy tips and imaginative rewriting of the game’s plot, the AAR combines many kinds of texts, ranging from the walkthrough to the graphic novel. It will also be argued here that the AAR is an important way of talking about stories in videogames.

The ephemeral nature of the story in videogames has always made them difficult to read as texts per se. However, developing on Mia Consalvo’s research, a key approach to stories in videogames is through ‘paratexts’ such as the AAR. In his original formulation of the paratext, Gerard Genette refers to it as a ‘threshold’, or an ‘undecided zone’ (Genette 1997) in which the meaning of the text is constructed. The AAR, with its crossing-over of multiple types of texts, forms such a ‘zone’. Given the AAR’s interlinking of a huge variety of media, it is an apt analogue of the textual multiplicity of the videogame itself. Any single reading od the AAR (as well as the videogame itself) would be to miss many other aspects so the present analysis proposes a slightly different model - that of an ‘assemblage’. Deleuze defines assemblages as zones where ‘you find states of things, bodies, various combinations of bodies, hodgepodge; but you also find utterances, modes of expression, and whole regimes of signs ’ (Deleuze 2007). As paratexts, AARs traverse a wide-range of storytelling media some of which are even non-verbal - all of these ‘plug in’ to each other and the AAR then presents its ‘story’ as an assemblage or a combination of many entities that combine and yet do not lose their identities. They also ‘plug in’ to the player and the world of fandom to build a collective narrative mesh thus extending the assemblage further.

It will be instructive to see if the AAR-assemblage influences the way in which the story is told and also to think about why the storytelling of the AAR appeals to so many. Finally, this will also provide yet another perspective from which to analyse the many stories that videogames tell us.

Glaucia Muniz Proença Lara,
Pragmatics and discourse analysis: A dialogue on the notion of aforization in mediatic narratives (lecture)

Taking the linguistic use as object, Pragmatics has opened a vast field in the studies of language, which allows it to dialogue with other matters/theories, such as the French Discourse Analysis. Under this proposal, an issue that has recently interested us most is the phenomenon of aforization (Maingeneau, 2012), as it is manifested in mediatic narratives (printed articles published in both French and Brazilian widely-circulated magazines). Aforizations are short phrases (that is, short utterances likely to be resumed) that, detached from a text, come to be (re)utilized as photo captions, titles or subtitles with the major goal of acting on the reader, making him willing to read the whole matter. Aforizations can be of two types: weakly-detached, when they belong to the same space of the source text; or strongly-detached when they lose the link with the source text and come to work in (an)other context(s), hence gaining new meanings.

In this work, part of a postdoctoral piece of research, weakly-detached aforizations are focused. Our choice fell on this type due to its proximity with the source text, thus enabling us to check the reliability of the detachment. This is not the case of the strongly-detached ones, in which the highlighted utterances split off from the source text. In this case we are concerned with both the aforizations that show to be detachable in the source text (for the position in which they occur; for being marked as a categorizing resuming, such as “the essential truth”; or being introduced by connectors like “in summary”, “in other words” etc) and those that, though not showing to be detachable in the origin, have even so been detached.

Our hypothesis is that aforization in mediatic narratives is, from a pragmatic point of view, a resource to manipulate the readers, since the aforizers, in the process of detachment, may alter what was actually said. Thus our aim is to accurately investigate the use made by the press media (magazines) of the aforization in narratives (reports) seeking to detect the diverse ways of alteration that occur in the process of detachment: suppression of words or expressions; changes in the category of person and/or tense; substitutions for synonyms, among other possibilities. Two classes of French and Brazilian magazines (news and celebrity magazines) will be analyzed and compared so as to answer the following questions: 1) which strategies are used to quote the other’s speech?; 2) is one strategy more recurrent than the other(s)?; 3) in distinct types of publication from two distinct countries, are the differences in aforization more significant in relation to the country or to the type of publication?

We consider that the answers to these questions, rising from a fruitful dialogue between Discourse Analysis and Pragmatics, may help uncover the way the media meet the paradox summirized by Charaudeau (1997): “être le plus crédible possible tout en attirant le plus grand nombre possible de récepteurs”.

Miyuki Nagatsuji,
Specialized functions in Japanese clausal coordination (lecture)

Blakemore and Carston (2005) claim that the conjuncts of a sentence coordinated with and function together in the derivation of a cognitive effect. However, Japanese clausal coordination cannot be explained only through a unitary account, since it has several different structures, typical examples of which include P-tari, Q-tari suru and P-shi, Q-tari suru (=do) and -shi structures are suffixes added to the predicate in the clause P, Q.

(1) John missed the usual train {a. and / b.*-tari, c.*-shi} (so) he was late for work {b.*-tari shita(=did)}.
(2) We still keep in touch {a. and / b. -tari / c.-shi}, we go out for a meal {b. -tari suru (=do)}.

The and-conjunction in (1a) explicitly communicates a proposition with a causal relation, while the -tari and -shi structures, as seen in (1b–c), do not. On the other hand, (2a–c) communicate an implicature such as “We’ve been good friends,” which is derived by using the clauses as premises. This paper proposes what the -tari and -shi structures individually encode in terms of “procedural encoding” (Blakemore 1987).

The -tari structure demands that each conjunct be an illustration of a certain abstract assumption, and the -shi structure demands that the second conjunct strengthen the assumption for which the first conjunct provides evidence. The meanings of the structures can explain the un-/acceptability of (3) and (4):

(3) [Context: A newspaper reports an event to provide would-be fathers with some basic information about pregnancy and practical hints for taking care of infants.]

The men learned how to bathe a baby {a. -tari / b.*-shi}, they experienced the troubles that an expectant mother would have in her daily life by putting a weight on their bodies {a. -tari shita}.

(4) [Context: A researcher opines that the character at issue was incorrectly transcribed.]
The Chinese character can be regarded as wrong in terms of its shape \{a.??-tari / b. -shi\}, this view can explain consistency with another expression in the precedent passage \{a.??-tarisuru\}.

In (3a), the conjuncts are concrete instances of the abstract assumption that the would-be fathers obtained the basic information and practical hints. The -shi structure in (3b) makes the reader interpret the first clause as providing evidence for an assumption and the second as strengthening it; this interpretation is inappropriate in the context, since the writer does not try to make a claim but merely describes the event. In (4b), the first conjunct provides evidence to support the researcher’s opinion, and the second strengthens it as further evidence. The -tari structure in (4a) makes the addressee interpret the conjuncts as concrete instances of a certain abstract assumption, but the interpretation is inappropriate since s/he could not find what the conjuncts illustrate. This analysis shows that what the -tari and -shi structures encode is “procedural” in that they constrain the inferential phase of utterance understanding.


Tomoko Nagayama,

*Ratatouille: How can subtitling and dubbing convey multimodal meanings in multilingual animated films?* (lecture)

This paper explores how subtitling and dubbing can convey multimodal meanings in multilingual animated films. My data are two Japanese versions of *Ratatouille* (released in Japan in 2007). Noteworthy features of this film are: 1) being the 8th Pixar> film next to *Cars*, 2) having its setting in Paris, 3) “(In)traiconic texts” (Nikolajeva and Scott, 2001) are written mostly in French. My theoretical backgrounds are: 1) geosemiotics (Scollon and Scollon, 2003), 2) multimodality (Kress, 2010), 3) visual text and visual literacy (Arizpe and Styles, 2003). Points of the analysis are: 1) bilingual code-switching, 2) mode-switching through transformation of spoken text into written text, 3) combination of spoken text and written text, 4) combination of verbal text and nonverbal image, 5) significance of “intraiconic texts”. Concerning picturebooks, Nikolajeva and Scott (2001: 73) says “... the objects carry their words with them, creating a subtext within the pictures that competes with the standard text.”, and names such subtext “intraiconic text”. It turns out that “intraiconic texts” are abundant in *Ratatouille*. I picked up four scenes in each Japanese version. Those scenes show a cover of a French book on French cuisine authored by Chef Gusteau, the late founder of a three-star French restaurant where the story unfolds. This cover consists of its French title (*Tout le monde peut Cuisiner! = Anyone can Cook*)! and a large picture of Chef Gusteau. This book title can be classified into one kind of “intraiconic text”. Then, I compared the four scenes in the subtitled version with their counterparts in the dubbed version. My discussion focuses upon interplay among the original English spoken lines, the subtitles and the dubbed dialogues, the motions of the characters, the picture of the chef and the “intraiconic text”. In the first scene the original dialogue mentions the book and its title, which is respectively subtitled and dubbed in Japanese. In the subtitled version we can observe not only code-switching but also mode-switching from the English listening mode to the Japanese reading mode through transformation of the English spoken text into the Japanese written text, while in the dubbed one such mode-switching is not done. In the second scene the main character Remy, who is a rat, mentions the book. It is intriguing that the French book title is not subtitled in the subtitled version, though subtitled in the dubbed version. In fact, he mentions the book, but not its title. Thus, in addition to code-switching, mode-switching is accomplished in the dubbed version through transformation of the French seeing mode to the Japanese reading mode. In the third scene the original dialogue mentions the book, which is subtitled and dubbed respectively. Hence the French seeing mode remains in both versions. The fourth scene has no dialogue, though the dubbed version, not the subtitled one, subtitles this French book title. Here the heroine notices the book on the window display on the way home after hard work. My contention is that the meaning of this book title (*Anyone can Cook*!), being the motto of Chef Gusteau who founded this restaurant, plays a significant role in subtitling and dubbing of *Ratatouille* and that intertextuality among those scenes helps the audience without any knowledge of French language understand how the story is going on.

Yoshinao Najima,

*Critical discourse analysis of newspaper articles about the Fukushima nuclear power plant accident - How the power is going to be maintained -* (poster)

Since the Great East Japan Earthquake of March 11 2011 and the Fukushima nuclear power plant accident, we are confronted with the fundamental question that how to survive and live safely. Information is a very important tool to answer questions mentioned above. On the other hand, the Authorities are trying to keep their power by manipulating the information. So, the ability to make precise decisions proactively and not be misled by the Authorities is essential in order to become an independent citizen. Disciplines to study such things is pragmatics. However, not many studies of this kind never intended for Japanese discourse study. It was therefore decided to address this study.
Articles were corrected from Web-based text in several newspapers. Critical discourse analysis (CDA) and Relevance Theory (RT) were basic frameworks. The analysis was carried out by focusing several aspects, constitution of text, grammar, words, linguistic behavior and background knowledge or assumptions. As a consequence, two main behaviors to keep the power have been observed on the text, that is, ‘claiming directly’ and ‘claiming indirectly’. The latter is intended more cleverly than the former.

‘Claiming directly’ has a sub-classification of three, that is, ‘to express their opinions’, ‘to admit the error in good faith’ and ‘to criticize the views of the other party’. ‘Claiming indirectly’, it is more sophisticated one. It has also has a sub-classification of three, ‘be non-existence of the act’, ‘to premise of the fact’ and ‘to diminish one’s will to resist’. ‘Be non-existence of the fact’ is carried out in three strategies, that is, ‘to characterize defined as the reputation of the fact’, ‘to hide the fact that in ambiguous terms’ and ‘to pick a topic that distracting eyes from the fact’. ‘To premise of the fact’ is carried out in four strategies, that is, ‘to give legitimacy to the fact’, ‘to underestimate the fact’, ‘to fait accompli’, and ‘to focus of the positive aspects’. ‘To diminish one’s will to resist’ is carried out in three strategies, that is, ‘to focus of the negative aspects’, ‘to put the topic feel less resisted emotional’ and ‘to make someone feel that it should not be that different with others’. These behaviors are summarized in ‘inducing’, ‘denying’ and ‘reinforcement’. They attribute to form mental representations ‘strengthening a positive image’ and ‘weakening the negative image’ to the reader. They constrain the reader’s interpretation, and brainwash. A review from cognitive point of view, the way the reader to form certain assumptions, that is, ‘inducing’, ‘denying’ and ‘reinforcement’ which are correspond to the ‘context effect’ referred to in Relevance Theory, can be regarded as ‘contextual implication’, ‘contradiction’ and ‘strengthening’ respectively. Claim of this research that the Authorities try to keep their power by using the discourse is appropriate even in terms of Relevance theory.

Nobumi Nakai,

Why you can’t order beer saying “I’m beer” in English (lecture)

Japanese has two different forms of copular sentences, namely [A wa B da] and [A ga B da]. Both are often said to be the equivalent of [A is B] in English. An example of the simplest comparisons is seen in (1) and (2); both gakusei in (1) and a student in (2) are predicate nominals and express a property which is ascribed to the speaker.

(1) Watashi wa gakusei da. (lit., I TOP student COPULA)
(2) I am a student.

Studies on the so-called ‘unagi-sentence’ structure such as (3) below as well as the wa/ga distinction in Japanese copular sentences often tell us more about the semantic and pragmatic structures of English copular sentences, which do not have either of these features (cf. Nishiyama 2003, Imai & Nishiyama 2012).

The unagi-sentence (3) can be used for ordering beer in a restaurant. The meaning of the sentence would be: “I’ll have/take a beer” whereas (4) cannot be used in that same sense.

(3) Watashi wa biiru da. (lit., I TOP beer COPULA)
(4) ? I’m beer.

However, (4) can be used to indicate “My drink is a beer” or “The drink I ordered is a beer” in a context where perhaps a server brings several different kinds of drinks on a tray to the table with a party of several people. The server is not sure which customer has ordered which drink.

This study attempts to account for the reasons why “I’m beer” cannot be used at the time the beer is ordered but server is not sure which customer has ordered which drink.


Kumiko Nakanishi,

Pragmatics of “JUST” (poster)

I claim that ‘just’ implies a) that there was a mutual understanding of the proposition expressed not having existed before it is uttered, and b) that the speaker expresses the negation of the implicated premise.

And I will show that ‘just’ has positive usage and negative usage, depending on the context.

(1)A: Mother (on the phone): Are you having a good time? Is everything O.K.?
B: Daughter: Yeah. Everything is wonderful. Just great. (positive ‘just’)

(2)A: What a beautiful ring you’re wearing! It must have been expensive.
B: Thank you. But it is just an imitation. (negative ‘just’)

Art. 385. German language
2. Discussion

2.1 Characteristics of positive 'just'

'Just' implies that there was a mutual understanding of the proposition expressed not having existed before it is uttered. For example, in (3)B, "It was very hard." implies that To make a film is not fun. So before the proposition expressed is uttered, there was a mutual understanding of "the proposition expressed It was fun. doesn't exist," which is equivalent to It is not fun. This is the implicated premise of 'just' in (3)B. The implicated conclusion of 'just' is that the speaker expresses the negation of the implicated premise. For example, the implicated conclusion of (3)B will be "It is not that It was not fun." which is equivalent to It WAS fun.. Positive 'just' sounds emphatic, because the positiveness derives from double negative.

(3) A: I heard that it took more than two years to make this film.
B: Yes. It was very hard. But it was just fun.

To support my argument, I present the following evidential support; positive 'just' often sounds strange in a negative sentence as in (4). This is because 'just' negates the presupposition meta-linguistically.

(4)?? It was not just fun.

Basically, there is only one implicated conclusion for positive 'just'. For example, in (5), the negation of 'taking your time' is not paraphrased by any other expression, so there is only one implicated conclusion.

(5) BERTIE: One of the ....marvels of m. m ...m.
KING GEORGE V: ..modern. Just take your time. Form your words carefully.
(From The King's speech)

2.2 Characteristics of negative 'just'

On the other hand, negative 'just' has two implicated conclusions.

If the implicated conclusion can be paraphrased by another proposition, there will be two implicated conclusions. For example, the implicated conclusion of (6)B is "It is not that I don't want to go.", which is equivalent to "I DO want to go. It is important here to note that the implicated conclusion "It is not that I don't want to go." can be paraphrased by another proposition "I DO want to go but I am busy".

(6) A: Would you like to come with us?
B: No, I can't.
A: Really?
B: It is not that I don't want to go, but it is just that I am busy.


Ayako Namba,
Listenership in closing in Japanese interaction: The role of laughter towards reaching consensus (lecture)

The majority of studies concerning narrative and story telling have focused on the role of the speaker rather than on the role of the listener (Labov, 1999). Notable work on the listener's active role in the area of story telling includes research done by Sacks (1974). His joke-telling structure suggests that listener activities are not passive but active in the joint productions of story telling by mentioning a part of laughter activities. Despite such a fundamental work, there have been relatively few studies which deal with how laughter contributes to listenership behaviors, and how such a contribution is linked up to discourse functions, and negotiations of human relations through story telling.

In order to fill this research gap, this study aims to explore how laughter as the display of listenership functions in the structure of surprise telling in Japanese interaction. I will show that laughter can work as a boundary to close the surprise telling while the participants pursue their consensus. I will then suggest that listenership through laughter in negotiation plays a vital role in developing human relations.

The data consists of 135 minutes of a videotaped corpus including conversations held by 23 dyads of Japanese females. They talked about surprises in their daily life. Two types of dyads were used: 1) teacher and student and 2) student and student.

By dividing the surprise telling into three phases: preface, telling, and response (Sacks, 1974), my analysis focuses on the telling and response phases; in particular, when the teller concludes her story and the listener responds to her, and when they move to the next story. I found that laughter appeared in these phases, and contributed to the closing. Joint laughter between the participants, which is closely connected to listenership, signaled that the participants reached their consensus, and served as ending the current story. In contrast, there were a few cases that the listener laughter was absent when the speaker laughed in concluding her story. This absence caused the participants to extend the closing. Conversational negotiations (explanations for misunderstanding, emphases on significant parts of the story, etc.) were observed in the extension. I show that laughter as the display of listenership after such negotiations and extensions was once again expected and that made an impact on the closing. My findings suggest that laughter was closely related to the closing section of surprise telling and that it worked as a boundary.
Lastly, I give some implications that laughter as the display of listenership also contributes to creating and maintaining human relations when reaching consensus in the closing.


**Akiko Nojima,**

*Politeness strategy in non face to face web exchange concerning medical issues part two: Local practices and national recommendations* (lecture)

This is a conduct two-year follow-up study based on the study of “Politeness strategy in non face to face web exchange concerning medical issues (Part One)” It recognizes 1995 Annual Report on Health and Welfare in Japan, which shows that healthcare is publicly acknowledged as “service”. According to the report, about 60 percent of Japanese described that “health as service” and the service itself has been expanding quickly as not only medical services but also government services.

In view of standing this healthcare services, the Ministry of Health, Labour and Welfare has compiled in the 2001 guidelines for politeness expressions, recommending the use of “sama” for patients. “Sama” is a polite form of the word “san” in Japanese. When people call someone’s name, add “san” or “sama” after the name. “Sama” really helps people communicates smoothly? Most people prefer “san” to “sama” over the years in hospital documentation. In this study, focusing two words ‘sama’ and ‘san’ as shown on the website and in the public relations paper and analyzing what these two words effect people in both medical services and government services.

Interestingly, there is a difference between the 2001 guidelines for politeness expressions by the Ministry of Health, Labour and Welfare for patients and actual scenes, it shows similar findings to prior study. It reflects that despite using the politeness expression, it could work the other way around.


**Yasuko Obana,**

*Speed level shifts in Japanese and the speaker’s dissociative roles* (lecture)

Japanese honorifics have been considered to be *wakimae* (= discernment) politeness (e.g. Hill et al., 1986; Ide, 1989, 2006), which is often contrasted with volitional politeness that is achieved by individuals’ selection of strategies (e.g. Brown and Levinson, 1987). However, as recent studies on politeness are more concerned with situational and discursive judgements, speech level shifts in Japanese have received much attention, representing an example of this trend due to the dynamic changes of honorific forms within the same discourse.

Unlike *wakimae* politeness that is associated with static and socially-given rules of behaviour people are expected to follow, speech level shifts present that speakers are “active agents who strategically choose to use honorific or non-honorific forms to achieve their interactional goals” (Cook, 2011: 3658). The last 15 years or so have witnessed flourishing discussions on speech level shifts in Japanese (e.g. Barke, 2011, Cook, 1996a, b, 1997, 2008, 2011; Ikuta, 1983; Ishizaki, 2000; Jones and Ono, 2008; Makino, 2002; Maynard, 2001, 2004; Okamoto, 1999, 2009; Saito, 2010; Takeda, 2011; Yoshida and Sakurai, 2005).

I agree that politeness is an interactional product and is determined discursively, and that honorifics are dynamically variable in the same discourse. However, previous studies on speech level shifts seem to remain listing different pragmatic effects and a further step is necessary to find a theoretical notion which will encompass both plus and minus speech level shifts. Furthermore, their use of terms in describing those pragmatic effects, such as “on-stage display” (Cook, 2011), “a social identity as wife” (Yoshida and Sakurai, 2005), needs to be re-examined because role identities do not occur only at the time of speech level shifts, but any social activity is a role play and interaction is performance (Goffman, 1959).

Roles are determined through interaction and change to or add different roles as interaction proceeds in each moment of interaction. Therefore, as far as one’s social identities are concerned, there is no difference between Ide’s *wakimae* politeness and speech level shifts. Their difference is that identity levels (or stages) are different: “group identity” and “situational (or dissociative) role identity” respectively. Group identity is quite normative and remains the key in interaction, however, participants’ psychological identity at a certain moment is added and this dissociative role identity triggers a speech level shift.
The present paper aims to examine how speech level shifts can be codified in Symbolic Interactionists’ (SI) Role Theory, and to add new types of role identity to Turner’s (2011) model in order to explain how roles for (normative) honorifics and speech level shifts are classified in this model. The paper also asserts that honorifics are after all a matter of distance and this characteristic remains valid in analysing phenomena of speech level shifts.

Naomi Ogi, Duck-Young Lee

**Gender and Japanese sentence-final particles** (lecture)

This study discusses the use of the Japanese sentence-final particles *wa*, *zo* and *ze*, which are widely known as playing an important role in marking the speaker's gender in the language: *Wa* is considered as a female-marking particle, while *zo* and *ze* are considered as male-marking particles (e.g. Uyeno, 1971; Tanaka, 1977; Ide, 1982; Reynolds, 1985; Mizutani and Mizutani, 1987; McGloin, 1990; Miyazaki et al., 2002). In Japanese, sentence-final particles are one of the most frequently used linguistic items in spoken conversation, and as pointed out by many studies (McGloin, 1990; Ide and Sakurai, 1997; Hayashi, 2000; Katagiri, 2007; Ogi, 2012), it is difficult and unnatural to have a conversation without using these particles. Reflecting their significance, numerous studies have been dedicated to the issues surrounding their usages from an early stage in the study of modern Japanese. However, the attention has mainly been paid to *ne* and *yo*, which are the most frequently used among the sentence-final particles, and many aspects of the other particles, including our target particles *wa*, *zo* and *ze*, are still to be unveiled.

