



International Pragmatics Association  
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# ***ABSTRACTS***



**15<sup>th</sup> International Pragmatics Conference**

**BELFAST, NORTHERN IRELAND**

*16-21 July 2017*

# 15th INTERNATIONAL PRAGMATICS CONFERENCE

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*The abstracts contained in this booklet are in principle in the form in which they were submitted; because text was sometimes corrupted by the transfer from text processing files to the online platform, editing was often necessary for consistency and intelligibility. In the course of April 2017, authors were given the opportunity to edit their abstracts themselves. Yet, the end result may still not be fully satisfactory in all cases.*

*This collection of abstracts represents the state of affairs on 21 June 2017. Later cancellations may be responsible for the presence of abstracts that do not correspond to anything in the program which went into print on 28 June.*

## PLENARY LECTURES

**Peter Auer**

***Turn allocation, addressee selection, and gaze***

The recent rise of interest in research on turn-taking from a number of disciplinary perspectives (cf. Holler et al., eds., 2016; Rossano 2012) shows that the last word has not been said on this topic, despite Sacks, Schegloff's and Jefferson's seminal 1974 paper which was foundational for conversation analysis. One of the obvious shortcomings of these authors' model is its lacking consideration of multimodal turn allocation and turn taking practices, above all in the visual domain of interaction. My talk will address one of these components, i.e. gaze, arguably the most central one for turn-taking. On the basis of eye-tracking data of naturally occurring multi-party interaction, my main focus will be on current speaker's gaze and its functions for addressee selection and next speaker selection. Gaze is a ubiquitous resource in face-to-face interaction, not restricted to, e.g., first parts of adjacency pairs. Around the end of a current speaker's TCU it is a powerful and pervasive practice to select a preferred next speaker, as I will show. One of the consequences of this finding is that (non-competitive) self-selection as a hierarchically subordinated option which only applies when the current speaker has not used his or her rights to select a next speaker, becomes considerably less frequent. Its preferred context seems to be after sequence/topic closure. On the other hand, the status of competitive turn-transitions also changes, since a participant may self-select although the current speaker has suggested another participant as next speaker by gaze. The ensuing competitions for the turn are multimodal phenomena which do not become manifest on the verbal level. In sum, I will argue for a reconsideration of the relative status of next-speaker selection by current speaker ("Rule (1)(a)" in Sacks' et al. model), and of self-selection by a next speaker ("Rule (1)(b)").

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**Deborah Cameron**

***The taming of the shrill: Gender, power and political speech***

'It was and still is true', wrote the anthropologist Susan Phillips in 2003, 'that men dominate public talk, and not just in village-level politics, and not just in non-Western societies'. Drawing on the research Sylvia Shaw and I did for our book *Gender Power and Political Speech* (2016), a case study of the 2015 UK General Election campaign, as well as material relating to the 2016 US presidential election, this plenary talk explores the conflicting linguistic norms and ideologies which female political actors in western democracies are obliged to negotiate. I will suggest that one key problem these women face is the existence of a gap or disconnect between the observable facts of their linguistic behaviour and the reception/representation of that behaviour by others: gender difference, whether positively or negatively evaluated, is largely constructed through acts of interpretation. I argue that this real-world pragmatic problem deserves more attention than it has sometimes received in recent research on language and gender.

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Cameron, D. and S. Shaw (2016) *Gender, Power and Political Speech*. Basingstoke: Palgrave.  
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**Colleen Cotter**

***News as we know it: Exploring the fake news dynamic***

News, like language, indexes a range of meanings about the larger world and our connection to it. In this paper, I look at the dynamic between "alternative facts" in news discourse and the "echo chamber," or the context by which beliefs are reinforced, often through repetition more than verified fact. The measure to which "fake news" and its ilk succeeds and persuades occurs on two fronts: we believe it or are compelled to doubt its provenance, both of which have real-world impacts. What is it about language and how it is used that effects particular actions or reinforces certain ideologies? How do diverse media domains and channels of transmission and



consumption encourage “fake” news? Over the past several years, Western society has changed how it consumes public information, and I argue that as we are no longer comparably socialized into what news “means” more broadly, this can work against a larger shared social understanding and critical response. Similarly, the extent to which we can rely on our own knowledge and our “reliable sources” – neighbors, family members, trained journalists, experts, or our own research – is called into question, as social commentators have made clear. These are the contexts in which “fake news” proliferates. Thus, awareness of discourse conventions, reporting practices, story-types, sources, and familiarity with social media patterns and search-engine algorithms have the benefit of instilling media literacy, an important corrective that can allow social action and argument over inertia and disengagement. At its root, how language is used and controlled is key to understanding the fake news dynamic.