This study aims at investigating the functions of *wa*, *zo* and *ze* and their connection with gender, and sheds light on some aspects of how our language can be associated with a particular gender of the speaker. Invoking the interactive nature of *wa*, *zo* and *ze*, the study firstly clarifies the linguistic properties of these particles. Based on the linguistic distributions of these particles including their co-occurrence restrictions with modal expressions as well as with certain types of expressions such as requests and suggestions, the study will show that each particle conveys the speaker’s ‘monopolistic’ attitude in a different manner.

Secondly, the study will explore their relationship with the female or male-specific values that have been characterised as gentle/graceful and assertive, respectively. It will be shown that what underlies these gender-specific values is the notions of *onna-rashisa* ‘womanliness’ and *otoko-rashisa* ‘manliness’, which were established and incorporated into the Japanese national language system in the late 19th century (the Meiji era), when the Japanese government officially required that women should speak *onna-rashiku* ‘woman-like’ and men should speak *otoko-rashiku* ‘man-like’. It will also be shown that these notions were further promoted and widely spread by the Meiji writers who adopted *genbunitchi* ‘the unification of spoken and written language styles’ in their novels.

As a whole the study will suggest that the development of *wa* as a female-speech marker for the notion *onna-rashisa* ‘womanliness’ and of *zo* and *ze* as male-speech markers for the notion *otoko-rashisa* ‘manliness’ was not directly motivated by the linguistic properties of these particles, but rather they were deliberately established in order to differentiate between female and male speeches during the Meiji era (1868-1912).

Gareth O’Neill, 

**Humming, whistling, singing, and yelling in Pirahã. Modelling context and speech channels in a functional framework** (lecture)

Segmental phonology plays a crucial role in differentiating linguistic forms in spoken languages. An adjustment of the segmental phonology may thus correspond to different linguistic forms or may render an utterance completely unintelligible. In the Amazonian language Pirahã, suprasegmental phonology seems to play a more important role in distinguishing forms. Tone, syllable weight, and stress carry such a high functional load that an utterance may be significantly segmentally reduced and be hummed, whistled, or even yelled whilst retaining the same meaning (e.g. Everett 1985).

Pirahã distinguishes five speech channels of communication, namely normal speech, hum speech, whistle speech, musical speech, and yell speech. The normal speech channel forms the default speech channel, with the non-normal speech channels being systematically triggered by specific situational and discoursal contextual factors as well as being associated with a systematic adjustment of the (supra)segments observed in normal speech (O’Neill submitted). A standard utterance in normal speech as in (1) will for example be produced in yell speech when the interlocutors are located far apart as in (2). The distanced spatial location of the speech-act participants (situational context) results in the use of the yell speech channel which is characterised by a highly reduced phoneme inventory (phonology) and high volume (phonetics).

<table>
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<tr>
<th>(1)</th>
<th>Káixihí</th>
<th>xaoxaagá</th>
<th>gáihi</th>
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<tr>
<td></td>
<td>`kaːliʔi.l.hiʔ</td>
<td>`ʔaJo.l.ʔa.1.gal</td>
<td>`gaːli.i.hiʔ</td>
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</table>
This paper offers a description of the systematic influence of contextual factors on the phonology (contexto-phonology) and phonetics (contexto-phonetics) of utterances in Pirahã. The paper proposes a detailed model for representing the contextual factors (context) and phonological alternations (grammar) associated with the channels of communication. This model is based upon the hierarchically layered model of Functional Discourse Grammar (FDG) (Hengeveld & Mackenzie 2008) and builds upon the model of context proposed by Connolly (e.g. submitted). The implications of the speech channels in Pirahã for both FDG and linguistic theory are lastly outlined.

Connolly, John (submitted) The contextual component within a dynamic implementation of the FDG model. structure and interaction. In Núria Alturo, Evelien Keizer, and Lluís Payrató (eds.), Special Issue of Pragmatics on the interaction between grammar and context in Functional Discourse Grammar.


Tomomi Otsu, 
First language speakers’ perturbations as interactional resources in conversations with second language speakers of Japanese (poster)

This study investigates how first language (L1) and second language (L2) speakers’ conversations are jointly constructed in Japanese. Using the methods and perspectives of conversation analysis (CA), this poster describes how L1 speakers solicit L2 speakers’ reactions while speaking, allowing for utterances to be modified as they unfold. That is, this study explores the notion of “recipient design” (Sacks, Schegloff and Jefferson 1974) in Japanese.

One body of work that might seem relevant to the phenomena that I will focus on in this poster is “foreigner talk” (FT) (Ferguson 1971, 1975), which is a simplified register addressed to non-native speakers who are believed to not yet be fully competent in the target language. Features of FT in Japanese have been studied widely by SLA researchers (e.g., Long 1992). However, the research design of these studies is generally so controlled that the findings may not represent actual L1 and L2 speakers’ interactions that take place in natural settings. Especially, it has not been fully discussed how L1 speakers can solicit L2 speakers’ display of understanding (or lack thereof) without asking overtly, so that an L1 speaker can incorporate and attend to an L2 speaker’s reaction within the design of subsequent utterances. This study addresses this issue by conducting a microanalysis of the sequential development of face-to-face interactions between L1 speakers and L2 speakers in naturally occurring conversations, and by describing the observed conversational practices.

The data of this study consists of 10 video-recorded conversations, each of which lasts for about 20-45 minutes. The total recording time is about 5 hours. The participants of each conversation are friends. Each pair consists of a Japanese L1 speaker and a L2 speaker of Japanese who resides in Japan and studies at a Japanese university. The L2 speakers’ of Japanese are of intermediate proficiency level or higher. The recordings were made in private homes or in public spaces such as within the university campus. All of the conversations are transcribed according to conversation analytic conventions.

This study found that when L1 speakers are speaking and reach a point where L2 speakers might not understand (e.g., an unfamiliar word), this point is often surrounded by the presence of “perturbations” such as “ano (uhm)”, short pauses “(.)”, stopping and restarting (e.g., “paakingu e- eria (parking e- area)”) as the extract below shows.

L1 Speaker: koosokudooro no: ano (.) paakingu e- eria?

(highway particleuhm parking e- area)

“The highway’s parking e- area?”
In doing so, L1 speakers solicit the recipient’s reaction. At the same time, the L2 speakers take this opportunity to display understanding (or lack thereof) by verbal acknowledgement, nodding, facial expression, and so on. The L1 speakers monitor the L2 speakers’ reactions, and modify subsequent utterances as necessary. Thus, the elements which are thought to be “perturbations” are actually employed as interactive resources for conversation maintenance work, and they work to avoid miscommunications, without the L1 speakers’ directly asking “Do you know ~?” or “Did you understand?” to the L2 recipients.

Takahiro Otsu,

Procedures encoded by the structure of the linguistic expressions (lecture)

In the development of a relevance-theoretic procedural framework, it is suggested that linguistic expressions and structures can encode procedural information (cf. Blakemore (2002: 98)). At issue are the computations involved in the interpretation of the utterances containing them; however, it has not been fully investigated how the structure of the linguistic expressions is involved in the interpretation of such utterances. This paper examines procedural information encoded by the structure of linguistic expressions, focusing on expressions such as verbal anaphora, syntactic ellipses, deictic expressions and those that include hidden constituents. What these linguistic expressions have in common is that they encode an underdetermined meaning and the interpretation of the utterance that contains them requires the maximization of pragmatic inference. These minimally linguistically-encoded expressions provide some linguistic clues for guiding us to the precise interpretation with the minimum possible processing effort. In this respect, the presumption of relevance is satisfied to some extent by the use of these expressions. These expressions are therefore assumed to engage inthe explicit side of communication. But they contribute to utterance interpretation in quite a different procedural way.

Comparing verbal anaphora such as do it with elliptical expressions such as verb phrase ellipsis, both anaphoric devices encode a procedure instructing the addressee to access their referent within the representation of a representation accessed as the source of anaphora resolution. This is a matter of metarepresentation. The only difference between the two is that the resolution of verbal anaphora depends on the resemblance in content with its intended referent, whereas that of syntactic ellipsis depends upon the resemblance in form. The comprehension processes of these expressions are operated by saturation in that the interpretation of the utterance including them resorts to the recognition of explicit linguistic clues. In this respect, anaphoric devices provide different instructions from the minimally linguistically-encoded expressions whose interpretation undergoes free enrichment. Moreover, unlike deictic elements, whose referent is activated in the process of communication on the move, a naphoric devices have a different cognitive status because their referents have a high degree of cognitive salience and focus level (cf. Gundel, Hedberg and Zacharski 1993). These two linguistic expressions seem to manipulate the addressee’s focus of attention in quite a different manner. Anaphoric expressions signal the addressee to sustain the existing focus as it was established earlier in his or her mind. Deictic expressions, on the other hand, instruct the addressee to alter his or her focus of attention from an existing object of discourse towards a specific object derived via the situational context of utterance.

The procedural framework offers a fine-grained account of how the structure of linguistic expressions contributes to the interpretation of the utterance in which they occur. It is also able to reflect the subtle distinctions between the encoded procedures.

Renate Pajusalu,

Vague group referents in Estonian everyday narratives: What is vague reference for? (lecture)

Referents used in interaction differ in many aspects; they can be definite and indefinite, specific and unspecific (Lyons 1999, Abbott 2010). And, (at least) group referents can be more or less vague which means that the composition of the group is left unknown. Referents are also dynamic and construed by participants of the speech event (Hanks 2005). Although the identity of a referent must be maintained throughout the narrative, the referent itself may be subject to changes. After all, the participants do not operate with real entities, but with their mental representations. In the case of such representations, the participants’ knowledge about the referent is modified continually. Thus, referents differ in terms of their inner stability and the way they are construed. This applies to many group referents - their identity as discourse referents remains the same even if there are changes within the group (for example, a
Estonian is a language which marks person regularly in the indicative, except in the case of negative sentence. However, there are some verb forms, first of all impersonal (or passive, e.g. vahetati ‘was/were changed (by somebody)’) and personless conditional (e.g. peaks ‘somebody should’), which are used with implicit vague group subject (Pajusalu in press). In the field of pronouns the same appears in the case of pronoun kõik ‘all’, which can also refer to vague group referents (Pajusalu 2008). Both cases (verb forms and the pronoun kõik) mostly represent group referents that are characterised by vague internal structure but that can still participate in referential chains in a conversation and become definite (identifiable). Although the referents discussed in the paper are far from prototypical, they still have a role in everyday conversations, especially in narratives. The research questions of the paper are:

- How does the internal vagueness of group referents influence their usage in referential chains?
- Why and what for do people need vague referents?

For the data, spontaneous narratives from everyday conversations (face-to-face and phone) from the Corpus of Spoken Estonian of the University of Tartu will be analysed by means of interactional linguistics. Some results of the study of Estonian vague group referents so far are:

- Personless verbs and their imaginary agents - vague group referents - are an integral part of the referential mechanism similarly to pronouns and NPs.
- Vague group referents are used to talk about an event from the perspective of the event itself, as opposed to the perspective of the participants of that event.
- The personless conditional is typically inclusive, incorporating one or both of the interlocutors into the group. The impersonal is typically speaker-exclusive and refers to a group that does not include the participants of the conversation.


Giovanni Parodi,
Corpora, discourse genres and disciplinarity: Exploration across texts written in Spanish (lecture)

The study of disciplinary discourse genres has received mayor attention during the last twenty years, from a wide range of theoretical and methodological perspectives. Notwithstanding, there are not many research projects from a corpus-based approach that focusing in the identification of situated discourse as part of educational settings analyze large number of ecological texts with the purpose of classification of the collected texts into specific genres. In this study we seek to identify, describe the discourse genres in the PUCV-2010 Corpus of Academic Discourse (3,162 written texts, which are distributed among Physics, Chemistry, Biotechnology, History, Literature, and Linguistics). The corpus was collected in twelve PhD programmes in six Chilean universities and comprises all the documents students are given to read during their formal curricula Employing a matrix of complementary criteria, a varying repertoire of 31 genres was identified and defined across the six disciplines. As part of the most interesting results, although an important variety of genres is discovered (30), the principal mean occurrence concentrates around 3 fundamental genres across the six disciplines: Textbook, Research Article, and Disciplinary Text. This shows that disciplinary access to specialized knowledge is built upon just a few important discursive resources, while the rest of the identified genres play a very minor role. Disciplinarity emerges as an important factor in genre variation because interesting differences are detected between Basic Sciences genres (BS) and Social Sciences and Humanities genres (SS&H).

Maria das Graças Dias Pereira,
International migration narratives and different generations displacements: "When we were there our kids were here, now they’re there". (lecture)

I focus on international migration narratives (Baynham and De Fina, 2005) told by a couple of migrants from Minas Gerais, Brazil, after leaving the United States. I try to show the collaborative construction of the experiences lived by a couple (Coates, 2005) who has been together through short migration periods. The theoretical and methodological approach is based on qualitative and interpretive research (De Fina & Perrino, 2011; Mihler, 1986; Roulston, 2010). I analyze narratives, chronicles, explanations and evaluations (Cortazzi & Jin, 2003; Linde, 1993). The chronicle is predominant as a gender in José’s speech, who makes evaluations in order to show himself as a legal migrant. I highlight Zélia’s interview, co-constructed by the couple and the interviewer, talking about their children’s illegal migration, through Mexico. I try to better understand the coherence systems, the values of the researched subjects throughout their constant displacements.

St. Jerome Pub.

Kristsanapong Pracha,
Speak out! No one knows what we are talking about: A preliminary study on functions of Luu, a disguised speech in Thai (poster)

Secret languages are widely found and used in some particular speech communities. Every secret language has its own speech disguise system (e.g. phonological and morphological systems) to deliberately assure its speakers of secrecy concealment. There are many well-known secret languages, for instance, pig Latin, argot, Cockney rhyming slang, back slang, gibberish, and eggy-peggy speech, etc. Some of them are used as a language game, glossolalia and even criminal code. (Bright, 1992; Colman, 2009; Crystal, 2007) The studies on the secret language have been done in many aspects, especially in phonology and morphology. This preliminary research aims to explore the functions of Luu, a secret language in Thai, underneath the concept of secret concealment and in-group membership of this secret language.

The speakers of Luu claimed that Luu was initially created by prisoners who need to ensure their in-group secrecy to be concealed, which is hypothesized as a code for crime, from out-group’s overhearing and eavesdropping. Then, it leaked out or was intentionally brought out and used widely outside the prison. Nowadays, it is generally used as an in-group language which might have effect on the functions of Luu; its functions might have more extensively served other communicative functions besides the criminal purposes.

To collect the data, ethnographic method is adopted; I participated in speech activities where Luu might be used. Observation, interaction and note-taking are mainly taken for collecting spoken data from Luu’s speakers. There are 18 sets of conversation used for this study. To explore the functions of Luu, I adopted Blom and Gumperz’ frameworks of code-switching. (1972, cited in Saville-Troike, 2003, pp. 49-50)

The preliminary results of this study shows that Luu is used as a tool 1) to conceal the information of conversation which may flout the cultural and social norms or break the social harmony, and interactants’ personal matters, 2) to euphemize the taboo, 3) to gossip, discuss or express the feeling and attitude towards someone or something in the setting of the speech situation 4) to enhance an in-group solidarity and mark person’s membership of group, and 5) to provide a linguistic play.

As previously mentioned, the results show that Luu does not only exclude the out-group from intra-group communication, but it also enhances in-group solidarity. In addition, some of these functions reflect cultural and social norms established in Thai society. When they are in the public area, Thai people do not usually get themselves into tabooed and susceptible conversational topics, and rude words since these might break social and cultural harmony. Likewise gossiping and giving comments on other unfamiliar people might diminish those one’s personal rights and esteem, or even break the social solidarity between persons. Meanwhile the interactants’ of gossip might be considered as mouthy persons and might be threatened. Furthermore, linguistic play is also culturally represented.

Thierry Raeeber,
Towards a pragmatic distinction between rhetorical and ironical questions (lecture)

This talk aims at differentiating ironical questions (I-questions) such as (1) from rhetorical questions (R-questions) such as (2), despite apparent similarities:

1. (1) Paul explains that he’s moving in a 4-bedrooms flat for him alone. Kate asks:
– Are you sure you’ll have enough space?
2. (2) – Since when is personal opinion a crime?

I-questions are often taken as types of R-questions (or the reverse, Gibbs 2000), because they orient towards an obvious answer, and because they have some persuasive power, triggering specific cognitive effects on the targeted interlocutor. Yet R-questions and I-questions should not be assimilated, since, we claim, they trigger interpretive effects which can drastically differ. In the paper, we suggest that relevance theory (Sperber & Wilson 1995) can bring a crucial contribution to the distinction between these types of questions. Our line of argument is that R-questions aim at intentionally asserting an implicit proposition bearing relevance, whereas such an implicit proposition, still being communicated by I-questions, is not relevant at all by itself.
Whereas (2) implies the relevant answer "Since never", the invited answer to (1), "yes I will" is irrelevant. The purpose of this question is actually to indicate that any motivation for raising the question is nonsensical. In the case of (1), a necessary condition for raising the question is, typically, that the flat might be too narrow, which is obviously inappropriate. The ironical effect of I-questions comes from the presumption of their own relevance, and especially from the pragmatic presuppositions which ground them.

R-questions convey an implicit assertion through a biased answering choice while I-questions achieve a completely other effect through the exhibition of their inaccuracy in context, hence the effects well-known to the literature. Yet the ironical effect of I-questions is triggered by the contextual nonsensicality of pragmatic presuppositions which are to be mobilized in order to motivate the question. I suggest that it is the defeating of expectations of relevance through this mechanism that triggers their typical attitudinal, non-propositional (Saussure 2009) effect.

We will conclude with similar observations on hyperboles, euphemisms and understatements, showing that this analysis can be helpful to distinguish other types of utterances which could be included in the set of ironical utterances.

**Ali Rahimi, Paul Chilton**

**Impoliteness, blasphemy, and freedom of expression: A critical discourse analysis of mixed signals, misconceptions and cross-cultural discrepancies** (lecture)

Rules of politeness are far from simple and straightforward, rather, they are replete with aberrations, irregularities and idiosyncrasies. In fact there are a myriad of cultural, social and psychological parameters encompassing these slippery concepts. Blasphemy, politeness/ impoliteness, democracy, and freedom of expression are, no doubt, confusing terms and lack clear, unequivocal definitions. Hence, these religiously and politically ubiquitous concepts have perplexed politicians and academicians alike. This situation has also created serious conflicts among people having opposing ideologies and opinions with respect to politeness/ impoliteness criteria. Utterances and statements which are part of normal daily interactions in certain cultures or speech communities are libeled as impolite, pejorative and even sacrilegious. A presumably appropriate statement may turn out to be a glaring instance of offensive or disguised implausible tactless discourse. What's more, the repercussion of such vagueness and cultural differences has been nothing but chaos, and even murderous confrontations throughout the world among Muslims and non-Muslims, Christians and non-Christians, Buddhist communities are libeled as impolite, pejorative and even sacrilegious. A presumably appropriate statement may turn out to be a glaring instance of offensive or disguised implausible tactless discourse. What's more, the repercussions of such vagueness and cultural differences has been nothing but chaos, and even murderous confrontations throughout the world among Muslims and non-Muslims, Christians and non-Christians, Buddhist and Non-Buddhists, etc. Waugh (2010) states that the inherent discursivity of evaluations of impoliteness arises not only from different perceptions of norms, but also from the ways in which commentators position themselves vis-à-vis these evaluations. Notwithstanding the sensitivity of this issue, little insightful academic researches have been carried out to date to elucidate the misinterpretations, manipulations, power struggles and cultural idiosyncracies involved. The innocuously harmless impolite acts may be instruments of harmony and camaraderie and presumably polite acts or forms can be a cover for coercion or aggression (Leech, 1983). Interpersonal interactions involving sensitive religious/ ideological issues cannot be free from mixed messages, bringing about aggression and antagonism manifested in language (Culpeper, 2001, Rockwell, 2006). This study is an effort to demystify these murky concepts and shed some light on the indispensable but presently invisible boundaries among them. These boundaries have simply and tragically slipped into oblivion and some epic linguistic socio-pragmatic endeavors must be made to make them visible. Given the challenge of identifying and conceptualizing impoliteness and blasphemy, awareness raising studies of this kind prove essential.

To this end, blasphemy laws of Western and Eastern countries such as U.S., Denmark, the Netherlands, U.K., Saudi Arabia, Pakistan, Iran and Turkey are selected for a critical discourse analysis. The findings will pinpoint the interface between language, democracy, freedom of speech, human rights, blasphemy and impoliteness. The CDA applied to these conflicting attitudes and ideologies will cast some light on the misunderstandings involved, expands students’ critical thinking competencies, and raises people's awareness in regard with the idiosyncratic features and discrepancies among these nebulous and excruciatingly formidable concepts. Furthermore, it draws people's attention to the pragmatically important role played by language in naturalization of certain worldviews as well as denigration or enhancement of some practices.

**Somayeh Rahmati, Geneviève de Weck**

**Overlaps in conversations of children with ADHD in talk with their peers** (lecture)

Regarding the social aspects of Attention Deficit with/without hyperactivity Disorder (ADHD), researches report peer relation problems in children with ADHD (Barkley & Murphy, 1998; Bagwell et al., 2007). Other studies with a wider population suggest a correlation between peer relation difficulties and pragmatic language impairment (PLI) (Ketelaars et al., 2010). Few studies have also reported presence of PLI in children with ADHD based on checklists (parents/teachers; Geurts et al., 2004) or on story retelling tasks (Purvis & Tannock, 1997) but not on peer interactions. This study aims to investigate in peer interactions, the similalrities/specificities
of conversational behavior of children with ADHD compared to children with typical development (TD) considering different interactional settings. For this purpose, 9 French-speaking children aged from 9;8 to 12;4 with/without a diagnosis for ADHD (age-matched) were observed in interaction with their peers. Populations were contrasted for absence/presence of ADHD and PLI by checklists and for structural language level by a battery of tests. The interactions took place between children with ADHD-TD and between TD-TD during snack time (ST) and show preparation session (SPS). Analysis was focused on overlaps and two aspects were identified: the overlap’s type (turn initial or internal) and the initiator of the overlap for internal overlaps. Quantitative data analysis showed higher rate of overlaps in conversations of ADHD-TD dyads compared to TD-TD. In both dyads, the turn internal types were the most dominant. Regarding this type of overlaps, in TD-TD dyads both children were proportionally initiator, whereas in ADHD-TD dyads, children with ADHD were more often initiating. Furthermore, we also observed variations related to the interactional situations which were more pronounced for ADHD-TD dyads.

In this work, we have shown overlapping behavior of children with/without ADHD. The results may contribute to a better understanding of conversational behavior of children with ADHD, of its role in their social interactions. They also bring evidence for considering the conversational behavior in clinical assessment and guidance.


Srividya Rajaram, Metaphors of anger: Psychological and pragmatic dimensions in the linguistic context of India (lecture)

This paper examines the nuanced, idiographic emotion of anger though the medium of metaphors and figurative language in 26 purposively selected narratives of urban Indian males and females between the ages of 23 and 30 with a specific focus on spontaneous appraisals produced in response to selected portions (one minute) of a 15 minute documentary film made by Indian adolescents on the emotion of anger followed by open ended interview questions. These action-oriented narratives were analyzed considering anger from three perspectives: anger as a universal speech act, anger as narrative discourse and anger as a broad cultural structure (Nair, 2003, 2012). The discourse analysis of the participant narratives, revealed the use of several common and some unique aphorisms and metaphors to convey the attitude and the belief systems surrounding the emotion of anger and related concepts, adding richness and symbolic meaning to the subjective experience of emotion. This is in keeping with the three communicative functions served by metaphor; namely, that of being able to express the inexpressible, compactly communicating something and the vividness of the phenomenal experience (Ortony, 1975). For the current paper the analysis of these figurative expressions of speech were based largely the work of Koveces (1993,1998) and Lakoff and Johnson (1980) who suggest that metaphors which are used while expressing emotions are not just a set of words but conceptual in nature and used as important cognitive interventions. Across the interviews, the source conceptual metaphor “Anger is a hot fluid in a container” seemed to be mapped by the presence of several metaphors used to express anger as an embodied concept, happening within the body. The metaphors in our data therefore seemed to describe several processes aimed at engaging or disengaging with the emotion, regulating it, containing it, sublimating it, replacing it and many more. Several other "conceptual metaphors" which have been studied extensively like Emotion is a Force, Anger is a Social Medium; were also found in the interviews and seemed to serve the purpose of communicating the narrator’s perceptions about his socio-cultural world and the way it directed and precipitated the emotion of anger. The analysis reveals that each metaphor or metonym employed by the narrator at a certain juncture in their story reveals nuanced interpretations by the narrator about the construct of anger.

Catrin S. Rhys, Grace Burke Predicate modifiers and the negotiation of category incumbency in the everyday talk of smokers (lecture)

This paper applies MCA (Sacks 1974, 1992) to the everyday talk of smokers to reveal members’ tacit
We reveal how speakers collaboratively negotiated the relevance of predicates in situ by drawing on tacit knowledge of smoking and smokers. By dismantling the co-production of predicates and inferences we expose the kinds of things members orient to as relevant in ‘smoking talk’. Hence, we demonstrate the routine way members negotiate the boundaries around the activity of smoking and treat their production as a smoker as negotiable, local and occasioned (Hester and Eglin 1997; Fitzgerald and Housley 2002).

Where, when and how often someone smokes recur as resources through which speakers position themselves on a barometer of degrees of incumbency of the category ‘smoker’. The notion ‘predicate modifier’ is introduced to negotiable members negotiate the boundaries around the activity of smoking and treat their production as a smoker as the kinds of things members orient to as relevant in ‘smoking talk’. Hence, we demonstrate the routine way knowledge of smoking and smokers. By dismantling the co-production of predicates and inferences we expose (see Bergmann, 1998). The data comprise a series of small stories (Georgakopoulou, 2007) from a corpus of sociological knowledge of smoking and locally constituted categorisations of smoker. The analysis examines how speakers treated smoking as a category-bound activity (CBA), particularly when talking about non-present others. However, when speakers began to discuss their own smoking behaviours, complex category work ensued. Rather than smoking being taken-for-granted as a CBA attached to the category ‘smoker’, speakers were seen to orient to the activity of smoking as accountable (Jayyusi 1984) and to negotiate the boundaries of the activity to accept/resist incumbency of the category.

We reveal how speakers collaboratively negotiated the relevance of predicates in situ by drawing on tacit knowledge of smoking and smokers. By dismantling the co-production of predicates and inferences we expose the kinds of things members orient to as relevant in ‘smoking talk’. Hence, we demonstrate the routine way members negotiate the boundaries around the activity of smoking and treat their production as a smoker as negotiable, local and occasioned (Hester and Eglin 1997; Fitzgerald and Housley 2002).

Where, when and how often someone smokes recur as resources through which speakers position themselves on a barometer of degrees of incumbency of the category ‘smoker’. The notion ‘predicate modifier’ is introduced to capture these resources and reveal how speakers are able to ‘do’ the category-bound activity (smoke) but delimit some of the taken-for-granted knowledge normatively associating the activity with the category ‘smokers’. The notion of ‘modifier’ originates with Sacks’ observations of “attempts to provide that what it is that may be said about any member is not to be said about the member at hand” (Sacks 1992 p.44), i.e. the resources by which speakers neutralise social knowledge inferentially triggered by a category label. Whereas Sacks’ notion of modifier blocks inferencing from a stated category incumbency, the predicate modifier in our data blocks inferences of category incumbency from an activity by neutralising the applicability of any presumptive knowledge associated with this CBA. Nonetheless both notions of ‘modifier’ identify the shared sociological knowledge displayed through the use of the modifier evidenced by the noticeable absence of challenge by co-participants.

This paper thus examines smokers’ talk in order to bring to light taken-for-granted Members’ knowledge of smokers and smoking as a sociological phenomenon. It examines the demonstrable relevance of the category ‘smoker’ and reveals both the situated nature of this category work and the implicit normative assumptions relating to the activity of smoking that speakers draw on as they negotiate, accept or reject category incumbency.

Emma Richardson,

Preparing to pay: Preselecting, precise production and proffering (lecture)

This paper considers how payment is accomplished during a service encounter at the bar of a public house. More specifically, it examines the practices customers and bartenders employ to ensure that payment is proffered and accepted at an appropriate sequential position. Video data were collected from a bar serving hot and cold drinks along with food in a university town, and the corpus comprises 200 service dyadic and multi-party encounters. The data were transcribed and analysed using conversation analysis. The analysis focuses on the ways in which customers and bartenders make observable, monitor, align and coordinate their actions in order to recognise the slot in which to exchange payment. In doing so, customers and bartenders work to promote the progressivity of the service encounter. It was found that customers (1) display an orientation to the payment sequence prior to the slot at which the action is required; (2) make preparatory moves to select, display and proffer the currency; (3) pre-select coins or notes they intend to pay with prior to the initiation of the verbal encounter; (4) select their payment during the ordering sequence, again as a preparatory move; (5) choose to display their selected payment making observable they are oriented to the next action they must perform in the sequence. Each of these practices promotes and ensures the progressivity of the encounter and relies upon careful monitoring of thebartender’s actions. Even with this careful monitoring and coordination of both parties, customers may proffer their payment to the bartender prior to him/her being in a position to accept it. Payment is then rejected, and another attempt must be made in order to accomplish payment and close the service encounter. These instances will be explored sequentially for the interactional trouble which is not present in the vast majority of service encounters within the corpus. The paper contributes to our understanding of the interactional organization of service encounters and how they are achieved.

Jessica Robles,

Moral differentiation in talk about non-present others (lecture)

This abstract is for a paper which analyses discursive and embodied mobilizations of moral stance in people’s talk about the conduct of non-present third parties during the telling of small stories. This paper argues that in building stances toward others, participants implicate by contrast what sorts of distinctions are meaningful in people’s ordinary cultural communicative comportment. This indicates that moral orientations, as situated accomplishments, involve a criterion of difference as well as assessment. This paper employs discourse analysis to understand the workings of ordinary morality in everyday conversation (see Bergmann, 1998). The data comprise a series of small stories (Georgakopoulou, 2007) from a corpus of
audio/video recordings of naturally-occurring talk among U.S. Americans in which participants talk about non-present third parties and/or do gossiping. In doing so, participants categorize, position, and organize participants’ identities, membership and conduct in relation to one another, and make metacommunicative comments about participants’ communicative behaviour (e.g., Anderson, 2008; Bailey, 2000; Buttny, 1999; Stokoe, 2003). Through such invocations participants compare, contrast, distinguish and assess others and their conduct as desirable or undesirable.

In the analysis, each excerpt is discussed with regard to the ways in which (1) talk about others conveys stance through word choice and membership categorization, vocal qualities, bodily performances, and other oriented (sometimes imitative or “quoted”) embodied displays; and (2) how such talk implicates judgment based on moral distinctions. Specifically, the criterion which underlies participant orientations to conduct as morally questionable is an invoked difference from what is culturally considered to be ordinary or reasonable communicative conduct. Stories of non-present third parties’ communication, activities, comportment, and other elements of behaviour serve as the (1) grounds for distinguishing speakers from whom they speak about and (2) the means by which assessing stances are constructed toward the cultural moral ordering of persons and their alleged conduct. In these and other examples discussed in this paper, small stories serve as the evidentiary structure on which participants hang the details of avowedly-remarkable difference. From the way a person moves and dresses, to the tone of their voice, to their actions and choices in life, non-present third parties of various relational orientations to the interlocutors were assessed. Invocations of identity and communicative behaviour were not “merely” stated but morally ordered in relation to the presumably reasonable, normal, or honourable conduct of speakers.


**Baishali Sarkar, Orance Mahaldar**

*The impact of family melodrama on the social behavior of urban Indian housewives* (lecture)

Family melodrama, mainly in the form of television serials is very much popular among Indian audience, especially women. Emotion plays a vital role in the communication process among the characters of family melodrama as different kind of emotional activities are common in the narrative structure of it. Indian family melodramas are based on day to day Indian social life, so housewives are familiar with the story as they know the cultural context of it. A large number of Indian audience are so much influenced by the favorite characters of family melodrama that they start to connect their own lives with those characters; the characters depend on personal choices which may vary person to person. Audience try to relate the story of their own life with the family melodrama and to do so they choose their own suitable character and become emotionally involved with them; they start to follow the the character in terms of behavior, life style and so on. The opportunity and willingness to spend time through watching family melodrama is increasing thoroughly. The family melodrama appears to have a significant impact on the social life of audience. Our paper is based on an empirical study among urban Indian housewives from particular age groups. In this paper we want to investigate how family melodrama impacts on the social behavior of urban Indian housewives. We would also highlight the positive as well as negative side of watching family melodrama in the perspective of Indian housewives.

**Yoko Sasagawa,**

*Gender consciousness in the narrative styles of Takarazuka revue’s fans on the Internet* (lecture)

Takarazuka Revue Company is the only performance troupe in the world in which all of the performers are women. The all-female cast is divided based on the two major roles that they play. The *otokoyaku* is, as the name suggests, the female who imitates the male. The *musumeyaku* is the female who imitates the female. Since girls and women constitute at least 90 per cent of the Takarazuka audience, their major interest is in the *otokoyaku*. She has been called the ‘ideal male’ because of her deep understanding of the problems of being female. But she is also an ‘ideal female’ as well, since she has managed, in this male-dominated world of modern Japan, to rise to the top of her profession.

There exist two primary theories as to what draws these women to Takarazuka. One is that the women are drawn to its lesbian overtones (Jennifer Robertson). One author states, ‘It was not masculine sexuality [that] attracted
the Japanese girl audience but feminine eroticism’. The competing theory is that the girls are not drawn to the implicit sexuality of Takarazuka, but rather, are fascinated by the otokoyaku (the women who play male roles) ‘getting away with a male performance of power and freedom’.

Thus, in this paper, we would like to show the gender consciousness of Takarazuka fans on website. The data has been obtained from the narratives of interviews and blogs on website. We consider the subject from three viewpoints: (1) The focus of the narrative, (2) The motivation for going to the theatre, and (3) The evaluation of Takarazuka.

We could say that the Takarazuka fans do not consider or analyse their gender consciousness as inherently lesbian or as feminine eroticism, but simply as free of gender considerations. Compared with Western society, it is said that Japanese society is more tolerant of fashions, artistic works, and behaviour that defies societal gender norms. As priceless popular culture, Takarazuka Revue is comparable in stature to the all-men’s play, Kabuki, which described Japanese traditional culture and was included in the UNESCO Intangible Cultural Heritage Lists in 2005. The main value of Takarazuka Revue is in raising gender consciousness among Japanese women.


Maheshwari Saurabh,

*Forms of capital: A study of the biographies of in India* (lecture)

The present study uses conceptual apparatus from sociology, psychology and narratology to examine the role that various forms of ‘capital’ play in the recounted life-histories of high achievers. The study explores the possible relations among various forms of capital and substitutability and complementarity amongst these. Four kinds of capital- economic, social, cultural and psychological capital are considered in this regard. Four substantial biographies of high achievers were for empirical analysis two of prominent entrepreneurs and two of prominent scientists in India were selected for the research. The selected biographies were: 1) Dhirubhai Ambani’s ‘Ambani & sons’ (2010); 2) JRD Tata’s ‘Beyond the last blue mountain: A life of JRD Tata’ (1993); 3) S. Ramanujan’s ‘The man who knew infinity: A life of genius Ramanujam’ (1991); and 4) S. Chandrasekhar’s ‘Chandra: A biography of S. Chandrasekhar’ (1987). A narrative approach was used to analyse these biographies. The results appear to confirm that various forms of capital play a critical role in shaping the success of high achievers. The importance of psychological capital is particularly significant in shaping individuals’ achievement and also in generation and maintenance of other forms of capital. The interdependence and compensation among different forms of capital is marked. The study is seen to theoretically contribute to at least three levels of textual analysis: first, it presents a holistic picture of capital and its cumulative influence on achievement; second, it explores the relations and transformations among various forms of capital; third, it attempts to locate psychological capital in a larger discourse of capital as a social and pragmatic nexus between individuals as high achieving role-models in the context of Indian culture.

Andreas Schramm, Cadi Kiel

*Causal coherence based on verbal aspect in narratives: A study of the promotion of adult interlanguage pragmatic comprehension* (poster)

Investigations of text coherence have played an important role in text and discourse research for at least the last three decades. Within this research tradition, the investigation of coherence relations has led to the proposal of various models which view coherence as the result of an interplay between various factors including textual cues and cognitive constraints (e.g., Gruber & Muntigl, 2005). Most psychological theories of discourse comprehension recognize the role of working memory in the computation of connecting inferences during reading. Substantial data suggests causal inferences provide one of the bases for coherence and are routinely generated (van den Broek, 1990). Moreover, the temporal relationship between antecedents and consequents is critical for the computation of causal inferences connecting two events. Given that linguistic aspect combines morphosyntactic and lexical information regarding the temporality of an event, e.g., ongoing or completed (Klein, 1994), it is reasonable to assume that aspect impacts the likelihood of generating causal inferences (Magliano & Schlech, 2000). An important problem in investigating textual coherence has been to understand the extent to which language users reactivate and incorporate information that is implicit in a sentence or passage. For example, upon reading “She passed the truck,” does a reader infer that the driver has already completed the maneuver as opposed to in “She was passing the truck”? And will a subsequent accident trigger an inference about the involvement of the truck?

Such inferences pose a formidable challenge for college age high-proficiency learners of English. In fact, aspect has generally been recognized as a challenge in English language acquisition (Bardovi-Harlig, 2000). This presentation describes the third in a series of experiments investigating how to promote the interlanguage


pragmatic comprehension of aspect while reading short narratives whose outcome differ depending on causal inferences drawn from either ongoing past-progressive or completed simple-past situations. The guiding question in this particular research project was: Does explicit instruction on aspectual meanings and causal inferences aid students in noticing aspect and making inferences while reading narratives? We tested 15 participants for inferencing in long-term working memory using a word stem completion task, i.e., “tr_ _” for “truck”, and in long-term memory using a question-answering task related to the causal outcome of the story, e.g., an accident. Results show that after instruction, and using textual enhancement, students’ likelihood to draw causal coherence inferences based on aspect shifted. In working memory, inferences after a cause in the simple past seemed to get suppressed (from 42% before to 17% after instruction) while they stayed at neutral activation (27% before and after instruction) in the past progressive. In long-term memory, the tendency after a past progressive cause to increase inferencing approached significance (from 36% before instruction to 52% after) as predicted based on its ongoing temporal meaning; the difference in the simple past was non-significant (30% before, 22% after). It appears participants were uncertain during moment-to-moment processing but eventually drew aspect-appropriate inferences more frequently. These patterns provide some evidence for developing strategies for teaching non-native language users to process implicit information.

Shweta Sharma, Rukmini Bhaya Nair

Why am I so anxious? A study of attention bias in obsessive-compulsive disorder (lecture)

A wealth of research has in recent years been devoted to understanding the phenomenon of attentional bias. In general terms, it has been incontrovertibly shown that negative information demands more processing time and attention than positive information (Baumeister et al. 2001; Smith et al. 2006). Previous research investigating attentional bias has produced intriguingly equivocal results. The present large-scale study located in India explored attentional bias in subjects diagnosed with obsessive-compulsive disorder (OCD) and in a control group (n=80) using the Emotional Stroop Test. Results clearly indicated poorer performances across the board amongst patients diagnosed with OCD compared to the control group, particularly in the case of anxiety-related stimuli. This paper discusses, in the light of current models of attentional bias towards threat in anxiety disorders, the pragmatic processes and cultural factors whereby attentional bias towards anxiety stimuli might play a vital role in the causation and maintenance of OCD.

Yuka Shigemitsu, Sanae Tsuda

Question-answer sequences in English conversation and Japanese conversation: From a perspective of intercultural communication skills (lecture)

The purpose of this presentation is to analyze question-answer sequences in English and Japanese conversations, to investigate how questions facilitate the conversation in each language and see if there are any pragmatic differences in English and Japanese. The topic of Question-answer sequences is not new, but it is important to reanalyze them from the perspective of intercultural communication settings. The first presenter focuses on question-answer sequences and the second presenter on the aspect of politeness based on common conversational data collected in the U.S., Australia, Britain and Japan.* All participants are male and had not met each other prior to recording. Each conversation consists of three participants. The research firstly aims to find out if there are any differences in the uses of question-answer sequences in the three inner-circle English varieties and compare the result with the Japanese data.

Question-answer sequences constitute adjacency pairs, each of which has its distinctive form and interpersonal function. The presentation analyzes them from two perspectives: ‘structure’ and ‘politeness.’ Reference to syntactic forms is essential in analyzing structure and in understanding whether these forms are mainly used for eliciting information or if they are used for more interpersonal functions such as politeness. In contrast with declarative forms, questions have special forms and are used for eliciting information from other participants and for promoting interactive conversation. The structure of questions is closely related to their syntactic forms. They are classified into polar questions (Yes-no questions), content questions (Wh-questions), tag questions, alternative questions, indirect questions, and repetition (repair type questions) (Stivers and Enfield, 2010). Conversational data are classified according to these forms and they are compared according to their functions, such as eliciting opinions, confirming, seeking agreement, making repair or asking for help in finding out appropriate words to say. It is necessary to ascertain how particular forms are used in these interpersonal functions in each question-answer sequence. The question part aims to show how much of each form is used for these functions. The answer part is expected to have appropriate quality and quantity in accordance with the questions. Expected amount of answer and structure of answer also varies from culture to culture.

Question-answer sequences in natural conversations are not culture free. We discuss them from the aspect of politeness. It was found out that English native speakers use question forms to elicit information and clarify information but Japanese speakers use question forms for confirming, seeking agreement and asking for help in finding out appropriate words in the sequences. This difference may be due to the different politeness face work
in each cultural background.

*The conversational data are collected by the JACET Politeness Research Group and they are funded by the Japanese Government (No. 22520595).


Momoyo Shimazu,

*The use of narratives in demonstrating academic achievement and negotiating identities in JFL learners’ interactions about writing* (lecture)

Over the past decade, second language (L2) writing researchers have increasingly recognized learners’ talks about writing as effective data to understand the process of L2 writing. They note that learners’ stories about how, why and what they write and what they know and believe about their writing could expand our knowledge of writing and writers (e.g., Casanave, 2005). Moreover, in recent studies, the framework of analysis for such learners’ talks around writing has been explored. A narrative approach is one of the analytical frameworks that could deepen our understanding of the multilingual writer’s perceptions on writing (Pomerantz & Kearney, 2012). In this study, I will follow this narrative approach for analysis and investigate interview-like interactions between Korean learners of Japanese as a foreign language (JFL) to identify how their use of narratives through these interactions connects and contributes to understanding one another’s stances toward L2 writings.

The data for this study are audio recordings of 11 one-to-one sessions between an undergraduate student in an advanced Japanese composition class and a graduate student majoring in Japanese language education at a Korean university. These sessions were part of the students’ mid-term exam in the teacher’s absence. The students knew what they said in their conversation would be evaluated by the teacher afterwards. Before the sessions, undergraduate students were required to review their first and second drafts and their final papers titled “When and how foreign language learning should start?” which had been already revised according to the teacher’s written corrective feedback. They were also instructed to be ready for any questions that graduate students might ask. Graduate students read the undergraduate students’ drafts and final papers, and prepared comments on these for the session.

Drawing on the notion of “narrative-in-interaction,” or so-called “small stories” (Bamberg, 2004; Georgakopoulou, 2006), I analyze the data and show, among the multiple functions of narrative in interaction, the ways in which Korean JFL undergraduate and graduate students use narratives in their conversations about writing. In addition, to help each other understand what should be written and in what way, the students use stories of writing experiences to demonstrate the academic achievements of undergraduate students as L2 writers and of graduate students as future teachers of Japanese. The undergraduate students state the reasons why their texts look the way they do by describing their writing processes. The graduate students relate their own experiences in writing to give weight to their comments to the undergraduate students. The narratives, here, function as ways for the students to attempt to reach a mutual understanding of good writing and to negotiate their identities through these interactions. Based on these findings, the presentation will give pedagogical implications for L2 writing and also argue for the use of the narrative approach as a productive framework for analysis, especially in dealing with interactions between L2 learners to further understand the L2 writing process.