## **John Heritage**

### ***The expression of authority in primary care medicine***

According to the sociologist Paul Starr (1982), when patients agree to recommendations for medical treatment, they engage in the ‘surrender of private judgment.’ The medical authority to which they acquiesce comes in two flavors: epistemic and deontic. Epistemic authority is perhaps most evident in the diagnostic stage of medical consultations, while its deontic counterpart is more evident in the context of treatment recommendations.

This paper asks whether and how this authority finds verbal expression in these two moments in primary care. It does so by (i) describing the design of turns at talk in which primary care physicians render diagnoses and make treatment recommendations, and (ii) describing the frequency and extent to which patients respond to these two forms of medical action. The paper is based on a study of c.300 American primary care consultations, with brief comparisons of other secondary consultations.

## **Wei Li**

### ***Translating karate: A translanguaging perspective on learning***

Translation is ‘a way of thinking about how languages, people, and cultures are transformed as they move between different places’ (Young, 2003, p.29). In this talk, I will discuss how culture is translated in a multilingual karate club in an ethnically diverse area in East London. I will outline a theoretical perspective on researching this transformative, multilingual process, namely, Translanguaging and discuss the idea of learning as resemiotization. The karate club is led by a 6th dan Polish Roma coach who speaks primarily Polish and Romani and started learning Karate in Poland in his teens and moved to London as an adult. The participants are local school children who speak a range of named languages including Polish, Russian, Lithuanian, and a variety of English. Using data collected through a 3-month linguistic ethnography, we found that there is an intersectional layer of cultures which are referenced, reiterated, ritualised or revered in coaching and learning practices. These include karate culture, culture of learning, and culture of practice and their associated values such as respect, hierarchical social order, competitiveness, learning through modelling, repetition and whole-body pragmatics, and self-discipline. In the meanwhile, there is a certain level of subjectivity in the perceived ownership and origins of these cultures. The connection with Japaneseness (the origins to which karate is often attributed) may be lost in translation. Multiple languages and embodied pragmatic cues are used in coaching but for different purposes: although certain Japanese language competence is required, the use of Japanese is limited to performativity and rituals, as a technical code, as command, and occasionally as an indicator of one’s professional expertise. In contrast, Polish, English and other linguistic, semiotic and physical acts are performed collaboratively as languages of instruction, elaboration, disciplines or information. We argue that such dynamic Translanguaging practices contribute to the transformation of karate from a national martial arts to a global one, which, paradoxically, capitalises on the myth of karate as a Japanese martial arts.

## **Elizabeth Stokoe**

### ***When conversation starts***

In this paper, I will focus on a topic that is of longstanding interest to conversation analysts: the start of an encounter. My aim is to compare openings across many different settings, from friends talking on the phone to police negotiators talking to persons threatening suicide. I want to show how, across medical, commercial and other settings, a focus on openings can work to engage non-academic professionals in the value, integrity and rigour of conversation analysis. I will also give examples of how the analysis of openings can overturn widespread understandings of what a ‘good’ opening looks like, and how research can build the foundations of an alternative method for communication training using the Conversation Analytic Role-play Method.

## PANELS

**Note:** some panel organizers may not have updated their panel descriptions recently; 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.

### Angeliki Alvanoudi

#### *Language, gender and cognition*

The role of language in the construction of gender identities has been the topic of long-standing research in sociolinguistics, linguistic anthropology, and conversation analysis. A number of studies within the ‘discourse’ or ‘performance’ turn in the study of language and gender (Eckert and McConnell-Ginet 2003) examines the role of referential indexing of gender (Ochs 1992) in producing and maintaining a bipolar asymmetrical gender order (e.g. Hall and O’Donovan 1996; Hellinger and Bussmann 2001-2003; Hellinger and Motschenbacher 2015; Kitinger 2005; McConnell-Ginet 2003; Speer and Stokoe 2011). In claiming that gender is constructed through linguistic practices and that language maintains gender inequality, these studies presuppose or imply that language has a cognitive role, namely, that language mediates the way in which speakers interpret experience. However, studies on language and gender do not address explicitly the relation between language and speakers’ cognition (see Alvanoudi 2014 for an attempt to explore the interface between grammar, gender and speakers’ cognition in Greek). The panel aims at filling this gap, by exploring the relation between indexing of gender and cognition across different languages and cultures. In line with non-formalist approaches within linguistics, cognition is understood as a broad notion that encompasses conceptual categorization, common ground, presuppositions, stereotypes, and inferences, among others, and is interrelated with language and culture. Questions to be addressed in the panel include the following: (i) Does the use of items that are lexically or grammatically marked as female or male contribute to the construction of social gender? (ii) Do referential indexes of gender generate inferences about the social gender order? (iii) Can we explore conceptualizations of gender at the micro-level of interaction through speakers’ public behavior? (iv) What is the cognitive effect of generic masculines? (v) Does gender-fair language orient speakers toward non-biased conceptualizations of gender?