Inês Signorini,

*Metapragmatics and linguistic evaluation in Brazilian institutional journalism* (lecture)

This paper examines how Brazilian journalists, in naturally occurring articles and posts, communicated by means of print and web media, describe and evaluate the use of written and oral language in institutionalized public arenas since the past last decade. Through the metapragmatic actions of decontextualizing, recontextualizing (Blommaert 1999; Bauman & Briggs 2000) and stylizing (Rampton 1995) pieces of writing and fragments of public speech, they aim to demonstrate how certain characters from the national political scene neglect traditionally authorized uses of language in the public space; and through the mobilization of language ideologies related to graphocentrism and nationalism, they rationalize and justify the disqualification of those characters as legitimate and authoritative interlocutors in the public arena. As will be demonstrated in the article, the articulation of the concepts of metapragmatic mechanisms and language ideologies provide a conceptual framework that address different social and cultural dimensions of language use in social communication at large while simultaneously attending to the indexical and reflexive properties of language as a semiotic resource, namely a non neutral medium. The article explores the notion of language ideology as a theoretical orientation.
Differences in the acquisition of emotions in Indian joint and nuclear families: The
Distinguishing the following analytical aspects or “layers” pointed out by Kroskrity (2010): the representation of the perception of language and discourse of a specific social and cultural group; the multiplicity and potentially incongruous heterogeneity of that representation; the varying degree of awareness of local representations and perceptions of language and discourse; and the semiotic based features of iconization, fractal recursivity and erasure (Irvine and Gal 2000) as useful tools for understanding language ideological reasoning. The empirical data for the study consists of articles and posts produced by professional journalists in national written press and institutionalized web sites since the linguistic issue has become the focus of media attention due to the election of a former union leader with little sholling as President of Brazil in 2001, who was re-elected in 2006. In fact, this very popular character quickly became the preferred target of journalists in their jokes and commentaires, mainly because, unlike other community leaders that preceded him, he demonstrated great metapragmatic awareness in oral public performances and in interactions with literate people. Because of this, the main data analysis of the study was done by publications about that particular character’s language. The data analysis shows that the visibility of fractures in the language of authority is the most relevant issue for the journalists, as the cohesiveness and force of the official language is threatened by the exposure of linguistic variation in the public arena. By systematically pointing out and amplifying disqualifying features in the language of authorities, they bring to light common tacit and explicit knowledge of principles of social order that are related to the traditional sociolinguistic order based on a “diglossic logic” (Jaffe 1999: 30) and a “culture of standardization” (Silverstein 1996) which are the result of the graphocentric heritage dominant in the culture of the country ever since colonial Brazilian scenario.

Purnima Singh, Rukmini Bhaya Nair

**Differences in the acquisition of emotions in Indian joint and nuclear families: The pragmatics of enriched socio-emotional interactions** (lecture)

Developmental theorists and researchers have long recognized the comprehensive role of culture in children’s early social development. Culture may facilitate or constrain the exhibition of certain emotions through the pragmatics of interaction. Over the past decades, a number of studies have been conducted in diverse societies using both qualitative methods (interviews, ethnographic observation) and quantitative ones (surveys, questionnaires) examining the ways emotional functioning and modes of social relationships co-develop in cultures. This body of research has, however, more-or-less overlooked the role which large family interactions play in emotional acquisition. In this paper, which is part of a bigger project on “Language, Emotion and Culture” where we studied emotional acquisition in general, we report specifically on results related to the role of family interactions. In this large-scale, cross-sectional study involving five hundred participants, we focused on contrasts in emotional development between children aged between 3 months to 4 years brought up in middle-class joint families versus those raised in nuclear families in the National Capital Region (NCR, i.e. the regions in and around Delhi). Our overall aim in this segment of our research was to understand the role of family interactions in emotional acquisition. It should also be borne in mind here that the very idea of a “joint” family is socially preserved to a much greater extent in some cultural contexts, the “big, fat” Indian family being one of these. Given this cultural background, the methodology we adopted to examine emotional acquisition in joint versus nuclear families was also unique in many ways. In our work, we critiqued past research on emotional acquisition for its neglect of a very rich resource, namely, mothers’ stored memories of their children’s emotions. Our research, in contrast, positioned mothers as “best observers” of their children’s development, contending that this particular resource could not easily be matched by any other method. Further, we hypothesized that mothers in joint families would have the support of other members of the family in recalling their children’s development and that their memories would be strengthened as a result. In our study, we thus asked 498 mothers, 276 from joint families and 222 from nuclear families, to recall the ages, in categorical age-bands, at which they saw each of 24 emotions in their child. Our study, one of the largest ever conducted, shows robust differences in recall of the acquisition of emotions by mothers across joint and nuclear families. Interestingly, our finding is that while there was little difference in the reporting of basic emotions (happiness, sadness, anger, fear etc.) between mothers in nuclear and joint families, the difference between the two groups was pronounced and statistically significant in case of the self conscious or “moral” emotions (shame, guilt, disgust etc). Mothers in joint family consistently reported the acquisition of these self-conscious emotions in their children at an earlier age than mothers in nuclear families. They also rated the “moral” emotions higher on “social significance” (i.e. in terms of whether these emotions were socially approved or not). A detailed qualitative analysis of narrative data from hour-long video-recorded interviews with the mothers in these two groups also supports our overall result. We believe that our study clearly goes to show that in family contexts where interaction within the family involves several participants, as in joint family contexts, there is greater socio-emotional engagement overall with children. Mothers in such contexts seem to confidently recall that the pragmatics of their environments facilitated earlier emotional acquisition and development in their children. We thus argue that the enriched interactions which surround a child with multiple caregivers in a joint family set-up facilitates not just the
acquisition of the "moral" emotions but mothers" recognition and identification of the expression of these emotions in their children.

Kyong-Sook Song,

*Constructing dialogues in English conversation and computer-mediated cyber communication on world Englishes* (lecture)

Participants in verbal interactions not only repeat and/or report their own words and/or ideas, but also repeat and/or report the others' words and/or ideas. However, the speech of another, once enclosed in a context, is, no matter how accurately transmitted, always subject to certain semantic changes (Bakhtin 1981, 1986; Tannen 1979, 1989, etc). Thus reported speech is not reported at all, but is creatively constructed by a current speaker in a current situation. Constructing dialogue creates involvement by both its rhythmic, sonorous effect and its internally evaluative effect (Tannen 1989: 133).

Computer-mediated communication (CMC) has emerged as an important new communication modality, and the significance of CMC has been demonstrated through its continued growth (Herring 1996). Researchers have been interested in various features of CMC, which provides various means for people to use for information retrieval, communication, and interaction, in individual and mass contexts (Collot & Belmore 1996, Condon & Cech 1996, Werry 1996, etc).

The present-day world status of English, lingua franca, the international and global language, is primarily the result of two factors: the expansion of the British colonial power, and the emergence of the U.S. as the leading economic power (Crystal 2003). There are pressing needs for understanding and accepting various types of English, new forms of English, World Englishes, which are emerging for various communicative needs in many countries and speech communities. Thus English is no longer the language of the English native speakers. English belongs to the world.

Based on the English face-to-face conversation and computer-mediated cyber communication on World Englishes, this paper will explore participants constructing dialogues with reference to their purposes of constructing dialogues, characteristics and types of constructed dialogues, management and shift of participant status within the participation framework. This study in particular attempts to answer to the following research questions: Why do participants construct dialogues in expressing their ideas/opinions on World Englishes? What are the characteristics and types of constructed dialogues? How do participants manage and shift participation status within the participation framework? Are there any similarities and/or differences between/among the participants with reference to the social variables?

Sanchita Srivastava, Purnima Singh

*Social construction of social stigma* (lecture)

It is well known that carrying a stigmatized identity often has detrimental People experience consequences for people. Social stigma has been depicted by Goffman (1963) as a ‘mark’ which signifies individual membership of a particular group or a set of presumed characteristics which is socially devalued. Crocker, Major, & Steele (1998) further highlight that stigma has a situational and context specific nature. The present paper is an attempt to provide a framework to explore as well as explain the social construction of stigma in Indian society. Three studies were conducted to fulfill the objective of this research. Study 1 was a qualitative study where 47 individuals from different backgrounds were interviewed, of whom 19 were male and 28 were female. Questions were specifically designed to explore the factors responsible for making a trait a ‘stigmatized’ trait in a particular social context. Several universal and cultural specific dimensions emerged in this study which could form a basis for an explanation of the cultural and social nature of stigma. Similarly, Study 2 was a survey study exploring existing social stigma and seeking to determine the factors which contribute to its existence in Indian society. This survey included 171 heterosexuals (94 males & 77 females) and the results revealed that the group in question suffers from various forms of stigmatization. Homosexuality as a whole is one of the major categories of being that attracts stigma markers in contemporary Indian society. Study 3 was a qualitative interview based study scrutinizing wider societal perspectives in India with regard to homosexuality, asking whether the interviewee’s attitudes towards it were tolerant or whether they rejected or accepted it completely. The results (24 heterosexuals: n= 12 male; n= 12 females) show that homosexuality is strongly stigmatized in India. This paper offers an exhaustive theoretical and empirical account of the development and existence of the stigma in Indian society in general and specifically of stigma against homosexuality.

Magda Stroinska, Kate Szymanski, Sheryl Sawyer

*The use of metaphors in analysing trauma narratives* (lecture)

Experiences that are difficult to describe are considered one of the main reasons why people resort to metaphors. Since the publication of the now classic *Metaphors we live by* (Lakoff and Johnson 1980), metaphors are no
Based on collected Chinese narratives on the depiction of pain-related experiences, we will explore the role of empathy-based understanding and make it possible for one to be “narratively bridged” and becomes “affiliated” functions of being expressive and communicative. Telling stories via narratives offers promising possibility for language may have its “therapeutic” function (Biro 2011; Frank 2011), extending beyond its commonly known language plays and the mechanisms involved when it comes to pain-related discourse. In addition, what is when the feeling is shared and empathy aroused via verbal depiction (Davis 1983; Stern 1988; Shuman 2007), listeners/readers, which may in turn provide the basis for an empathic response” (Semino 2010). We believe “uses of metaphor may facilitate some form of internal embodied simulation of pain experiences on the part of the experiencer’s perspective.

The authors combine linguistic tools of discourse analysis, conceptual metaphors and corpus linguistics (Metaphor Identification Protocol) with the expertise in trauma theory in clinical psychology and offer an insight into the process of developing a narrative of a traumatic experience. We use a corpus of 10 authentic trauma narratives of people who have integrated their experiences successfully (all of the interviewees reported post-traumatic growth – PTG) and try to link the emergence of metaphors in these narratives with a healthy emotional functioning.

I-wen Su, Veesna Wan-ju Lee
Empathy and social cognition: A study based on pain-related discourse

Contrary to our common belief that language can capture a wide range of human experiences, it simply fails when it comes to pain. Linguistic options available to depict the sensation are far and few in between, and most of the time, to no avail. Research of pain language is of special interest to scholars not limited to linguists. Medical doctors, like linguists, agree that sensations of pain tend to be described metaphorically, because the “uses of metaphor may facilitate some form of internal embodied simulation of pain experiences on the part of listeners/readers, which may in turn provide the basis for an empathic response” (Semino 2010). We believe when the feeling is shared and empathy aroused via verbal depiction (Davis 1983; Stern 1988; Shuman 2007), language may have its “therapeutic” function (Biro 2011; Frank 2011), extending beyond its commonly known functions of being expressive and communicative. Telling stories via narratives offers promising possibility for empathy-based understanding and makes it possible for one to be “narratively bridged” and becomes “affiliated” (Charon 2006) with the story-teller.

Based on collected Chinese narratives on the depiction of pain-related experiences, we will explore the role language plays and the mechanisms involved when it comes to pain-related discourse. In addition, what is revealed about the intersubjective nature of language (Verhagen 2005) will also be investigated.


Cristina Suarez-Gomez, Elena Seoane
Pragmatic and cognitive determinants of grammatical variation in World Englishes

This paper is concerned with the importance of pragmatic and cognitive constraints in the grammatical variation of World Englishes. Previous research on some Asian varieties of English confirms the existence of different grammatical codifications for the four widely recognised types of perfect meaning (e.g. Dahl & Hedin 2000: 385-388; Miller 2004: 230), as follows: the expression of recent past is predominantly codified by the preterite form (e.g. My older sister went away too but she just came back); resultative meaning is mainly conveyed by have+past participle (e.g. These years I’ve seen some intolerable events); and both experiential and persistent meanings tend to be encoded in a more varied number of forms, including the base form and the be+past participle construction (e.g. Getting girls is never been a problem for him). Close analysis of the frequency of use of the variants involved shows that they are statistically significant and cannot therefore be considered performance or transcription errors, but are, rather, productive forms within the perfect paradigm in these varieties (cf. Seoane&Suárez-Gómez forthc., Suárez-Gómez&Seoane forthc.).
Our aim in this paper is twofold. First, we will extend this analysis to other World Englishes, so that we can compare the results obtained for Asian Englishes (Hong-Kong, India, Singapore and The Philippines) with new data from African and American varieties (Kenya, Tanzania and Jamaica). Secondly, we will examine the factors that determine variation in the codification of perfect meaning in all these varieties. For this purpose, using data from the International Corpus of English and taking the ICE-GB and ICE-USA as benchmark corpora, we will examine all the occurrences of the ten most frequent verbs in our database (come, finish, get, go, hear, see, say, tell and think) and filter those forms expressing perfect meaning. Variation observed in the data obtained will be analysed in light of (i) the influence of pragmatic contextual factors, such as mode of discourse (spoken vs written), type of text (e.g. spontaneous conversation vs scripted spoken discourse, printed vs non-printed writing, academic vs popular writing) and presence/absence of adverbial support indicating time; (ii) the effect of cognitive constraints typically associated with language contact situations, with special emphasis on the geographical variety of English that acted as the superstrate language (British vs American English), and the historical period in which it established contact with the substrate (e.g. 18th c. BrE in the case of India, 19th c. AmE in the Philippines); and, finally, (iii) the impact of sociocultural factors, reflected in the interaction between the superstrate and substrate language(s), which can often determine differences between varieties. Through this study a clear picture should emerge of the role and strength of pragmatic and cognitive factors conditioning grammatical variation in World Englishes, taking the expression of perfect meaning as a case in point.


Seoane, E., and C. Suárez-Gómez (Forthcoming) The expression of the perfect in East and South-East Asian Englishes. *English World-Wide* 34:1


**Hideyuki Sugiuira,**

*Agreeing with a pointing gesture in everyday Japanese conversation: A conversation analytic perspective of multimodal interaction* (lecture)

A pointing gesture is generally considered one type of communicative body movement that indicates a certain direction, location, or object (Kita, 2003). Such referential use of pointing is pervasive in interaction where the speaker, the recipient(s), and objects are located in a particular place at a particular time. Studies in pointing-interaction, however, have shown that pointing not only makes a deictical reference to a particular object in the surround, but also works in concert with different semiotic resources, such as talk and other body movements, to build other meaningful actions (Goodwin, 2003; Mondada, 2007).

From a conversation-analytic perspective of multimodal interaction, the present study tries to reveal a non-referential aspect of a pointing gesture produced by the speaker who displays agreement with the prior speaker’s statement. The data used in the present study consist of 12 video-recorded naturally-occurring everyday Japanese conversations. The focus of the present analysis is on some of the cases in which the agreeing speaker seems to display a strong agreement with a same evaluation as the prior speaker’s, that is, a statement which is not upgraded in a lexical or syntactic terms. In these cases, the agreeing speaker makes visible an agreement as a strong one by incorporating a range of resources available at the moment including a pointing gesture. I demonstrate that a pointing gesture among other things plays a crucial role in expressing the agreeing speaker’s strong involvement in an ongoing assessment activity and can thereby be considered an indicator of strong agreement. In these cases, the onset of a pointing gesture can generally be found shortly before producing the main component of agreement (i.e., an assessment term or a deictic term, soo “that”), thereby foreshowing an upcoming strong agreement. The agreeing speaker then establishes a pointing gesture directed toward the prior speaker’s body (generally the area of the body between the neck and the chest), while bending his or her own body toward the prior speaker. The established pointing gesture then remains till the very end of the agreeing turn. Such a pointing gesture, however, cannot always be observed when the agreeing speaker responds to the initial evaluation by a same evaluation (or a weak agreement). By pointing, the agreeing speaker, therefore, does not simply refer back to the prior speaker’s statement. Rather, the agreeing speaker produces a pointing gesture, which is designed to be synchronized and coordinated with other verbal and non-verbal resources, as a way to express his or her strong involvement in an ongoing assessment activity initiated by the prior speaker, thereby making visible an agreement-in-progress as a strong one.

**Satoko Suzuki,**

*Nationalism and metapragmatic stereotypes: A case of non-native speakers in Japan* (lecture)
Metapragmatic stereotypes arise when “many persons typify criterial speech forms in the same way, assigning the same metalinguistic predicates (e.g., “is slang,” “is polite,” “is used by older persons,” etc.) to the forms at issue” (Agha 2004: 26). Numerous metapragmatic stereotypes exist in Japan. For example, using certain first person pronouns and utterance-final forms in Japanese is stereotypically associated with femininity.

In this presentation I will discuss metapragmatic stereotypes concerning non-native speakers of Japanese. An anthropologist Agness Niyekawa observes that “many Japanese have a mystical belief in “blood,” and feel that anybody who has Japanese blood flowing in his body should think, speak, and behave the Japanese way” (Niyekawa 1991: 24). Conversely, unless you are Japanese, you are not likely to speak or behave the Japanese way. That is exactly what another anthropologist Millie Creighton observes. She notes that there is a belief among the Japanese that “Japanese life, customs and language are too difficult for foreigners” (Creighton 1991). Some might argue that these beliefs are a thing of the past and that Japan has become more open to diversity and multiculturalism. The 2008 publication of Multiculturalism in the New Japan (Graburn, Erttle, and Tierney) would be an example. However, there have also been recent publications of books espousing nationalism such as Kokka no Hinkaku ‘The Dignity of the Nation’ (Fujiwara 2006). Critics of Fujiwara accuse him of promoting the idea that only the Japanese speak the Japanese language naturally.

Recent scholarship on Japanese television programs (Yano 2004, Perkins 2010) also attests to the observation that the belief about the tie among race, culture, and language is still alive. My presentation adds to this line of scholarship by looking at a contemporary novel, Ahiru to kamo no koinrokkaa ‘The Foreign Duck, The Native Duck and God in a Coin Locker’ (Isaka 2003). In the novel, events happening in the present and events that happened two years ago are juxtaposed to each other until the end. In the first genzai ‘the present’ chapters, readers meet Kawasaki, who is depicted as a wild, charismatic, and mysterious Japanese man. He speaks casual Japanese with a very strong masculine flavor. He uses an assortment of linguistic forms that are associated with roughness and coarse masculinity such as imperative forms, the first person pronoun ore, and assertive utterance-final forms. In the ninen-mae ‘two years ago’ chapters, readers meet Dorje, a university student from Bhutan, who speaks awkward Japanese. The awkwardness is expressed with frequent pauses, ungrammatical sentences, and mispronunciations. He also speaks too politely to his girlfriend, revealing his sociolinguistic incompetence. As the story unfolds, readers find out that Kawasaki and Dorje are the same individual. This comes as a complete surprise. This deception was possible partly because Dorje looks Japanese, but also because readers possess and are misled by metapragmatic stereotypes that non-Japanese are unlikely to master Japanese and always speak non-gendered, imperfect Japanese. Unlike Yano (2004) and Perkins (2010), which examined television programs that uncritically exposed the stereotypes, this presentation demonstrates that the novelist is conscious of the stereotypes and intentionally used them for literary, dramatic effect.

Margaret "Peggy" Szymanski, Ditte Laursen
Organizing talk-in-interaction in an increasingly technological world (lecture)

The past five years or so have seen dramatic changes in the way people connect and share their experiences with others. Internet-enabled devices and various media provide content and connectivity from almost anywhere. People are able to capture their experiences through applications that track their sleep cycles, game-playing activity, and travel patterns. It is common for people to combine and integrate multiple devices to keep in touch. This conversation analytic study examines how these relatively recent changes in our communication and content-sharing technologies have affected how people connect and share their lives. We video shadowed four groups consisting of two triads and two pairs, eight women and two men, mostly in their 20s but ranging in age from 18 to 35. Each group’s participants were separately recorded as they went about their activities during the same 5-6 hour period. In all, 48 hours of interactions were collected in the participants’ homes, in their cars, and in many public places including stores, restaurants, and a farmer’s market. The data include interactions along several different dimensions, including when participants were (a) physically together vs. separated by distance, (b) mobile vs. stationary, (c) sharing content vs. just talking, and (d) one-on-one vs. in groups. More than 80 video excerpts were transcribed for detailed analysis.

Our findings report on the changing nature of people’s talk-in-interaction due to the integration of media and devices, especially smart phones. We highlight two findings: 1) how one-to-one communication devices are being used to connect more than two interactants, and 2) how applications that capture people’s lived experiences are being used to initiate topics of discussion. First, we find that interactions involving devices designed to connect two people (mobile telephones, video chat, etc.) often include other copresent participants; in these interactions, a pivot person facilitates the interaction to smoothly integrate comments from both local and remote participants. Second, we find that applications that document people’s lived experiences, a form of distributed cognition, are being shared, redistributing the authority to know about and to comment on another’s activities; as a result, would-be recipients are able to elicit the story of their choice based on the data made available to them.
Kiyoshi Tajitsu, Katsunobu Izutsu; Mitsuko Narita Izutsu

Pragmatics for self-reflection: Some applications to communication learning support software for people with Asperger’s syndrome and high-functioning autism (poster)

This presentation will elucidate a Japanese semantic/conceptual pathology centered around a considerably language-specific conception of kuuki ‘the air’ and the communicational difficulties it causes among people who cannot cope with it, and will show that pragmatic self-reflections are greatly instructive for devising a leaning support software that helps such people, especially ones with Asperger’s syndrome and high-functioning autism, to learn how to cope with the relevant kuuki yomenai phenomena.

In a high-context culture like Japanese one, people, as they grow, are supposed, or required, to understand and manipulate meanings like conversational as well as conventionalized implicatures more or less systematized as benefactive and malefactive expressions, evidentiality expressions, honorifics, humble expressions, and other politeness expressions. Those implicatures, contextual meanings, or nuances, somehow misunderstood to be shared, are often dubbed kuuki ‘air’ in Japanese (Yamamoto 1983 inter alia), and people who fail to react to them can easily be condemned and, at worst, be expelled from their community as kuuki yomenai (a.k.a. KY, pronounced /ke:/wai/) ‘(lit.) (a person who) cannot read the air’ (cf. Reizei 2006; Doi 2008). Such misconceptions account at least partially for repeated bullying at school and harassment at the workplace.

The autistic people naturally have many more difficulties in communication, which are liable to cause their panic behavior. Their teachers or tutors as well as parents attempt in everyday life to inform or acquaint them in one way or another that there were more than one choice that they could have made in each difficult situation and that they should next time choose a different behavior than they chose in the situation. Although such educational intervention is ideally implemented by well-trained teachers or tutors, the shortage of them necessitates some computer-assisted substitutes for them for the present.

To meet that need, we developed Panic Reflection Model (PRM), a learning support software to help the autistic people learn to deliberately avoid panic behavior. We are currently developing Communication Reflection Model (CRM), a comparable software for enhancing communicative skills of the people, alongside of a further planning of Emotion Reflection Model (ERM). CRM describes types of situations where the learners are branded with KY, dividing them into several small steps. For each step, the behavior that learners may exhibit in those situations is presented along with other behavioral choices they could make. CRM serves to acquaint the learners that there are other choices of behavior than the one they are most likely to choose, and to encourage them to try to select a more appropriate or desirable choice. To cope with KY-branding, they will be encouraged to meet their interlocutor’s unexpressed REASONABLE want but to deflect his UNREASONABLE want in some way. ERM is expected to be a supplementary learning support software that helps the learners to reflect their own emotion and want. They are advised to weigh their emotion and want against communicational needs or problems and to willingly be a KY by putting priority on their own feeling and want, instead of running into panic behavior, when overwhelmed.

Hidemitsu Takahashi,

Exactly how indirect directives differ from and are similar to imperatives: Beyond the “politeness” account (poster)

In most research, the “impoliteness” of the imperative is emphasized while at the same time the “politeness” of indirect strategy is taken for granted (Searle 1979:36, Wierzbicka 2003: 30). One serious problem with this assumption is that the simple politeness-impoliteness dichotomy hardly captures the essential difference between indirect vs. direct directives in much depth. This paper provides a way of handing this issue independently of the politeness notion, by employing a 6-parameter and Numerical Value analysis recently developed by the present author (Takahashi 2012).

First, it is reported that there are important differences between the two constructions in the parameters of DESIRE, COST and OBLIGATION while no significant difference can be found in POWER, ABILITY and BENEFIT. DESIRE is a matter of how much the speaker wants the addressee to act, being interpretable in terms of five scores, [+2] (high), [+1] (low), [0], [-1] (minus low) and [-2] (minus high). All uses of the can you directive construction involve the speaker’s “positive” desire but speakers of the imperative may (though infrequently) have “negative” DESIRE as in “Go ahead and shoot if you can!”. COST refers to the degree of burden (physical/nonphysical) imposed on the addressee, being minimally analyzable in terms of [+2] (=high), [+1] (low) or [0] (nonexistent). Can you directives more or less impose a real cost, but the imperative may not (e.g. “Enjoy the TV!”). OBLIGATION means the extent to which S assumes A is obliged to comply (cf. Brown and Levinson 1987: 77), which is analyzed in terms of five scores—exactly like DESIRE. Unlike the imperative, negative degrees are not allowed for can you directives, as illustrated in the oddity of “Can you come closer (and I’ll shoot)?”.

Next, the findings made by quantitative analyses (based on data from fictional novels as well as COCA) include: (i) The verbs tell, give and do are among the most frequent in both can you directives and imperatives; and (ii)
The analysis of the speech revealed that the membership categorization of ‘supporter vs. representative’ was cultural memory. The research question which guided the present study was ‘how the speaker-audience provided on the internet were used. The speech performance was transcribed and used for the examination. Example (1): Supporter -- Representative (0.08 minute) constructed at the beginning of her speech as in Example (1).

Against Barack Obama. In analyzing the data, the recorded speech performance and speech scripts which were Presidential nominee, Hillary Clinton, where she was proposing the unity in the party after she had just lost Convention in 2008. The focus of the analysis was placed upon the 23-minute speech delivered by a previous positions were constructed through membership categorization devices proposed by Sacks (1972).’

Thus, the unity within the party which the candidate was proposing was reflected in the membership categorization she was constructing in her speech the individual level at the beginning through the generation level at the end. These uses of membership categorization devices enabled the binding of the common elements shared among possibly diverse audience members and the categorizing them in the collective whole. The present study further examined the membership categorizations constructed throughout the speech.

The present study investigated into the characteristics of the political discourse in the framework of Language and Ecology. Employing the definition by Kramsch (2002, pp.4-5), the ecological approach to discourse was viewed as ‘nonlinear, relational human activity, co-constructed between humans and their environment, contingent upon their position in space and history, and a site of struggle for the control of social power and cultural memory.’ The research question which guided the present study was ‘how the speaker-audience positions were constructed through membership categorization devices proposed by Sacks (1972).’

The data for the present study was the collection of speeches delivered at the US National Democratic Convention in 2008. The focus of the analysis was placed upon the 23-minute speech delivered by a previous Presidential nominee, Hillary Clinton, where she was proposing the unity in the party after she had just lost against Barack Obama. In analyzing the data, the recorded speech performance and speech scripts which were provided on the internet were used. The speech performance was transcribed and used for the examination. The analysis of the speech revealed that the membership categorization of [supporter vs. representative] was constructed at the beginning of her speech as in Example (1).

Example (1): Supporter -- Representative (0.08 minute)

I am honored to be here tonight. A proud mother. A proud Democrat. A proud American. And a proud supporter of Barack Obama.

After 3 minutes, she positioned herself and Obama in the group of the Democrats as opposed to the Republican group represented with the name, ‘McCain,’ in Example (2).

Example (2): The Democrats – The Republicans (3:00 minute)

No way. No how. No McCain.

Barack Obama is my candidate. And he must be our President.

In the last 5 minutes of her speech, she categorized herself in the membership of ‘our generation’ as opposed to the group of our ‘children and grand children’s generation’. Here, the speaker constructed the even larger category of ‘generation’ and positioned herself, Obama and her audience in one group of ‘our generation.’

Example (3) Our generation – future generations (21:33 minute)

Nothing less than the fate of our nation and the future of our children hang in the balance. I want you to think about your children and grandchildren come election day.

Thus, the unity within the party which the candidate was proposing was reflected in the membership categorization she was constructing in her speech the individual level at the beginning through the generation level at the end. These uses of membership categorization devices enabled the binding of the common elements shared among possibly diverse audience members and the categorizing them in the collective whole. The present study further examined the membership categorizations constructed throughout the speech.

The aims of this presentation are (1) to compare perceptions of power and interactional dominance in staff meetings conducted mainly in English among communicators from different cultural and linguistic backgrounds in Japan; (2) to determine the extent to which their perceptions are shared and conflicting; and (3) to suggest ways of coping with differing perceptions in the classroom. Two interviews six months apart, were conducted individually with six communicators: two senior American scientists; one junior Taiwanese-American scientist; one senior Japanese scientist; and two junior Japanese scientists,

Miyuki Takenoya,

Speech of Unity in the political discourse: An analysis of membership categorization in the US presidential campaign speech (lecture)

Fuyuko Takita,

Conflicting perceptions of power across cultures in the workplace (lecture)
supplemented by ethnographic observation of three meetings. Preliminary results indicate that both senior and junior American scientists perceived power as coming from knowledge and experience, and attributed interactional dominance in the meetings mainly to differences in communication style, not status or language proficiency. In contrast, both senior and junior Japanese scientists perceived that use of their L2 limited their ability to participate fully in the meetings. At the same time, the perceptions of the Japanese scientists differed according to generation, experience, and L2 proficiency. Looking at power relations in interactions among communicators from diverse backgrounds can help us become aware of differing perceptions, and it will enable us to cope with potential misunderstandings that could arise in intercultural interaction in the workplace.

**Ing-Mari Tallberg,**

*The need for hypothetical thinking when making your mind up; Analysis of a case of Alzheimer’s disease* (lecture)

The desire to give each individual the opportunity to act in accordance with his or her own free will is occasionally in conflict with the individual’s safety and well-being. Therefore, there is an ethical debate in many societies about restrictions for demented individuals and to which extent demented subjects should be free to follow their own desire or not. Decisions are prospective and consequently more or less hypothetical and it can be assumed that an ability to draw inferences and to sustain a stable orientation in time and space are involved in the cognitive process. The present case study on subjects with Alzheimer’s disease concerns hypothetical thinking and is part of a wide-ranging project covering ethical, cognitive and linguistic aspects of medical decision making in dementia. The aim was to examine how decisions were cognitively constructed and expressed in reasoning regarding participation in hypothetical clinical trials associated with different level of possible benefits and risks.

For the purpose of the present study, two subjects with cognitive impairment (Alzheimer’s disease) and one healthy control subject were selected from a previously collected data basis. The selection of cases was based on results of a first analysis of transcribed interviews focusing medical decision making. As part of the project, texts describing different diseases and hypothetical clinical trials were used together with interviews. The interviews concerned decision on participation in hypothetical clinical trials and the subjects were asked if they wanted to participate or not.

An analysis of the discourse was conducted and showed how projections between speech situations occurred in the discourse and how use of deictic markers could reveal features of the cognitive process. The analysis concerned the way the subjects moved between the ongoing speech situation and other described or possible situations (based on the content of the texts or on other thought situations).

The AD subjects constantly used cognitive projections as a way to respond to questions, though their use of deictic markers indicated major difficulties concerning consciousness of time. Also, the analysis showed how subjects could map their picture of selves for giving motivations for participating or not. Despite signs of hypothetical thinking the cognitively impaired subjects’ use of markers for space indicated an unstable capacity to separate between different situations. In contrast, the healthy control subject used deictic markers in a relevant way resulting in a transparent and clear reasoning. The results are discussed in relation to ethical considerations and medical decision-making capacity.

**Mizue Tanaka, Nakamura, Yoshisa**

*A study of Japanese dative "-ni" from cognitive and pragmatic approach* (lecture)

This paper proposes an organizational hypothesis about Japanese postposition –ni which has been analyzed as dative case in spite of the various ways (Tusjimura 1996 etc.). This paper organizes many ways of –ni into three groups (the relation between location and entity, the relation between source and goal, and mutual action), and as the commonality of –ni, proposes the function of presenting a new domain on which a thing comes out. Besides, there must be a strong interrelation between the domain and the thing. Although the functions of -ni indicating location and goal are already found in the earliest records (e.g. Manyooshuu [circa 759 A.D.]), there aren’t any positive evidences of the origins about other many functions of -ni. However, Hashimoto (1969) shows some mutual action verbs (e.g. wakareru (separate)), which had originally used only postposition –o for indicating the partner of the mutual action, later acquired another way, –ni. In that time, the way of using –o expressed the partner in the speaker’s mind, and the way of using –ni expressed the partner as the separate domain from the speaker and the partner has their own intention (1). At present, the mutual action verbs which require both intentions (e.g. au (meet)) use –ni, and the mutual action verbs which are based on only speaker’s intention (e.g. miru (look)) use –o. This –ni’s function of mutual action inherits the character of strong interrelation from the original –ni’s function, location and goal.

(1)a. Hito o wakareru.
   a man –o separate
   ‘(I) separate from a man.’
b. Hito ni wakareru.
   a man –ni separate.
   ‘(I and) a man separate (from each other).’

In the functions of indicating a location, there is a strong interrelation between the location and an entity on the location. Though Japanese can show the location with –de, -de doesn’t imply the strong interrelation between the location and entity (2).

(2) a. Byoin ni otokonoko ga umareta.
   Hospital –ni a boy AGT be born-PAST.
   ‘A boy was born on the hospital (as the heir of the hospital).’

b. Byoin de otokonoko ga umareta.
   Hospital –de a boy AGT be born-PAST
   ‘A boy was born at a hospital.’

In the function of indicating the goal of motion, there is a strong relation with the origin. Talmy (1991) proposes a typological dichotomy which divides languages into satellite-framed language (e.g. Indo-European) and verb-framed language (e.g. Romance, Japanese) from the view of motion expression (3). In English, the path can be expressed by a motion manner verb which doesn’t imply the path. However, in Japanese, a path verb as ‘itta’ is necessary to complete the path. The origin where the agent stayed first and the goal require expressing the path as a strong interrelation between them.

(2) a. John ran to the school.

b. John ha gakko ni *hashitta / hashitte-itta.
   John TOP school-ni *run-PAST / running go-PAST.

Hiroaki Tanaka,

*Intensification and turn projection: Japanese additive adverbials "Mata" and English "again"/"too"/"also"* (lecture)

The immediate aim of this paper is to generate debate about the role of intensification, turn organization, discourse flow, and inferential process in naturally occurring conversational data of Japanese and English additive adverbials. The ultimate goal is to explore how people’s conversation interactively proceeds by additionally aligning with each other and projecting an upcoming predicate in the use of semantically intensified additive adverbials, specifically of Japanese intensified "mata".

Literally, additive adverbials in Japanese and English are widely agreed upon to trigger background knowledge of a discourse referent that corresponds to almost the same property as the discourse referent associated with "mata" and "again", "also"/"too". They have a rather strict strategy where “I’ll never smoke again” does not fit as an opening utterance of a discourse unless smoking is previously presupposed or knowledgeable to the discourse participants. Also it has been pointed out that they require more parallel semantic/pragmatic structure between a discourse referent and its associative property and there is expectation of parallelism raised by earlier discourse or background knowledge in which they occur.

True, the parallel structure should be constructed in the course of discourse flow, but whether or not the discourse flows smoothly for the sake of participants is another matter. For example, “Thank you for coming again,” which is a rough gloss of (1), raises favorable laughs between the two persons, probably because “again” and the interviewer’s repair just before her greeting with a slight laugh remind them of the previous happy talk. Put differently, it “projects/foreshadows” an upcoming talk-in-action, even in such a small greeting before the main talk.

Likewise, "mata" when intensified as in (2) - roughly glossed “all the more”- evokes the interviewer’s slight surprise and expectation of a new topic raised by the interviewee, when she is talking about her husband’s character and the reason of being attracted by him.

Addition is an action which put two events together, so that it allows the participants to talk about the whole two events more freely and intensively. Thus intensification by one participant raises a question to the other of why she bothers to take up one more example, so that he has nothing but to respond in various ways, such as (2) and (3) show, specifically in Japanese "mata", but also “to enable recipients to achieve early alignment with emerging talk and to expedite the implementation of subsequent actions"(Tanaka 2001).

Interaction by way of "mata" in Japanese is characterized by additional sequences with synchronized joint efforts of the participants in conversation, in order to go further into an intensive state of affairs by both participants. That means we always make an attempt to add one more effort to language processing and comprehension.

Tomoko Tani,

*Transformation of positive politeness strategies in the process of getting acquainted: Focusing on narrative content and structure* (poster)
This study examines the conversations between two women, focusing on narratives and applying Brown and Levinson’s (1987) politeness theory. Twenty-minute conversations between two Japanese women were recorded over eight sessions. The participants met for the first time at the first session. Over the course of the sessions, their relationship appeared to have changed. This study investigates how the transformation of their relationship affected their manners of speaking, particularly in relation to narrative content and structure. During the phase in which the participants had not yet formed a close relationship, they talked about their “assumed” shared experiences. By doing this, they tried to show positive politeness. Their narratives were well structured and could be understood clearly by the unacquainted listener. They explained their experiences concretely in “complicating action” (Labov 1972). In addition, most of the listener’s reactions were shown to be in strong agreement with the speaker’s feelings. In contrast, the narratives that were told during the phase when a close relationship had been formed between the women were very different. The content was more personal and sometimes included negative evaluations regarding someone the participants both knew. At times, the women did not narrate in concrete terms but simply used one directive or word, such as “that.” They seemed to understand the other’s intent completely by hearing a single word. If this happens during the unacquainted phase, the listener might misunderstand what the speaker is saying, which could result in threatening their face. However, in this phase, the listener displayed a positive attitude by laughing, so that behavior seemed to function as a positive politeness strategy. One reason for this is that they had shared a lot with each other by spending a good amount of time together.

From the analysis, we can see the transformation of positive politeness strategies. In a close relationship, the participants more actively and clearly showed their friendship by emphasizing what they have already shared. Brown and Levinson’s study shows that participants choose strategies by considering the degree of face threatening, but it also shows that positive politeness is not necessarily a compensational act to the face threatening. Positive politeness is used to show their friendship or closeness. However, there is no explanation for how people choose positive politeness strategies. This study posits that as the relationship changes and participants become closer, they tend to show positive politeness in a way that emphasizes their shared life experiences. This presentation shows the dynamism of positive politeness in the process of getting acquainted.


Ryuko Taniguchi, Hanem Ahmed, Haruko Sakaedani,
A topological analysis of expressions of apology and thanks - comparative studies of Japanese, Chinese and Arabic (lecture)

Much has been written about the variety of linguistic expressions used to express apology and thanks respectively in the different languages. However, depending to the language, literature that mentions the relationship between apology and thanks is almost non-existent, except for Yamanashi (1986).

In this presentation, I shall make use of the concept of topology to hypothesize that the use of expressions of apology and thanks in Japanese, Chinese, and Arabic are in the same phase, and explain this hypothesis by analyzing data of utterances from movies, television dramas, and role plays. Utterances to apologize for one’s actions or to show appreciation to someone’s actions are central in expressions of apology and thanks, and the desire to maintain smooth human relationships acts as a function to incorporate these utterances. The reasons why expressions of apology and thanks are in the same phase are the existence of languages which show appreciation through expressions of apology (‘sumimasen’ in Japanese and ‘bu hao yi si’ in Chinese), and corresponding adjacency pairs. In addition, actions to apologize or show appreciation existing independently of expressions of acceptance or decline of a person’s request are also supporting evidence. However, languages differ in the variety of expressions and the structures of responsive discourse to requests for actions.


Cristian Tileaga, Kendra Gilbert,
Talking constraint: Ideological dilemmas of long-term unemployment (lecture)

Accounts from long-term unemployed young people are examined to highlight some of the patterns of common sense reasoning about their predicament in the context of UK's third wave neoliberal welfare provision and philosophy of 'personalised conditionality'. The focus of the analysis is on the structure and organization of discourse and follows the principles of discursive psychology. In contrast to studies that tend to consider the individual psychological impact of unemployment, particularly with regard to mental health issues, or resilience, this paper shows how a discursive approach can be a fruitful avenue to understanding how people account for
their experiences of unemployment. We show how young people construct and rely on various identity positions, and how the thesaurus of everyday psychological terms is used to manage the tension between choice and coercion, constraint and self-determination. In describing their experiences of unemployment participants talk into being the contradictory themes lodged at the heart of neoliberal ideologies of employment.

Fergal Treanor,
**Rational fairy tales: Narrative as rhetoric in government-sponsored Higher Education research in Germany** (lecture)

The representation of two temporally disjunctive events, and thereby of a change of state, is a minimum requirement for any text’s status as a narrative. This requirement is met and exceeded by the texts analysed in the present paper. The paper proposes that the conflation of academic and political discourse surrounding the Bologna process in Germany has produced a programmatically persuasive hybrid genre. This genre - the *rational fairy tale* - combines quasi-academic registers, political persuasion, and storytelling, to rhetorical effect. It is found in texts such as government-sponsored Higher Education (HE) research, trade union position papers, and leftist publications.

Narrative theory is used to identify the frame narrative which licenses, but is also constituted by, the pragmatic choices in language use in the texts. Pragmatic categories are used to examine the choices made at three levels; lexical choices, which cohere to present contrasting evaluative stances, choices of cohesive elements, which establish patterns of temporality and causality within the narrative, and choices of rhetorical devices often associated with political speeches, such as three-part-lists, presuppositions, hedging, and ‘straw-man’ arguments. All of these choices produce rhetorical effects which are amplified by their mutually constitutive relationship with each text’s overarching narrative - often a simple problem-centred structure, of the type also found in fairy tales.

The significance of extralinguistic context is established using discursive-institutional theory: Most texts examined are part of a coordinative discourse, as they are designed primarily for internal circulation within an advocacy coalition whose members are inclined to agree with their premises. In other words, reception is primed by the texts’ place in preexisting sociopolitical processes. This weakens the usual requirement that argumentation within academic discourse should be logically sound and empirically founded: while these criteria are frequently referred to in the texts, they are seldom adhered to. Simply put, the texts do not practice what they preach. It is this, along with their narrative shape, which makes a fairy tale of their claims to rationality.

Umit Deniz Turan,
**Modality adverbs in imperatives and Deontic sentences in Turkish** (lecture)

In this paper I investigate certainty adverbs in imperative and deontic modal sentences. Imperatives and deontic modal indicative sentences are similar in four respects: Firstly, they both fulfill similar speech acts: Orders /commands, permission, warning, prohibition, invitation, and etc., as illustrated in the examples:

(1)  a. Come here!
    b. You should come here.

(2)  a. Don’t touch t. It’s hot.
    b. You’d better not touch t. It’s hot.

Secondly, they both have directive illocutionary force as seen in (1) and (2) above. Thirdly, they can only be used with verbs of volition:

(3) *Be tall. / *You should be tall.
(4) Be quiet. You should be quiet.

In example (3), the verb *be* is not agentive since there is no volition; while in (4) it is. The grammaticality status, therefore, is related to whether the verb contains volition or not. Fourthly, both imperatives and deontic sentences are future-oriented.

There are also differences between imperatives and deontic sentences based on the source of the illocutionary force. Illocutionary force of permission or obligation is imposed or issued by the speaker in the imperatives and by the speaker or somebody else in deontic modal sentences (Han, 1999). Thus, one cannot say:

(5) Come here, but I don’t want you to.
(6) You must come here but I don’t want you to.

The infelicity in (5) is due to Felicity Conditions: If I perform an ordering speech act, I have certain beliefs and wishes: I believe that my addressee has the ability to perform the act and I, as the speaker, have a wish for the action to be performed. On the other hand, in (6) the speaker is expressing an obligation imposed by a source other than herself. Thus it is felicitous.

In this paper I propose that the strength of certainty denoted by adverbs used in imperatives and deontic sentences are directly related to the source of the illocutionary force. Highly strong certainty adverbs are related to the speaker’s orientation. However, when the source is not the speaker, weaker certainty adverbs can then be
used. I also suggest that Felicity Conditions in directives and the use of certainty adverbs are thus directly related.

Shunsuke Umeki, Yoshinao Najima
Behavior in ‘sequence-closing third’: “Why they don’t say that I don’t know what to say?” (poster)

In the conversation of Japanese learners each other, examples which give the impression that the hearer does not actively participate in the conversation are seen here and there. In particular, it is often the case when the hearer just only says “soo desuka” (“I see”) which exhibits it’s producer’s understanding without any other statement as the utterance of the evaluation in ‘sequence-closing third’ (Schegloff, 2007).