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### Charles Antaki

#### *Entry and re-entry into interaction*

The study of the exact process of opening a face-to-face interaction is surprisingly under-researched in Conversation Analysis (which left this rather Goffmanian problem behind after early success in working with *telephone* interactions). Starting an interaction presents multiple obstacles - obviously the sensory ones (you have to be in some kind of sharable sensory space, or plausibly claim to be so) but also the more interestingly subtle ones of entitlement, opportunity, timing, bodily movement and design of opening move.

This proposed Panel would gather together some of the most exciting work in the newer, more multi-modal CA tradition, making full use of the video record and incorporating the physical scene into the analysis. The presentations cover entry into institutional (Svinhufvud, Tuncer, Nilsson) and non-institutional interactions (Antaki, Pillet-Shore), and among the latter, includes a consideration of how interaction is re-established after a lapse (Hoey, Keevallik). The participants come from the UK, Sweden, Finland, France, The Netherlands, and the USA - a fair (if Western) spread of presenters and sources of data.

The question every paper will address is: how to begin? (or in Hoey's and Keevallik's case: how to begin again?) The ubiquity of the phenomenon - we all recognise the barrier that needs to be overcome to establish the grounds for starting (or restarting) a conversation - ought to make the Panel attractive to more than the Conversation Analysis audience (though that does tend in itself to be a considerable one at IPrA conferences). The close adherence to the specific pivot of "openings" should also make the Panel presentations cluster tightly, and help generate an internal sense of coherence and clarity of focus.

## **Anne Barron**

### ***Student mobility and pragmatic competence***

Steady increases in student mobility in recent years (cf., e.g. European Commission 2015) mean that language learners are increasingly experiencing language learning that "remains instructed, despite incorporating elements of naturalistic L2 acquisition" (Coleman 1997:4 on study abroad). In line with these developments, there has been a growing interest in L2 pragmatic development during study abroad (cf., e.g., monographs by Barron 2003, Schauer 2009, Devlin 2014, Ren 2015 and overview articles by Barron forthcoming and Taguchi 2015). By contrast, L2 pragmatic development during student workplace sojourns abroad represents a research desideratum.

Increased input and output opportunities in the context of student mobility offer students the opportunity to develop their pragmalinguistic and sociopragmatic competencies. Hence, it is maybe not surprising that previous research shows a link between study abroad and second language (L2) pragmatic acquisition, with developments recorded on a number of pragmatic features and levels, such as in the use of conventional expressions, pronouns of address, speech act strategies and modification, and on the level of interactional competence (e.g. listener responses, sequences) (e.g., Bardovi-Harlig & Bastos, 2011, Barron 2003, 2006, 2007, Schauer 2009, Shively 2015, Taguchi 2011, cf. also Taguchi 2015 for an overview). On the other hand, however, this same scholarship also shows the limitations of L2 pragmatic acquisition in the stay abroad context, highlighting struggles with a lack of saliency of input and with the related difficulties of negative pragmatic transfer and overgeneralisation. In addition, a range of factors, such as interactional opportunities and proficiency differences have also been shown to influence pragmatic development (cf., e.g. Bardovi-Harlig & Bastos 2011).

The present panel is designed to further explore changes in L2 pragmatic competence during a sojourn in the target community. We envisage papers focusing on the development of L2 pragmatics during student mobility (including both study abroad and work placement settings) for a range of first languages, and target languages, as well as for a variety of pragmatic features. Papers focusing on the following are particularly welcome:

- Effects of the following on the development of L2 pragmatic competence during student mobility:
  - o Length of stay, context of stay (e.g. lingua franca setting vs. target language setting; study abroad vs. work placement), nature of and intensity of interaction during stay
  - o Proficiency levels
  - o Individual differences (e.g. age, gender, aptitude, motivation, attitudes, beliefs)
- Identity, L1 and L2 pragmatic competence during student mobility
- Pragmatic instruction prior to and during student mobility
- Methodological issues and innovations in pragmatic research on student mobility

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### **Yasemin Bayyurt & Ciler Hatipoğlu**

#### ***Address forms across cultures: A cross-cultural comparison of address terms in Indo-European, Uralic and Altaic languages***