Kushida (2006) pointed out that in conversation of Japanese, ‘not to complete a turn with two people’ were found as well as ‘to complete one’, and considered what was resources that made it possible to recognize what was so open to their participation as to arrow them to enter into producing the turn-constructual unit (TCU). Therefore, we relied on the position of Kushida basically, and analyzed the type of ‘pending action’ found as the behavior of ‘sequence-closing third’ in the conversation of native Japanese speakers with each other mainly, and clarified the organization of sequences. Based on that, we considered the availability of foreign language learning.

As a result of analyzing by the method of conversation analysis, in the type of the utterance chain, as Kushida (2006) had pointed out, the two types were found. One is “soo”-type (used as an anaphora like the English word “so”) for which the hearer allows for a partner to complete utterance, and approve it. The other is “un”-type (used as a freestanding token like the English word “yes”) for which the hearer supplements to the utterance of the partner, and completes it by oneself. In addition to those, ‘repeat’ type which could be placed as a hybrid type of both types was observed. These behaviors occur as a chain of fragmentary utterance such as a keyword, key phrase rather than the full sentence format. Why conversation participants carry out the organization of the complex chain like this. Because conversation participants recognize ‘pending action’ as a resource to organize a conversation in ‘sequence-closing third’, and it is utilized for the organization of conversation to manifest that the recipient side is the entry possible by holding at that position.

Based on the above results, in foreign language education, it is helpful for Japanese learners to increase the choice of behavior to teach them that, even if they encounter the situation where they do not know what to say than only “I see”, there is a way of solving a problem by cooperating as seen in the behavior of the Japanese, and they must not necessarily complete their own speech by themselves.


Annika Valdmets,
The development of Estonian adverbs into pragmatic markers (lecture)

This paper shows how three Estonian adverbs (lihtsalt ‘easily, simply; just’, tegelikult ‘in reality; actually’, praktiselt ‘practically, virtually’) have been used since the XIX century, arguing that over the course of time they have developed more pragmatic functions. Excerpts from written Estonian fiction and newspaper texts demonstrate the evolution of these words with an -lt-suffix from autosemantic sources (adverbs) into synsemantic words (pragmatic markers). The present paper introduces two different ways of using these words, presenting clear criteria for distinction, and also answers the question what has happened on the way of their development. Consider two illustrative sentences; in the first (a) lihtsalt is used as an adverb and in the second (b) as a pragmatic marker.

Similar words to those studied in this paper often fulfill many different functions (see Brinton 1996; Simon-Vandenbergen, Aijmer 2007) and have a tendency to grammaticalize (see e.g. Traugott, Dasher 2002), displaying generalization in meaning content, occurrence in new contexts, decategorization, and loss of phonetic substance (tegelikult > tegelt, telt etc.). This means that the pragmatic markers carry other functions than the adverbs that have an identical written form. As pinpointing subtle semantic differences is always a challenge, this study proposes some tests for the varying functions of adverbial vs. pragmatic use.

The data come from the Corpus of Estonian Literary Language and from the Balanced Corpus of Estonian with some additional examples from current colloquial usage. While the corpora only display data from the XIX century onwards, earlier literary sources are passingly explored for the origins of the adverbs.
other words, the company's narrative is emergent and shaped in response to contemporary ideologies and not only changes with time, but that it is also clearly adapted to the specific audience to which it is addressed. In to prevailing public opinion. An analysis of the advertisements that Shell has produced shows that their narrative present this preferred face are adjusted to the situation and circumstances in which they are told and to conform crusader fighting for the general good and to uphold, reflect and express the beliefs and values of the different discourse of its advertising. It is argued that the prevailing image that Shell attempts to present is that of a preferences.

The companies involved in the oil industry have been particularly susceptible to changing circumstances and beliefs, not least due to an increasing environmental awareness among members of the public, and have therefore been under great pressure to adapt their narratives to changing values and to shifts in contemporary preferences. Grounded in Goffman’s concepts of self-presentation and face and in Bakhtin’s insistence upon the dialogical nature of communication, this paper describes the stories told by the oil giant Royal Dutch Shell over a period of some hundred years, and discusses the corporate image that the company has endeavoured to project through the discourse of its advertising. It is argued that the prevailing image that Shell attempts to present is that of a crusader fighting for the general good and to uphold, reflect and express the beliefs and values of the different publics that it serves. Although this general image is consistent over time, the stories that Shell narrates to present this preferred face are adjusted to the situation and circumstances in which they are told and to conform to prevailing public opinion. An analysis of the advertisements that Shell has produced shows that their narrative not only changes with time, but that it is also clearly adapted to the specific audience to which it is addressed. In other words, the company’s narrative is emergent and shaped in response to contemporary ideologies and preferences.

Pamela Vang,

*Presenting the face of a crusader: Shell's narrative identity* (lecture)

We define ourselves by the stories we tell and in the hope that through these, we are presenting a face to the world that will be acknowledged, accepted and admired. Just like individuals, corporations also narrate stories to project an image that will receive recognition and approval among their different publics. Commonly, the channel that they use for communicating their preferred face, that is to say their corporate image or brand, is the medium of advertising, a concept which I define broadly. However, characteristics that are admired and that can contribute to the projection of a positive image are not fixed or universal. Because of this, the stories that a company narrates must be continually adapted to comply not only with the values, preferences and expectations of the socio-cultural climates in which they are narrated, but also with the political and economic circumstances that prevail.

The companies involved in the oil industry have been particularly susceptible to changing circumstances and beliefs, not least due to an increasing environmental awareness among members of the public, and have therefore been under great pressure to adapt their narratives to changing values and to shifts in contemporary preferences. Grounded in Goffman’s concepts of self-presentation and face and in Bakhtin’s insistence upon the dialogical nature of communication, this paper describes the stories told by the oil giant Royal Dutch Shell over a period of some hundred years, and discusses the corporate image that the company has endeavoured to project through the discourse of its advertising. It is argued that the prevailing image that Shell attempts to present is that of a crusader fighting for the general good and to uphold, reflect and express the beliefs and values of the different publics that it serves. Although this general image is consistent over time, the stories that Shell narrates to present this preferred face are adjusted to the situation and circumstances in which they are told and to conform to prevailing public opinion. An analysis of the advertisements that Shell has produced shows that their narrative not only changes with time, but that it is also clearly adapted to the specific audience to which it is addressed. In other words, the company’s narrative is emergent and shaped in response to contemporary ideologies and preferences.

Nina Venkataraman,

*Third-person effects of negative media messages- persuasion strategies to reinvent national identity* (lecture)

Our understanding of Media messages and their third- person effects is traditionally conceptualised in terms of actuating the Self versus Others. The third- person effects, (Andsager, J.L ., & White, H.A. 2007) is the process by which individuals do not perceive themselves to be impacted by particular messages in the same way as they believe others will be.

A singular Facebook status posted online by Amy Cheong on 8th October, 2011, in Singapore, revaluates this dyadic relationship between the Self versus Others as an third- person effect. The racist comment effected the carefully constructed the race- lines in an unprecedented manner. Using the incident as a scaffold, one gets a refurbished understanding of the relationship between races and its multicultural construct in Singapore. The incident projects both as a window and lens the complex relationship of Self versus the Other. An evaluation of the third person effect of this media message itself is persuasive as the effect resonates a point of distinction between the Self from the Other. In addition, what this incident exposes is that that despite the projection of a collective culture of social and racial national identity, there is in fact stratification of national identity. This fluid yet opaque stratification construct as part of the third person effect in fact reinvents a new landscape, where the dominant race is seen as the Other, and the Self emerges as completely subsumed by the Other.

In addition, the negative media message doesn’t necessarily extend the social distance between the different racial groups, instead the third person effects are laminating and soothing to an extent. This is contrary to what one generally understands as the third person effect of a negative media message.

In conclusion, the persuasion strategies of the third person effects are in fact manifold. They are both positive and negative. They are intrinsic and extrinsic. It echoes the idea that prescriptive policies to maintain race balance using a top down approach may not be the best way to envisage multiculturalism. The rhetorical politics of differences need more attention to enlist support for a more genuine and cohesive multicultural identity in a more engaging manner. Finally, differences are universal, and accepting diversity needs a bottom-up approach as it is most pragmatic approach to a new yet cohesive national identity.
Daniela Veronesi,

**Negotiating embodied action: The case of musical turn allocation in ensemble music** *(lecture)*

Turn-taking, a fundamental mechanism of talk-in-interaction, has been widely studied by conversation analysts, showing how participants orient to a set of practices that allow for the emergence of one speaker at a time, and regulate turn-allocation (other-selection, self-selection) in ordinary conversation and institutional communication. Studies focussing on the multimodal accomplishment of talk-in-interaction, furthermore, have analyzed bodily conduct in turn-taking, highlighting the role of bodily postures, gazes and gestures when soliciting a response or requesting the next turn (see, among others, Goodwin 1981, Streeck & Harte 1992, Mondada 2007, Streeck 2007 and 2009, Stivers and Rossano 2010).

How do participants coordinate each other, though, in domains of social interaction in which, as it is the case of music settings, a joint communicative project (Linell 1998) is intrinsically constituted through embodied action? How is collective music making organized in terms of agency (distribution of roles across the ensemble), and connected with it, temporality (multi-party synchronization in starting and stopping playing)? A number of scholars investigating collective music making as social activity have explored these issues; for instance, it has been shown how jazz musicians, when playing a tune, negotiate transitions between improvising soloists through a vast array of semiotic resources going from musical cues to pointing and shifts in body or facial orientation (Haviland 2011, see also Berliner 1994, Monson 1996, Black 2008). Similarly, in Western art music, musicians’ "entries" (starting to play, seen here as analogous to turn-taking in conversation), as indicated in a written score, are multimodally coordinated within the ensemble, with or without the guidance of a conductor (Schutz 1964, Poggi 2002 and 2006, Boyes Bräm & Bräm 2004, King 2006, Haviland 2009 and 2011).

The current study, carried out within a ethnometodologically inspired Conversation Analysis framework, aims at advancing this line of research by looking at instructional activities in music settings; specifically, it examines two audio- and videorecorded workshops (ca. 20h) devoted to Conduction®. This is a practice of ensemble music based on a codified lexicon of gestural directives, addressed by the conductor to musicians, in the absence of a written score; the allocation of musical turns is not pre-determined, but decided upon by the conductor on the spot.

By looking at participants’ multimodal conduct, the study focusses on 1) how the conductor selects musicians (individuals, groups, sections) for subsequent music action (executing a gestural directive) through a variety of pointing practices, in part resembling gestures employed in conversational turn-taking, and 2) how such designations, far from being self-evident, emerge as "learnables", often requiring verbal negotiation and correction. It is thus discussed how participants orient to and treat different kinds of "troubles": joint focus of attention, organization and deployment of space (ensemble physical arrangement, location of the conductor's gestures), but also agreement on musicians" roles in the ensemble, and on the way ensemble members and sections can be thereby engaged in parallel streams of action. By looking at how musicians establish intersubjectivity on "who is to play" within the practice of Conduction®, the analysis shows the collaborative, negotiated and embodied nature of musical turn-allocation, jointly accomplished and being learnt as situated, professional practice.

Bram Vertommen,

**Coherence in multilingual speech: Code-switching as a marker of pragmatic (as opposed to semantic) discourse relations** *(lecture)*

This paper demonstrates how code-switching, as a discourse marker, signals the pragmatic (as opposed to semantic) nature of coherence relationships between two or more discourse segments.

Coherence refers to how speakers connect multiple discourse segments in order to construct their messages as structured and meaningful wholes (Bublitz, Lenk & Ventola 1999). From a structural point of view, the scope of these segments may extend from intrasentential units to larger text chunks such as conversational turns (i.e., adjacency pairs (question-answer)). Besides, on the level of meaning, coherence relations may vary according to whether they take place within the propositional/ideational level (i.e., between two or more state-of-affairs, “semantic” relation) or beyond (i.e., between two or more speech acts, “pragmatic” relation) (van Dijk 1980; Redeker 1990; Sanders, Spooren & Noordman 1992; Sanders 1997).

Speakers have been found to organize coherence relations through a range of (non-linguistic) resources, among which the class of “discourse markers”. These elements serve to guide an interlocutor towards the recognition of a particular (semantic or pragmatic) relationship between discourse segments (Fraser 1999; Schourup 1999). Previous analyses of discourse markers and their functioning have focused on a whole range of linguistic elements such as conjunctions, interjections and (conjunctive) adverbs, and also on paralinguistic signs and prosody (Schiffrin 1987). By contrast, code-switching – the locally meaningful “juxtaposition of two languages within one speech exchange” (Auer 1999) – has still been understudied as a discourse and coherence marker in its own right, in spite of its obvious connection with conversational moves such as direct quotation, paraphrasing.
and side-comments (Gumperz 1982; Auer 1998; Gafaranga 2009; Gardner-Chloros 2009). This paper intends to bridge this gap by investigating in more detail the relationship between intersentential code-switching and coherence in general. In particular, it wants to show that bilingual speakers, by means of code-switching, have an additional tool to mark the relation between two discourse segments as a pragmatic one (as opposed to a semantic one). Therefore, it sheds light on which types of coherence relationships are predominantly flagged by intersentential code-switching. For that purpose, the paper offers a systematic analysis of coherence relations, mainly relying on applications of Rhetorical Structure Theory (RST) to spoken data (Taboada 2004; Taboada & Mann 2006), in combination with a taxonomy of different speech acts, partially originating from the Speech-Act Annotiation Scheme developed by Leech, McEnery and Weisser (SPAAAC Project).

The analysis starts from concrete multilingual data compiled from four sample corpora in the LIDES database: two corpora of code-switching among immigrant speakers (Dutch-Turkish (discussed in Backus 1996) and German-English (Eppler 2010)) and two corpora of code-switching among indigenous speakers (French-Dutch (Treffers-Daller 1994) and English-Spanish (Moyer 1992)).


Jocelyne Vincent Marrelli,

Is it lying? A cross-cultural survey of definitions of and attitudes to truthfulness and lying (poster)

The poster would provide an opportunity to display and discuss the results of an on-going: cross-cultural survey regarding definitions and perceptions of, and attitudes to, different types of truthfulness and deception and lying. The data collected by the author, through the administration of questionnaires, comes from Italian and British subjects of various sociocultural backgrounds. The questionnaires used are designed to replicate in many parts, and therefore to also obtain data comparable with, a range of previous studies carried out over the past decades by other scholars from a range of disciplines and in other locations. One such early study was the seminal one bylinguist /anthropologists L. Coleman and P. Kay (Berkeley, California), (1981) "Prototype Semantics - The English Word Lie", Language, Vol. 57, 1: 26-44; on another aspect was that by S. Lindskold and P.S. Walters, (1983) "Categories for Acceptability of Lies", in Journal of Social Psychology, 120:129-136. More recent studies which the present survey also tries to partially replicate and compare its own data with, are those by communication studies scholars M. K. Lapinski and T. Levine as discussed in their (2000) "Culture and Information Manipulation Theory: The Effects of Self-Construal and Locus of Benefit on Information Manipulation", Communication Studies, 51, 1: 55f (with a multicultural mix of undergraduate students from the University of Hawaii), and by J.S. Seiter, J. Bruschke and C. Bai (2002) "The Acceptability of Deception as a Function of Perceiver's Culture, Deceiver's Intention, and Deceiver-Deceived Relationship", Western Journal of Communication 66, 2: 158-180 (with students from China and the USA). Significant and interesting cross-cultural differences and similarities do emerge from the comparison of responses.

Relevant earlier methodological work by the present proponent includes the volume Words in the Way of Truth: truthfulness, deception lying across cultures and disciplines, ESI, Naples, 2004, and the contribution on "Truthfulness" in the 2006 issue of the Handbook of Pragmatics, Benjamins. Systematic empirical cross-cultural investigations on these potentially controversial and anyway delicate subjects, rather than leave things to mere speculation, provide important and more reliable insights not only for intercultural communication studies, training and practices, but can also, very plausibly, have theoretical and methodological implications for general
pragmatics.
A poster presentation might, it is hoped, also serve to encourage contact and collaboration with other scholars in order to widen the range of cultures systematically compared in perhaps a joint larger scale research project.

**Chungmei Wang, Liu Si**

*An experimental study of scalar implicature processing in Chinese* (lecture)

A prominent component of the semantic versus pragmatic debate, scalar implicature (SI) has been gaining great attention ever since it was proposed by Horn (1972). The constant debate is between the structural (Chierchia, 2004; Lecinson, 2000; B&C, 2002) and pragmatic approach (Sperber & Wilson, 1995; Carston, 1998). The former claims that generation of SI is costless, automatic and dependent mostly on the structural properties of sentences, whereas the latter advocates both that such generation is largely dependent upon context, and that the process is costly. Many experiments, among which Katsos’s text comprehension experiments were influential, have been designed and conducted in order to verify their views, but the results are not conclusive. Besides, most of the experiments were conducted in English language materials.

Katsos et al. (2005) conducted one off-line and three on-line text comprehension experiments, in which the previous shortcomings were addressed on a certain extent and the conclusion in favor of the pragmatic approach. We intend to test the results of Katsos’s experiments in Chinese scalar implicature.

Four experiments in both off-line and on-line conditions to examine the generation and response times of SI in Chinese *yixie* ‘some’ and *quanbu* (dou) ‘all’ will be conducted in order to find out whether the structural or the pragmatic approach could be sustained. The study mainly aims to answer the following questions:

1. Can SI be generated in the upper- and lower-bound contexts as Katsos et al. confirmed when Chinese language materials are used in the experiment?
2. Can SI be first generated, then cancelled as default view claimed or can it not be generated in a neutral context when Chinese language materials are used in the experiment?
3. Is SI generation costless or costly in terms of processing resources?
4. In line with the SI generation process, what conclusion can be made about the cognitive processing model of language meaning? Is it a parallel model or a linear model? Or it is a dynamic and hierarchical model?

According to previous theoretical debate and experimental results, presumptions could be made that SI, in the Chinese language, might be generated in the upper- and lower-bound contexts. Besides, the response time might be faster in upper-bound than that found in lower-bound context. SI generation in neutral context might be the slowest. At last, a conclusion would be made that the processing model of SI could not be verified by either absolute structural or pragmatic approaches. It is, rather, a dynamic and complex processing mechanism in which the interaction of psychological, and reality factors, and language forms, is involved.

**Yinghui Wang, Kyohei Kajiura**

*The procedural meaning of adverb ZAI in Mandarin Chinese* (lecture)

This study adopts a relevance theoretic approach and attempts to explain the difference in the use of ZAI and HAI, two adverbs in Mandarin Chinese which both express the meaning of “again”.

Both of the two words only appear in a future event and as many studies have pointed out that ZAI can be used in an imperative sentence, but HAI cannot. There are many researches that describe the differences between these two adverbs. Some say that HAI emphasizes on the continuity of an action or a state, while ZAI emphasizes the repetition of an action after it once has finished. Some argue that the verbs following HAI are unbounded and those following ZAI are bounded. However until now, there is still no satisfactory analysis of these adverbs.

In this study, we propose that ZAI encodes procedural meaning as well as conceptual meaning, whereas HAI only encodes conceptual meaning. The procedural meaning encoded by the imperative mood in (1) ‘constrain(s) the process of inferring the higher level explicatures expressing the speaker’s propositional attitude and speech act’ as shown in (2). (Carston 2002: 162)

(1) Open the window!  
(2) It is desirable to Speaker that Hearer open the window.

Our hypothesis is that, in addition to encoding the conceptual meaning “repetitive”, ZAI also encodes procedural meaning that constrains the speaker’s propositional attitude. The higher level explicature derived from the utterance containing ZAI can be schematically represented as in (3).

(3) It is desirable to X that Y do Z again. Therefore, we can explain the understanding of the following sentences smoothly. (4) which is without ZAI and HAI can be taken as a statement (a declarative mood) or a request (an imperative mood) in different contexts, while (5) which is with ZAI can only be taken as a request. However because HAI doesn’t encode procedural meaning, (6) which is with HAI can be taken as an advice or a statement.

(4) 你去 (You go. / You go!)  
(5) 你再:去 (You go again!)
Yan Yan Wang,
Learning to apologize in Chinese: A conversation perspective (lecture)

Most research on second language (L2) pragmatics is from speech act theory and politeness theory, using Discourse Completion Task (DCT) as data collection method. However, scholars of more sociological background such as Levinson (1983) and Schegloff (1988) argue that speech acts should be analyzed through conversational organization. What Schegloff questions is whether speech act theory provides detailed description of conversationalists’ actual understanding of utterances and sequences of utterances in conversation. Firth and Wagner (F&W) (1997) have criticized the second language acquisition (SLA) research, claiming that SLA reflects “an imbalance” (Pp. 286) between cognitive orientations and contextual orientations to language. They argue that SLA methodology only looks at what the learners can’t do, not at what learners can do. The reconceptualization F&W have called for SLA includes three major changes: 1) enhanced awareness of the contextual and interactional dimensions of language use, 2) more participant-relevant sensitivity and 3) more natural data in collection method. Following F&W’s call, researchers, especially, Conversation Analysis (CA) researchers, have started to apply CA in L2 learning and teaching. One of the latest examples is the CA analysis of the request of learners of English in a role-play by Al-Gahtani and Roever (2012) However, among the CA research, very little has been investigated on L2 learners’ pragmatic performance of speech act (apology) in Chinese.

This paper focuses on the speech act of apologizing conducted by the English learners of Chinese Mandarin as a second language. It aims to argue that learners’ pragmatic performance that is demonstrated in their interlanguage or intercultural interaction can give insight to learners’ L2 pragmatic competence. The data for the paper is collected from the learners’ telephone conversation with their teacher, focusing on the section of the conversation where apology is made between the learners and teachers due to trouble in speaking, hearing and understanding. Conversation Analysis (CA) approach is used to analyze the moment to moment interaction in which the participants try to achieve the social action of apology. The apology sequences are analyzed with concepts of repair, turn design, turn taking and sequence organization. Both initiation of apology and response to apology are examined. The finding shows that learners’ pragmatic understanding is displayed in their structure of the sequences. The feature of the apologies from the data is dui bu qi, qing ni zai shuo yi bian (Sorry, can you repeat) from learners. However, the apology is not conducted in a simple format of first pair part (FPP) and second pair part (SPP). By demonstrating the structures of the apology sequences, specifically, the apology sequence in an educational setting, the analysis shows learners’ language competence in performing the speech act of apologizing. This paper contributes to the research of L2 pragmatics in that CA can demonstrate learners’ pragmatic knowledge and performance.