Throughout the past few decades, the central issue in the study of human communication in various languages and cultures has been the examination of the ways in which interlocutors express their understanding of their relationship to one another in various social domains (e.g., academia, entertainment, family, politics, religion, workplace) (Afful 2007; Bayyurt 1996; Bayyurt & Bayraktaro ğlu 2001; Hatipoğlu 2008; Little & Gelles 1975; Mills 1988; Musumeci 1991; Ostermann 2003; Sole 1978). That is, “who the speaker believes he is, who he believes the addressee is, what he thinks their relationship is, and what he thinks he is doing by saying what he is saying” (Parkinson 1985:5) has been tried to be uncovered by examining and describing the use of various address forms (e.g., second person pronouns, honorifics, alternative verb inflections, greetings, kinship terms etc.) in various social contexts. Since the choice of address terms or lack of them in a particular contexts in a particular society can reveal how speakers in different cultures interpret the dimensions of status/power (P) and solidarity/distance (D) (Bayyurt 1992; Brown & Gilman 1960; Brown & Ford 1964) and how they ensure that their daily relationships continue in harmony/disharmony, when and how participants in an ongoing conversation adapt/deviate from local dynamics, what the motives for initiating/terminating a conversation are, how speakers’ and listeners’ show their (un)willingness to communicate, this panel will be focusing on when, why and how native speakers and foreign language learners of various Indo-European, Uralic and Altaic languages choose to use/not use various categories of address terms in their interactions. In this panel, the papers will also examine whether or not, and if ‘YES’ how and when cultural and societal changes as well as micro-contextual factors (e.g., spoken vs. written mode of communication) affect/determine the choice of address terms among interlocutors.

The papers in this panel exemplify two trends of research on address forms. The studies in the first group, scrutinize the semantic sub-systems of address forms in specific languages (Italian, Polish, Turkish) and try to show how different societies exhibit their norms, practices and values by employing ‘assorted’ address forms in contrasting social domains while using specific modes of communication (e.g., spoken vs. written vs. electronic). The papers in the latter sub-group focus on the use of address forms across languages and cultures and reveal why and how employing them in cross-cultural interactions or learning them in foreign languages could be defined as a “crossing of linguistic minefields” (Dewaele 2004:383). These studies also demonstrate how those seemingly unassuming short words form the backbone of the social interactions in different cultures and how with their enduring complexity allow the coexistence of various orders of indexical relations (i.e., contextual dimensions defined and perceived differently in different languages and cultures, and patterns of address form usage).

During the third session of the panel, the papers included in this panel will be summarized and critically evaluated by a discussant who will also moderate the Q/A and discussion sessions of the panel.

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## Kristy Beers Fägersten & Sage Lambert Graham

### *The new normal: (Im)politeness, conflict and identity in digital communication*

As digital communication continues to expand and increase through ever-changing and newly-emerging modalities, a greater understanding of the ways we formulate relationships and communities in the interwoven digital world is critical. Since new modalities and communicative platforms are emerging daily, communicative practice must constantly change and shift to ensure that subtleties of meaning are not lost and complexly interwoven messages conveyed through increasingly multimodal interactions are comprehended. Recent years have seen a dramatic increase in research examining the ways that various media platforms have been used to promote negative behaviours and agendas (see among others Hardaker & McGlashan, 2016). In many cases, it is argued, the unique features of digital platforms allow (and perhaps even promote) new manifestations of (im)politeness and conflict. This panel focuses on bringing together the ways that 1) (im)politeness is manifested in a variety of digital platforms and 2) how individuals use the capabilities (and limitations) of digital media to construct and negotiate identities through digitally-produced (im)politeness. Panelists will explore whether impoliteness can be linked to online context, digital data type, and/or communicative goal, and examine whether linguistic evidence of aggression and impoliteness behaviour can be understood as effecting a recalibration of what constitutes the norm or standard for language usage in new media. Building on early linguistic research on CMC that began in the 1980s, researchers have continued to examine

the complex ways that people have formed communities and identities in online contexts even as media have continued to morph and change, exploring questions such as how people form insider & outsider groups (Graham, 2015; Klein & Bös, 2015), what types of identities they claim (Gallagher & Savage, 2015; Haugh, et al., 2015), to what extent anonymity affects communicative practice (boyd & Hargittai, 2010; Herring, S.C. & Stoerger, 2014; Marwick & boyd, 2014), and even whether CMC is fundamentally different from face-to-face communication at all (Benwell & Stokoe, 2006; Locher, Bolander & Höhn, 2015). This panel takes a post-modernist approach to (im)politeness research, building on theories developed since Brown & Levinson's (1978/1987) work in examining the intersection between digital platforms and manifestations of (im)politeness (broadly conceived, including conflict), such as the "online disinhibition effect" (Suler, 2004), including toxic and benign disinhibition, which is central to current online aggression research (e.g., Binns, 2012; Herring et al., 2002; Jane, 2004; Demjen & Hardaker, 2016). The panel approaches new media as established sites of aggression and impoliteness behavior, and further proposes to explore how impoliteness behavior is in fact not a marginal activity, but rather seems ever increasingly to constitute a communicative norm.