Yuen Fan Lornita Wong, Cheung-shing Sam Leung
L2 Cantonese Chinese request strategies of Pakistani preschoolers in Hong Kong (lecture)

Request is a prominent daily life speech act which a speaker manipulates appropriate linguistic forms to make a hearer perform an action to fulfill the speaker’s needs. Variations in the use of request forms will normally reflect a speaker’s pragmatic competence; i.e. language and culture. Research findings by Rose (2000 & 2009), Achiba (2003), Dewart and Summers (1995) and Ellis (1992) have pointed out that request forms used by young children provide a lot of important information about the pragmatic development of young children in their L1 and/or L2 learning. In recent years in Hong Kong, the lack of research evidence in inter-language pragmatics, with special regard to child language (i.e. Cantonese as L2) development, has made it difficult for policy-makers and educators to make decision on the Chinese language (as L2) education instruction and intervention for education
Two kinds of forces work on things to classify, forming categories in contexts.

Different points of reference to classify and different forces to work in contexts produce different categories. Among these categories emerge features that distinguish, and the features in focus.

The two kinds of features as points of reference to classify (1-a, 1-b) vary in contexts, since different contexts contain different things to compare. The coding of request data is based on and adapted from Blum-Kulka, House, & Kasper’s (1989) classification of requests in their Cross-Cultural Speech Act Realization Project (CCSARP).

This study aims to show that categories are not static, but they are dynamically changing in contexts, with two kinds of forces to form categories. Different contexts have different ad hoc categories.

Many previous studies like Carston (2002), Barsalou (2005), and Wilson & Sperber (2012) attribute different meanings of a word to ad-hoc-ness of “concepts,” while they keep considering “categories” rather static as lexicalized. However, this study presents the evidence that “categories” are ad hoc in contexts.

Japanese and English have words that reflect the language users’ intention to categorize things around them. With Japanese words of hontoh-no and honmono-no, and with English words of real and true, Japanese and English speakers claim that something is a member of the category classified by their following word. In other words, these words function to categorize things and the meanings of the phrases with these words show us what are conceived as categories in contexts.

For example, Japanese phrase hontoh-no okaasan (=mother) means “real mother” or “true mother.” Hontoh-no represents the speaker’s intention to categorize the person in sight into the category of okaasan (= “mother”), and functions to categorize that person. The meaning of this phrase shows us what is conceived as the category of okaasan (= “mother”) by the speaker in the context.

This study collects and examines data of these category defining words, hontoh-no and honmono-no in Japanese, and real and true in English, with their contexts, from Japanese and English corpora, i.e. the Balanced Corpus of Contemporary Written Japanese (BCCWJ) of National Institute for Japanese Language and Linguistics, BNC corpus, and WordbanksOnline.

The data from the corpora indicate the dynamic process of categorization in contexts, with the following properties:

1. Two kinds of features work as two points of reference to classify:
   a. Distinguishing feature as the boundary of category
   b. Salient feature as the center of category

2. Two kinds of forces work on things to classify, forming ad hoc categories:
   a. Distinguishing force that starts from the boundary (= 1-a)
   b. Centripetal force that pulls things toward the center with salient feature (= 1-b)

3. The two kinds of features as points of reference to classify (1-a, 1-b) vary in contexts, since different contexts contain different things to compare, among which emerge the feature to distinguish, and the feature in focus.

4. Different points of reference to classify and different forces to work in contexts produce different ad hoc categories in contexts.


Hitoko Yamada, Ad hoc categories in contexts: Dynamic categorization in Japanese and English (lecture)
Naoko Yamamoto,
Two forms of nominal tautology in Japanese: A wa A da and A mo A da (lecture)

There have been many studies of English nominal tautologies such as A is A. However, none has successfully explained the various forms of Japanese nominal tautologies. This paper uses extensive data as a basis for proposing that nominal tautology in natural languages is a ‘construction’ encoding procedural information [Blakemore 1987], which guides a hearer towards the speaker’s intended interpretation. The basic nominal tautology in Japanese is A wa A da ‘A is A’. Japanese has another nominal tautological form: A mo A da ‘A is also A’. They convey different meanings.

(1) [A couple are talking about their son Taro, who got a bad grade at school.]
   a. Wife: I didn’t do very well, either. I won’t put all the blame on him.
   b. Husband: Oya wa oya da. (lit.A parent is a parent.) I’ll talk to him.

(2) [A couple are talking about a boy Taro and his father. The father is a notorious troublemaker.]
   a. Wife: Taro fought again with one of his classmates. He certainly is a naughty boy.
   b. Husband: Well, oya mo oya da. (lit.a parent is also a parent.) <oya: parent/ wa: topic marker/ da: copular predication>

In (1), where the wife implies that she blames herself for her son’s poor record, (1b) is interpreted as objecting to the wife. In (2), where the wife implies that Taro is responsible for the fight, (2b) is interpreted as (partially) agreeing with her, that is, the husband thinks that Taro’s father is also responsible for the fight. In contrast, it is hard for English to distinguish between these complicated meanings based only on its nominal tautological forms.

First, it is proposed that the meanings of A wa A da and A mo A da be stipulated as follows: A wa A da must be processed in such a way to communicate an assumption that contradicts an assumption about the referent of the subject A, which is attributed to someone other than the speaker at the utterance point, and to lead to the elimination of this contradictory assumption, and A mo A da must be processed in such a way to evoke an assumption about the referent of the subject A that provides one of the explanations for the state of affairs that is under discussion at the utterance point.

Notice that the two forms in question instruct the hearer to constrain her inferential computation. Their meanings cannot be fully predicted on the basis of the meanings of the constituent parts of the sentences. Thus, it is argued that the forms of A wa A da and A mo A da are ‘constructions’ encoding procedural information. On this basis, it is appropriate that the English nominal tautology A is A, which corresponds to A wa A da, is analyzed as a ‘construction’ encoding procedural information. The above observation suggests that generally, a procedural encoding analysis applies to nominal tautologies in natural languages including English. [references] Blakemore (1987) Semantic Constraints on Relevance, Blackwell.

Chie Yamane-Yoshinaga, Jinny Park-Craig
Narratives of aged people-Zainichi Koreans and Hansen’s disease(leprosy)patients (poster)

While most aged people have a rich supply of material for their personal narratives from their long life-histories, those who have experienced discrimination may have more to relate about life. Recently, many foreign students, laborers and foreign spouses have settled in Japan, helping to globalize Japanese society. However, prior to this recent settlement period, most ‘foreigners’ were Zainichi Koreans (permanent Korean residents). Zainichi Koreans were the biggest group because they were either brought to Japan to labor involuntarily during the colonial period, or shortly thereafter, came to Japan as economic immigrants. They, (including the second generation), still survive in Japan.

Discrimination also visited the lives of those who struggled with leprosy. Although the leprosy prevention laws of 1907, 1931 and 1953 primarily attempted to segregate leprosy sufferers from the population, they also served to intensify the social stigma against leprosy.

The aim of this study is to analyze the discourse of aged people relating to the lexis and expression contained in their narratives concerning discrimination. We have analyzed the discourse of a minimum of four individuals, (possibly increasing in number by the conference), collected in August and September, 2012. This includes the recorded 40 to 70 minute narratives of two men and two women over 60 years of age.

The results of this analysis are as follows:
(1) Attitudes towards Japan
Although Zainichi Koreans went through hardships, they accepted the present situation and did not have bad feelings about Japan. One of them said that she thanked her mother for being born in Japan. This statement showed how grateful she was to avoid the fate of a relative, whose whereabouts have been unknown since emigrating to a miserable situation in North Korea. Another person described how Zainichi Koreans had made a big contribution to South Korea and wished for a good relationship between South Korea and Japan. By contrast, leprosy patients had little to say about Japan, and felt mortified by the mistakes of official segregation policy.

(2) Key expressions

A and Oya wa oya da, Blackwell.
There were two key expressions: one was ‘family’ the other was ‘tomb and death’. Korean family ties were so strong that a father used them to escape slave labor at a coal mine. Another person mentioned that although ancestral tombs were in South Korea, his parents’ tomb was in Okayama and he would be there soon. In contrast, although hopes for leprosy patients’ lives were improved by the medicine, ‘promin’, patients were separated from their families and were not permitted to have children. One of them said that she did not want to enter the ‘tomb’ of the sanatorium; the tomb of leprosy patients. She therefore bought herself a grave outside the sanatorium.

These results indicate that for aged sufferers of discrimination, evaluations of the nation (Japan) are made by comparison to Korea. Mortality and family ties are also vital issues.

Sayoko Yamashita,
*Politeness during Quartet Lessons in L2 English* (lecture)

In this study, quartet group lessons conducted by German professional tutors (violin, viola and cello players) in a small village of Germany during the summer of 2012 were analyzed to see how lessons were conducted and delivered. Each tutor gave suggestions and directions as to how to play in the quartet as well as positive and negative feedback after students’ performances. The students were four adult Japanese amateur players around the age of 60 (two violinists, one violist and one cellist) who flew to Germany from Japan to participate in a summer music course. English was the common language used in each lesson as Japanese students could not speak nor understand German. Two research questions were formulated: 1) How is politeness involved in lesson conversations in L2 English by tutors and students, particularly regarding face or the FTA (face threatening act) and face saving acts?; and 2) To what extent are there any individual differences regarding tutors’ giving lessons and students’ receiving lessons? Three 60 minute lessons of each tutor were video-taped and then transcribed. The conversation analysis approach was applied to analyze the data using Brown and Levinson’s (1987) politeness theory. Results showed that a unique basic lesson structure was found regardless of the tutor’s instrument. It seems that both parties (tutors and students) were working cooperatively having the same goal in mind, i.e., to produce a good music piece, and consequently the lessons were not only instrumentally (or skill) oriented but integrative. Tutors carefully advised the students so that they would not threaten students’ face. Students’ and tutors’ speech act performances such as requests and apologies during the lessons varied. The sequence of the structure also differed depending on positive or negative feedback. In conclusion, music lessons are dynamic activities for tutors alike.

Note: The "Japan" quartet team had a lesson each in the morning and afternoon from one of the tutors for five days.

Toru Yamashita,
*Analysis of the emotional aspects of nurse-patient communication: A corpus-based pragmatic and conversational analysis study* (lecture)

Emotions tend to play an important role in health communication between the nurse and the patient, which can be categorized into institutional discourse. The nurse is expected to respond to the emotions of the patient, which are caused by symptom, diagnosis, and care, and to provide enough information in order to relieve the patient’s anxiety or fear. This kind of emotional care can lead to the establishment of trust, which in turn results in the positive emotional relationships between the nurse and the patient. The concepts of emotions in human communication have been investigated from interdisciplinary perspectives. That is, they have been researched in various fields, such as philosophy, psychology, social psychology, and so forth. This study, however, will be mainly based on the research methodologies of pragmatics, corpus linguistics, and conversation analysis.

Laughter-talk is regarded as a contributing factor to the building of positive emotions. It tends to be frequently used in nurse-patient health communication. Partington (2009) argues that positive face consists of competence face and affective face and that affective face is maintained by in-group solidarity, which is aroused by the laughter-talk. This in-group solidarity can be identified in the nurse-patient laughter-talk. Positive politeness in the nurse-patient communication is to respect the patient’s affective face, which is regarded as the emotional aspect of face. Thus, this study elucidates the emotional relationships represented in the laughter-talk from the viewpoint of affective face and pragmatics.

On the other hand, lack of information, dissatisfaction with care, complaints about treatment in antecedent events can cause anxiety and distrust on the part of the patient. The distrust may trigger impoliteness, which is a face-threatening act or aggravating linguistic behavior to the nurse. It is also necessary to investigate how the nurse responds to impoliteness and maintains the positive relationships with the patient.

A relatively small specialized corpus (about 25,000 words) of the nurse-patient English conversation was constructed from the recorded data in various contexts at American hospitals. Words and lexical bundles related to emotions are extracted from the corpus and analyzed according to affect types, using the n-gram and
Ryogo Yanagida,
*Fukushima as “a death town”: The politics of (im)politeness* (lecture)

This paper addresses a contentious evaluation of a Japanese Minister’s linguistic behaviour. Following a government inspection, and describing the town of Fukushima as “a death town” at a press conference a heated media coverage ensued and resulted in his resignation. The paper examines “classification struggles” (Bourdieu 1991) relating to (im)politeness within a Japanese media-political domain by addressing three aspects of the interplay between this instance and the minister: (1) Minister Hachiro’s initial press conference; (2) the resultant news bulletins; and, (3) recipient opinions (expressed by newspapers, politicians, political scientists, sociolinguists and lay people).

As opposed to adopting a speaker-centred approach to (im)politeness this paper adopts a “hearer-centred” (Eelen 2001) approach. While, in a broad sense, it is accepted that speakers demonstrate a keen sensitivity towards “face” (Brown and Levinson 1987) or “wakimae” (Ide 2006) when speaking politely, it is the hearer who evaluates the speakers. Such evaluative practice reflects a hearer’s specific interest (i.e. partisan politicians or newsworthy journalists) and results in social effects. Hearers, accordingly, might better be considered as active agents assigning (im)politeness labels to speakers in strategic pursuit of practical and symbolic gains, as opposed to being passive perceivers making related evaluations of any linguistic production.

Adopting a critical discourse analytical framework, this paper addresses how the press conference “recontextualized” (van Leeuwen 2009) in news texts to draw seemingly persuasive meta-pragmatic evaluations such as hairyo-ni-kakeru (insensitivity). The resultant textual analysis highlights the deletion of specific elements of the event, the substitution of (in)eligibility of the actor (that the Minister isn’t able to deal with nuclear disaster issues or is against nuclear reactivation), along with the addition of specific discourses (including growing distrust in politics through recent politicians’ “slips of tongues” or excessive “word-hunting” by media).

Yi Yang,
*Testing the objective third-person perspective to literal meaning in Mandarin Chinese* (lecture)

The watershed of semantics and pragmatics has been long pondered by neo- and post-Gricean scholars who strive to draw a line between the two fields through various theoretical methodologies in different languages. Larson et. al (2009) and Doran et. al (2012) have conceived a novel experimental paradigm, creating a new way of testing this distinction by introducing an objective third-person perspective called Literal Lucy, which is a good attempt to isolate the speaker’s world knowledge and life experience from his/her normal way of judging the truth value of propositions. Because of that controlled setting, especially given finite criteria, participants become more sensitive to distinguish Generalized Conversational Implicature (GCI) and WHAT IS SAID, which enables the experimental result to be more manifest. However, I am doubtful of both the effect of this third-person perspective training, and the significance of adding those results to the paradigm. Can participants be trained to suspend their world knowledge and life experience to act as Literal Lucy, an ideally conceived figure, in such a short period of time with limited instruction? I intend to test the validity of the experiments of Larson et. al (2009) and Doran et. al (2012) by applying Literal Lucy to test Mandarin Chinese, to see whether the three conditions in GCI tests show conspicuous differences.

In my experiment, the first part is a redo of the experiments by Larson et. al (2009) and Doran et. al (2012) in Mandarin Chinese. Furthermore, an on-line methodology is adopted to render the response time as a further test...
of Literal Lucy condition, literal condition (Literal no Lucy) and baseline condition (no Literal no Lucy) respectively. Within a limited time constraint, say 30 seconds, participants will be requested to read the texts and then answer questions as quickly as possible. The reading time will be modified by a combo method including text reading, voice recording or video playing limited to 20 seconds (;11.5s), aiming to revive a real communicational situation. The rest time is reserved for their instant response. This on-line setting could probably illustrate the priority of processing either the literal meaning or speaker meaning or other potential possibilities. My presumption of the result is that there is no significant difference among the three settings. Thus it might prove that there is inconsistency within the experimental settings of Literal Lucy.

I assume that speakers might process the truth condition, i.e., the literal meaning, in terms of their linguistic knowledge, conventionality, mental context, as well as the ad hoc context, simultaneously, and then select the best mapping to their conceptualized storage in their long-term memory. More crucially, referring to ecological philosophy, I infer that the cognitive processing of language characterizes as holistic, dynamic, interactive and situated; when people speak, they automatically situate themselves into a real and four-dimensional context, namely the language context, physical context, cultural context and mental context. Thus, the hearer would process the speaker meaning in the four-dimensional context.

Ornkanya Yaoharee,

The pragmatic analysis of decision making in two types of multicultural workplace meetings in Thailand (lecture)

Previous studies on workplace talk have been focused on disagreement and conflict since they are counted as face-threatening acts and can potentially affect the interactants’ relations. However, in the study of Holmes and Stubbe (2003), disagreement was rarely found in workplace talk since participants were concerned with their other co-workers’ face needs. This paper investigates decision-making process in the workplace meetings. It takes a pragmatic analysis approach and draws on naturally occurring data from two different types of multicultural workplace settings in Thailand: a poultry export company and an international university. At the poultry export company, business negotiation between the sales team and their overseas customers was observed. At the international university, two types of staff meetings: the administrative council and research committee council were observed. The dataset consists of ethnographic observation of everyday interaction, audio-recordings of five formal meetings and interviews. The analysis of the meeting interaction displays a window into the norms and practices of different workplace communities. The results show that disagreement occurred from time to time in the meeting talk between sales team and customers at the poultry export company. There were frequent use of negative markers “no” as well as other direct and indirect refusals such as “no, we can’t do that.” On the other hand, at the university staff meetings, though the discussion of each topic was prolonged and rich, disagreement was rarely found. Participants use politeness strategies to avoid disagreement and to save other people’s faces. Deviations of opinions are normalized and unmarked by the chairman of each meeting by the questions such as “any support, please say aye”, “people who support, please smile”, or “people who oppose, please frown.” These voting questions can be found as ways to reach mutual agreement by every member. The follow-up interview was conducted to investigate what factors cause the differences in decision making styles of the two workplaces. The interview results show that participants from two different types of workplaces take different stances in managing meeting talk. Different stances by both teams derive from communities of practices and socialization with other colleagues. As a result, this paper discusses that workplace socialization is a way to learn how decisions are made in formal meetings and argues the theoretical distinctions between disagreement managing and disagreement avoiding within the context of globalised workplace communication. The closure of this paper is based on what is ought to be added into the teaching of second language pragmatics in workplace communication and meeting talk.


Eiko Yasui,

Managing a return and inappropriateness: On an employment of turn-initial "demo" in Japanese (lecture)

This study examines how a speaker can accomplish a return to a previous line of talk and appropriately responds to it. Specifically, I investigate turn-initial demo (“but”), a Japanese conjunction, employed during conversation. Drawing on conversation analysis (CA), a micro-analytic approach to talk-in-interaction focusing on the participants’ language use as well as their body behaviors, this study aims at exploring an interactional function of demo when used with a specific action during a specific activity; namely, a response to a telling of a trouble or problem. Syntactically, demo is a contrastive conjunction which indicates a contradictory relationship between what precedes it and what follows it. However, studies have investigated that conjunctions in conversation have various other functions as ‘discourse markers’ or ‘sequential conjunctions’ in addition to their syntactic functions of connecting two sentential elements (e.g., Mazeland & Huiskes, 2001; Schiffrin, 1987).
This study specifically deals with the talk which focuses the speaker's troubles, problems, or negative aspects, such as troubles-telling or self-deprecation. When one's trouble or negative feature is told, it becomes relevant that the recipients provide a “preferred response” (Pomerantz, 1984), a display of affiliation. However, various interactional issues do not always allow the recipients to simply express affiliation. In this study, therefore, I investigate how a display of affiliation can be accomplished when it is not considered a normal or appropriate move for a recipient.

Analyzing naturally-occurring conversations in Japanese, it is revealed that demo can deal with sequential displacement of an affiliative response. Since a troubles-telling or self-deprecation usually contains embarrassing or sensitive topics for the teller, the teller and recipients often employ “troubles-telling exit devices” (Jefferson, 1984) and orient toward moving out of the telling. Demo is employed at the beginning of a turn when expressing affiliation after the focus of the talk is shifted from the trouble or problem itself. It redirects the focus of the talk and enables the recipients to appropriately provide a preferred response. That is, demo enables those who are not authorized or entitled to understand the trouble or problem of the teller to appropriately display an affiliative stance with them. A turn initial demo marks that its speaker is aware that s/he is expressing affiliation against others' assumptions that such a response is inappropriate.

The present study demonstrates that demo, when employed in a response to a telling of a trouble or negative aspect of the teller, not only manages the progressivity of conversation, but also enables the recipients to appropriately produce a preferred response and deal with the sensitivity caused by troubles-telling or self-deprecating talk. This study thus suggests the importance of examining the use of a conjunction in an everyday interaction not only through the semantic relationships between what precedes it and what follows it, but also in relation to the actions it achieves as well as a wider ongoing activity in which it is placed.

Swathi Yemmanur,

**What contributes most to Indian students’ trait perseverance within a cultural context:**

**Mindset, attribution style or self regulation?** (poster)

The objective of this paper was to study the pragmatic factors that contribute most to Indian students’ trait perseverance. Of particular interest was investigating whether cognitive goal-motivation theories like the Implicit Theories of Intelligence and cognitive personality variables like attribution style predicted trait levels of perseverance better than a personality variable like self-regulation, as achievement motivation and goal orientation theories seem to be challenged by cultural norms, beliefs and social practices. **Hypothesis 1:** Implicit theories of Intelligence (the “mindset”) of Indian students would not be related to their trait perseverance as Asian students are high in achievement orientation but make effort attributions to their achievements. **Hypothesis 2:** Indian students’ attribution style would not be related to their trait perseverance, given the trend of pessimistic attributional style among Asians. **Hypothesis 3:** Given the strong prevention oriented self-regulation that is promoted in Asian cultures, behavioural self-regulation is expected to be the best predictor of Indian students’ trait perseverance. **Participants:** 184 higher secondary school students from two schools in Hyderabad, India. **Instruments:** Attribution Style scale, Implicit theories of Intelligence Scale, Short-Grit Scale, and Self-Control Scale. **Results:** Hierarchical multiple regression analysis indicated that self-regulation was the best predictor of perseverance. Mindset was not related to perseverance as hypothesised but there was a small significant relation between attributional style and perseverance although most Indian students had a pessimistic attribution style. These results are interpreted against the background of Indian cultural norms and practices and the current economic scenario.

Megumi Yoshida,

**Linguistic and non-linguistic contextual factors that affect the comprehension of Japanese NP1 wa NP2 da sentences** (lecture)

This study examines the understanding of a particular Japanese construction that has the structure NP1 wa NP2 da (Copula). The meaning of this kind of sentence can be very ambiguous when the NP1 and NP2 do not refer to an identical referent as in (1) because how the NP1 and NP2 are connected is not obvious.

1. *Tanaka-san wa unagi da*
   
   Tanaka-TITLE TOP eel COPULA
   
   ‘Tanaka will order/ dislikes/ raised/ eels… etc.’

However, it is usually not considered to be ambiguous when (1) is used in a particular context, since the context indicates how it is meant to be understood. This study examines the uses of this construction both in real world and in the experimentally controlled contexts to understand the mechanism of the comprehension.

The general assumption on this kind of sentence is that it includes reference to unexpressed elements that must be specified from the context. This pragmatic process of specifying the unexpressed element is called ‘saturation’ by Recanati (2001, 2004, for example). The examination of this construction in the experimentally
controlled contexts indicated that the unexpressed element in the target NP<sub>1</sub>wa NP<sub>2</sub>da sentence was recovered by establishing a syntactic or a semantic relation with the preceding context sentence. Specifically, the readers of the target NP<sub>1</sub>wa NP<sub>2</sub>da sentence tended to understand the sentence by transferring a particular transitive/intransitive verb in the preceding context sentence to the target NP<sub>1</sub>wa NP<sub>2</sub>da sentence. The observation of the uses of NP<sub>1</sub>wa NP<sub>2</sub>da sentences in real-world contexts revealed more complex nature of contexts. Specifically, the understanding of a NP<sub>1</sub>wa NP<sub>2</sub>da sentence often involved factors that play a role in both the immediately preceding and the extended contexts. (2) is one of such examples observed in a weekly broadcasted TV show. It was interpreted as in (2’).

(2) Watasi wa Yokosaka-san
I TOP Yokosaka-Mr./Ms.
'1 (?) Mr./Ms. Yokosaka.' (The speaker is not the person named Yokosaka.)
(2’) 'I will go to Mr. Yokosaka’s house.'

The observations of the immediate and extended contexts of examples like (2) indicate that multiple contextual factors in different levels are involved in their understanding. They are (i) a grammatical/semantic connection with immediately preceding and extended contexts, (ii) the pragmatic information about the type of interaction in the immediate context, (iii) the specific prior knowledge of the speakers, and (iv) a frame about the specific situation in which the conversation takes place.

These findings show how many specific kinds of linguistic and pragmatic knowledge are combined and employed according to the particulars of each context of NP<sub>1</sub>wa NP<sub>2</sub>da sentence. Listeners use everything they know to understand an NP<sub>1</sub>wa NP<sub>2</sub>da sentence. Such inclusive analysis has never been attempted in the previous studies of this kind of construction. It can be said that this process of comprehension can be generalized for understanding a construction that includes omissions in Japanese or in any other languages.

Akiiko Yoshimura, Attribution and Japanese negation (lecture)

According to Horn (1985), Descriptive Negation (DN) is truth-functional, and changes a proposition p into not-p, as in (1), and Metalinguistic Negation (MN) is non-truth-functional, and objects to a previous utterance, as in (2). Wilson (2000) suggests that DN is non-attributive, while MN is attributive: in DN (1), the lower representation "Pigs fly" is not attributed to anyone, while in MN (2), "Tom managed to trap two mongooses" is attributed to someone other than the speaker. This paper supports Wilson (2000).

(1) Pigs don't fly.
(2) Tom didn't trap two mongooses; he trapped two mongooses.

The Japanese language is a verb-final language. A Japanese negative sentence is usually formed by adding –na(i) to the predicate at the end of the corresponding affirmative:

(3) a. Tom wa sushi o tabe-ru. (Tom eats sushi.) \(\rightarrow\)
b. Tom wa sushi o tabe na. (Tom doesn’t eat sushi.)

While it is hard for English to distinguish internal DN from external MN based only on their forms, Japanese has several expressional forms marking external negation. This paper focuses on three of them (–node wa na i, –wake de wa na i and –dokoro ja na i), extracts properties constituting their encoded meanings, makes a comparison with basic –na i, and pins down the decisive property for the dichotomy of negation.

–na i is acceptable in cases where the lower representation ("the front door is locked" in (4)) is not attributed to anyone, but not in the others. In cases where it is attributed to someone other than the speaker ("Jane wants to stay in New Delhi" is attributed to Tom in (5)), –node wa na i and –wake de wa na i are acceptable, but not –na i. Scalar -Dokoro ja na i shows the same pattern.

(4) (Returning home and trying to open the front door)
A! Kagi ga a. kakat-te i-na i. (The front door is not locked.)
(Oops!) b. kakat-te i-ru node wa na i. (It is not that the front door is locked.)
c. kakat-te i-ru wake de wa na i. (It is not the case that the front door is locked.)

(5) Tom: Why won’t you come with me? Why do you want to stay (=nokori-tai) in New Delhi?
Jane: a. *New Delhi ni nokori-taku na i no. (I don't want to stay in ND.)
b. New Delhi ni nokori-tai node wa na i no. (It is not that I want to stay in ND)
c. New Delhi ni nokori-tai wake de wa na i no.

(–) I just can’t go with you.

Since the targets of negation in (4) and (5) are both propositional content, their grammaticality contrast cannot be reduced to truth-functionality. Based on Japanese data, this paper concludes that the decisive property for the dichotomy of (at least Japanese) negation is not truth-functionality but the attribution of the lower representations, supporting Wilson (2000), which leads to a new landscape of negation.

Mamiko Yufu, Sima Sadeghi, Maria Egbert, Fumiya Hirataka

Glossing, transliterating and translating interactional data on languages other than English for international publication (lecture)

Pragmatics has been witnessing a growing emergence of studies on non-English data. However, it seems that English carte blanche in publication drives many researchers to render their data into English in order to publish it in academic circles. This paper shows that while transcribing, transliterating and glossing non-English data, researchers encounter a number of practical, theoretical, and political issues that call for their decisions. These decisions have essential consequences for the final analysis and presentation of their data.

The paper begins by examining how researchers dealing with conversational data have treated their data and what problems result from the current ‘mainstream’ way. This meta-study initially shows that there is a strong bias that English is studied more than other languages and a tendency to treat results on English as generic. Secondly, authors of non-English data make their decisions on a case-by-case basis, considering the publisher’s requirements, possibly taking space requirements into account, and most importantly, balancing the trade-off between precision in the data display and the readability of the transcript. Though some studies noted that a perfect translation is impossible, and grammatical descriptions are added to account for what is lost in the English translation, there are also relevant characteristics that are missing in the glossing process.

The paper then addresses following three major problems the authors have encountered in publishing in English on conversational data in three linguistically and pragmatically different languages (Japanese, Persian, and German), and in conversations between native and non-native speakers.

1. The layout and visual presentation of non-English data requires several adjustments. Regarding the layout of the transcription it is of concern whether the original writing system should be preserved. The transcript would thus include the original writing system, a transliteration, a gloss, and an approximate translation. For Persian, the original right-to-left writing direction collides with English, for example in marking overlap. For Japanese, the Latinized transliteration cannot show variations in pronunciation which are relevant to the analysis.

2. When preparing English glosses, there are specific phenomena such as cut-off, which are problematic to translate. Likewise, it is difficult to represent non-standard varieties, e.g. learner varieties.

3. The most troubling difficulty for the authors lies in the decision of whether, or how much, of the culture-specific context and participants' perspectives should be included. In particular, conversation analysis tries to reduce possible biases in the analysis, however, validity in conversation analysis is based on showing analytically what aspects of interactional conduct and the participation framework are made relevant by the participants. The paper shows that meaningfulness of a particular act in interaction requires the researchers' knowledge about participants' cultures in non-English data.

The authors suggest that there exists a continuum of transcription, with one extreme end as "precision", which requires a high level faithfulness to the original data. This will enhance validity at the expense of "readability", which is the other extreme end. The paper endeavors to provide a template with issues researchers can use in their decision-making process.

Deniz Zeyrek,

The discourse connective yerine "instead" in Turkish (lecture)

Discourse connectives are devices that make rhetorical relations explicit. Since they have a semantic content and may also give rise to pragmatic implications, they lie at the crossroads of semantics and pragmatics [3]. This paper examines the discourse connective yerine ‘instead’ in Turkish. On a descriptive level it asks: Which discourse relation does it encode? Are there any features of the surrounding context that correlate with its semantics? Does it have a pragmatic function? These questions are addressed using METU Turkish Corpus.

\[ a \]
\[ \text{Yazık diyor, Nihal'i yantlamak yerine.} \]
\[ \text{‘He said “alas”, instead of answering Nihal.’} \]

\[ b \]
\[ \text{Meyhanelerden skilgiyordum. Onun yerine Alman lokantalarına gidiyordum.} \]
\[ \text{‘The pubs were boring. Instead of this, I went to German restaurants.’} \]

In the present work, a discourse connective is taken as a subordinator, coordinator or an adverbial linking two clauses with an abstract object interpretation [2]. The clause that syntactically hosts the connective is called the second argument (bolded in the examples), while the other clause is the first argument. Syntactically, yerine is a subordinator co-occurring with dedicated morphemes. Semantically, it conveys the idea that the second argument is a salient but unchosen alternative to the first [4]. Example (a) presents a subordinator, where the infinitive suffix (underlined) marks the second argument as nonfactive. In other examples in the corpus, negative markers, deontic modals, or downward entailing constructions characterize the unchosen alternative [4]. Examples like (b) also abound in the corpus. Here, the unchosen alternative is inferred from the first argument so that this example means, ‘since I found pubs boring I didn’t go there’, instead, I went to German restaurants’,
where the inference ‘I didn’t go there’ is conversationally implicated. What supports this inference and why is a phrasal expression preferred here? We suggest that the first argument contains a downward-entailing construction (viz. was boring), which appears to support the inference. Ariel (2004) argues that definite descriptions and pronouns retrieve antecedents of differing mental accessibility. The former retrieve antecedents of low mental accessibility, e.g. distant entities, new topics, and the latter retrieve high accessibility antecedents, e.g. near-by antecedents, continuing topics. The deictic pronoun is preferred in (b) because it accesses the inference derived from adjacent sentences, a function which a subordinator could not fulfill. In Turkish then, the burden of expressing the unchosen alternative discourse relation is on the semantics derived from sentence adjacency. Pragmatic enrichment is mainly left to phrasal expressions containing a deictic pronoun. Certain features of the clause that encodes the unchosen alternative support the meaning of the discourse relation and the pragmatic implications.


**Rong Zhou, Ping Sun**

*An empirical study on the comprehension of indirect speech acts in English by Chinese EFL learners at different proficiency levels* (poster)

For the processing mechanisms of the comprehension of indirect speech acts (ISAs), scholars have put forward Standard Pragmatic Model, Multiple Meaning Model, Conventional Meaning Model, and Single Meaning Model, etc. There is no doubt that these models have greatly enriched the theories concerning the comprehension process of indirect speech acts, impelling the development of pragmatic studies. However, divergent views and contradictory evidences also ensued Clark & Lucy, 1975; Clark & Schunk, 1980; Gibbs, 1979, 1983; Hamblin & Gibbs, 2003; Shapiro & Murphy, 1993. Thus more empirical psycholinguistic studies are needed to examine the influential factors and the mechanism so as to verify the models and to solve the controversial issue. Based on previous researches, the present study examined the difference and similarity of processing mechanisms for conventional and non-conventional English indirect speech acts by Chinese EFL learners at different English proficiency levels from the perspectives of experimental pragmatics. Two priming experiments were conducted. The first one used online self-paced reading plus a sentence verification task (Takahashi & Roitblat, 1994) to compare the differences and similarities of the comprehension mechanisms of conventional ISAs by Chinese EFL learners at different levels of English proficiency. The result showed that the high proficiency learners performed in accordance with Single Meaning Model while the low proficiency learners’ actions were in line with Multiple Meaning Model. For low proficiency learners, both the literal and the indirect meaning were activated at the first stage of the comprehension. However, only one meaning in concordance with the context was activated for the high proficiency learners.

The second experiment used a paraphrase judgment task (Holtgraves, 1999) to probe into the comprehension mechanisms of the non-conventional ISAs by Chinese EFL learners. The results showed that both the high and low proficiency learners’ performance confirmed the Standard Pragmatic Model. The literal meaning was activated and the indirect meaning was then inferred. Language proficiency could influence the comprehension speed of non-conventional ISAs by affecting the processing of literal meaning.

The results from the two experiments also indicated that language proficiency influenced the understanding of the context, thus resulting in different comprehension mechanisms of the ISAs and EFL learners processed the conventional and non-conventional ISAs differently.

**Ling Zhou, Zhang Shaojie**

*Explicitness in expression: Culture-specific “Mianzi” in Chinese* (lecture)

Recently there has been a shift of focus in research on face from the cross-cultural perspective of face 2 to the culture-specific perspective of face 1. The present study attempts to explore how and why Chinese people tend to express “mianzi” explicitly in interpersonal communication in contrast to the way in which face is implicitly expressed in Western cultures on the basis of the data collected from a modern Chinese TV drama by utilizing the analytic tool of Formal Concept Explorer.

The results reveal that explicitness in expression of “mianzi” in Chinese is closely related respectively with cultural factors identified in terms of subject matters of “Morality”, “Favour” and “Dignity”, social factors such as degree of education, social status, vocation and gender, and types of “mianzi”, which are involved in conversations between the interlocutors. To be specific, when involving Morality in conversation, 31.8% of the dialogues are found with explicit expressions of “mianzi” employed by the interlocutors whose degree of education, social status, vocation and gender are prominently related, when involving Favour, such explicit expressions of “mianzi” occupy 30.6%, relating prominently to the interlocutors’ social status, vocation and...
gender, and when involving Dignity, such expressions occupy 23.5%, relating significantly to the interlocutors’ social status, vocation, gender and age. All of these topics are related to the interlocutors’ positive and negative “mianzi”, with the negative favourable to Morality, the positive to Favour, and both positive and negative to Dignity. Among all the social factors manifested in the results, factors of Interpersonal Relationship such as superiors to inferiors, husband to wife, parents to son and daughter, friend to friend and so on are not significantly prominent, showing that Interpersonal Relationship does not serve as constraints on explicit expression of “mianzi”. In contrast, all the other social factors such as degree of education, social status, vocation and etc. are proved to be significant constraints on the explicit expression of “mianzi”.

Following a detailed discussion of explicitness in expression of “mianzi” in Chinese in relation to these culture-valued social constraints and cultural constraints, the study shows that underlying the correlation of these socio-cultural factors, when explained from a cultural gene perspective, lies in the fact that explicitness in expression of “mianzi” (identified as face1) in Chinese proves to be culture-specific.

This paper explores the use of pragmatic markers - polyfunctional cues that predicate alterations in the speaker’s cognition, attitudes, and viewpoint and aid the communication of illocutionary force and objectives - in Bama’s monologued text-genre, Karakku (2000), and polyphonic women’s narrative, Sangati (2005). Pragmatic markers, employed by the speakers to recuperate, arrange, reformulate and segment the information offered to the hearer, are a characteristic of oral rather than written discourse. Bama’s Tamil Dalit women’s narratives evocatively synthesizes the two positions of orality and textuality: recording (writing) personal and/social memories (the literate/textual tradition predicated on the principle of linearity), and telling (performing) Dalit muted voices in traditional oral tradition privileging circularity (Ermarth, 1981; Fludernik, 1991, 1996). Emphasizing that pragmatic markers are intensifiers (Labov 378), linguistic or paralinguistic device that the narrator uses to strengthen or intensify one of the events taking place in the narrative, Labov and Waletzky say, “he [the narrator] finds himself in a position where he must demonstrate to the listener that he really was in danger. The more vivid and real the danger appears, the more effective the narrative.” Though a close reading of Karakku and Sangati, it will be my endeavour to evaluate the pragmatic markers (as listed by Labov) - gestures, expressive phonology, quantifiers, repetition and ritual utterances - in the Dalit women’s narratives.

Post-independence studies of India, to a great extent, as Ronald Inden (1990), Arjun Appadurai (1986), Kancha Illaiah (1996), Veena Das (1995), and others have pointed out, have tended to place caste at a remove from history rather than at its shifting frontiers, consigning Dalits to play the role of the ontological, political, economic and cultural other (Ganguly). In this paper, an attempt will be made to counter the aporia of the aesthetic by making an enunciative analysis of Dalit women’s personal and/collective memory narratives which resist the totalizing impulse of “official memory” (what Guha describes as “historiography powered by statehood”) and allow access to elided/muted voices. By reading caste as a string of articulations at sites of overlapping discursive realms, one could comprehend it in terms of oral practices, performance and enunciation. In this paper, the twin constituents of natural discourse, pragmatics and discourse style, will be examined on the basis of conversations embedded in Bama’s narratives. Responding to the growing attention being paid to questions of subaltern aesthetics and narrative form (Kumar, 2010; Nayar, 2009; Rege, 2006), an attempt will be made to explore how the ‘dialogic’ nature of Bama’s texts is embodied in her radicalization of the genre through the appropriation of different registers.

At the outset, this paper will give an overview of the theoretical approaches linking developments in pragmatics, text linguistics, and analyses of the syntax of oral language. From this conceptual core will be limned out the strategies through which Bama re-functionalized features of the oral tale in dialectal language for representing caste/class/gender alterity challenging and subverting majoritarian discourses. Among the oral forms inherited in Sangati that will be discussed in this paper include: conversational storytelling (experiential narrative), oral gestures, acts of eating and drinking, and their social and communicative effect, laughter as a “corporeal event”/“super philosophy,” speech acts of swearing, word play and joke. Considering that most studies on pragmatic markers are based on conversational discourse, a study such as this one is meant as a contribution to the understanding of the role of pragmatic discourse markers in a specific text-genre that takes the form of spontaneous oral narrative.


Nishat Haider Zoonie, 
Pragmatics, gender and ideology: A study of Dalit women’s narratives (lecture)


**Cala Zubair,**

*The opposing functions of gendered sexual assault slang at a Sri Lankan University* (lecture)

To join the Sinhalese Ragger at Lion University (pseudonym) in Sri Lanka, students undergo mixed-gender, ritual hazing ("ragging") such that senior males rag junior females via forced sexual acts (e.g., rape and sexual assault). Male Ragers use esoteric, in-group terminology that masks their behavior from university authorities and wider public scrutiny (Buddhadhasa 2007; Fonsenka 2009; Hennayake 2009). This work explores how female Ragers resist physical violence by resisting esoteric slang. Instead, they embrace alternate forms of taboo language that are less localized, exhibit online circulation, and are more widespread in universities and among youth (Dissanayake 1998; Agarwal 2006). This non-localized, sexual slang condemns males' sexual behavior, framing male-to-female ragging as abusive rather than victimless, and contesting media discourses about ragging that minimize female trauma (Rubero 2003; Chopra 2010; Fernando 2010). Considering taboo language key in empowering marginalized social groups (Thurlow 2011), this project examines how different slang forms exhibit variable public/private, local/non-local circulation based on their functional distinctions (Agha 2007; Fleming & Lempert 2011; Irvine 2011). Male sexual assault slang is covert and exclusive because it functions to hide their behavior. Female sexual assault slang is widely recognizable because it functions to reveal hidden sexual assaults.

Data for this study includes conversational usages of sexual slang, interview (meta)commentaries, and online discussion boards. Terms analyzed include *naanwa* (common meaning: "to shower") and *anga hodanwa* (common meaning: "body wash"), words males use to refer to vaginal and anal rape; *baduwak polimak hukanwa,* "(gang) rape-fucking a girl vaginally" - the female slang equivalent of *naanwa*; and *paiyak/kariyak polimak,* female Ragger terms translatable as "penis/sperm raper". With semantic juncture between male usages of *naanwa* and *anga hodanwa* ("vaginal rape" and "anal rape") and common meanings ("shower" and "body wash"), males are protected from public reprimand even in public spheres. Female innovation includes substituting taboo terms like *baduwak polimak hukanwa* ("(gang) rape-fucking a girl vaginally") during campus and online interactions. Though inclusive of proscribed words, when spoken before university authorities or posted online, the female term exposes acts of vaginal rape. Female terms additionally focus attention on males as sexual offenders. Words such as *paiyak/kariyak polimak,* "penis/sperm raper", point to the male anatomical subject as actor.

While females have little say in rituals of rape (if joining the Sinhalese Ragers), performatively, they reappropriate their bodies through language. Demarcating victim and rapist, female sexual assault slang indicates how proscribed speech grants voice to voiceless subjects. As with other studies on youth language (Eble 1996; Miller 2004; Chun 2009; Roth Gordon 2007a, 2007b; Mendoza-Denton 2008), linguistic creativity is key in how speakers publically fashion roles and identities, where mentioned and unmentionable are mutually telling (Frekko 2011).

**Larraitz Zubeldia,**

*Evidential elements: Contribution to the propositional content or/and illocutionary force indicators? The case of Basque* (lecture)

In the literature on evidentiality, we can distinguish between two ways, at least, of analysing the evidential elements in different languages: (i) as illocutionary force indicators (Faller 2002, e.g.) and (ii) as epistemic modals with an evidential presupposition (Matthewson et al. 2007, e.g.). The aim of this proposal is to argue that none of these can properly explain the semantic and pragmatic properties of the Basque reportative particle *omen,* and, hence, we need a different analysis. I contend that *omen* contributes to the propositional content of the utterance, but it is, nonetheless, a non-modal element. This conclusion is based on the results of some tests used in the literature to distinguish between the status of an element as (i) contributing to the truth-conditions vs. being an illocutionary force indicator (the assent/dissent or challengeability test and the scope or embeddability test) and (ii) being a modal vs. non-modal element (felicity tests).

On the one hand, the results of an experiment based on the assent/dissent test show that the subjects tend to accept that the whole evidential content of the *omen-*utterance can be explicitly rejected. Furthermore, there are
examples where *omen* gets narrow scope under sentential (external) negation and communication/knowledge predicates. On the other hand, the results of the two *felicity* tests point to a non-modal analysis of *omen*: it is felicitous if the embedded proposition is known to be false/true (see, also, Faller 2002 and Murray 2010, e.g.). And if these two tests are not sufficiently convincing, there are further arguments to exclude Matthewson et al.’s (2007) modal analysis for *omen*-utterances.

So, these facts lead us to analyse *omen* as contributing to the truth-conditions of the utterance, but as a non-modal (epistemic) evidential element. We cannot analyse it as quantifying over possible worlds (à la Matthewson et al. 2007, e.g.), neither as encoding the speaker’s degree of certainty (à la de Haan 1999, e.g.). I argue that the content of uncertainty often related to *omen* is not part of the meaning of *omen*-sentences, but rather a conversational implicature that can be generated by an *omen*-utterance.

Moreover, I propose that *omen*, in addition to contributing to the propositional content of the utterance is an illocutionary force indicator, as an *omen*-utterance will always have an assertive illocutionary force. Hence, I conclude that *omen* is a kind of element that both contributes to the truth-conditions of an utterance and is an illocutionary force indicator.