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### Nancy Bell & Michael Haugh

#### *Trickery, cheating, and deceit in language play*

Lying and other forms of deception have been focus of a number of studies in pragmatics (Dynel, 2011, forthcoming a, b; Saul, 2013; Parrett, 1994; Vincent and Castelfranchi, 1981; Vincent Marrelli, 2004 ). Much of this work has focused on the function of deception and pretence in communication, that is, cases where the speaker expresses something he or she believes to be false in ways that are designed to be readily obvious to the recipient (overt pretence) or less so (covert pretence/deception) (Dynel, forthcoming a, b). However, despite the potential to explore the intersection of overt and covert forms of pretence with humour (Bell, 2015; Dynel, forthcoming a, b), there have only been a limited number of studies exploring the role of various forms of deception and pretence in playful discourse (e.g. Dynel, 2009; Haddington, 2011; Haugh, 2016). The aim of this panel is thus to bring together an international group of scholars to explore the ways in which trickery, cheating, and various other forms of deception and pretence arise and function in and around playful discourse. At the most basic level, we aim to examine the forms and functions of such practices: How are jocular forms of cheating and trickery constructed in interaction? What interpersonal and instrumental goals might they achieve?

How do interlocutors respond to such practices? We also recognize that what counts as play, as well as what counts as deception, may vary cross-culturally or situationally, thus the panel will include contributions that illuminate sociocultural norms around playful deceptive practices. Similarly, we ask what linguistic resources are drawn on across a variety of participants and contexts in order to construct and cue that these practices are underway? How are these practices negotiated in multilingual contexts? Furthermore, although we focus on deceptions that are playful, it is well-recognized that non-serious language also works to achieve serious, instrumental goals, and so the functions of ostensibly non-serious forms of deceptive pretence will also be considered. As there as yet no established research group working in this area we anticipate this panel will attract a diverse range of researchers. Alongside inviting those who have already established lines of published research in or related to this area, such as Neal Norrick (Saarland University), Derek Bousfield (Manchester Metropolitan University), Marta Dynel (University of Lodz), Kathy Hall (California State University), Anne Pomerantz (University of Pennsylvania), and Salvatore Attardo (Texas A&M University), we anticipate contributions from additional participants in order to represent a range of theoretical and methodological perspectives, including (im)politeness theory, language socialization, interactional sociolinguistics, and conversation analysis.

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### Lawrence Berlin & Cristina Becker Lopes Perna

#### *Position and stance in politics: The Individual, the party, and the party line*

Within the political sphere, a political actor is often judged by what he says, with language perceived as representative of the individual actor. Indeed, they are individuals with a lifetime of experiences and actions which inform, but may also undermine, their aspirations in gaining political capital (Bourdieu, 1986). However, these actors do not exist in isolation; they are members and, at times, potential candidates of a particular political party with its own ideology and agenda which may cause them to modify their personal speech to align with espoused policies of the party. The aim of this panel is to examine the discourse of political actors through a pragmatic lens, enabling the unraveling of multiple layers of language use and pragmatic representation within political discourse. Panel participants may explore the pragmatic acts within the discourse from a variety of ways, including (but not limited to) the approach and the social practice (e.g., speech, debate, blog). For instance, from a theoretical and categorical perspective, panel participants may integrate Positionality Theory (Harré & van Langenhove, 1991, 1999; Harré & Moghaddam, 2003) as it presents a manner of identifying how individuals enact their roles through language, or pragmatically. Through their utterances, political actors provide an image of who they are; through first order, second order, and third order positioning, the language use delimits who the speaker is (or who he wants the voters to believe he is), who he believes the interlocutor is, and who he believes others outside the immediate communication are. Positionality Theory is quintessentially pragmatic in that the focus remains on the speaker and his use of language to frame a picture of the parties referred to, even more so because it doesn't need to rely on absolute truth, but can present a case of language manipulation *par excellence* (Berlin, 2015; Mey, 2001). This panel and its speakers will explore various forms of political discourse and the multiple stances politicians take therein, utilizing a clearly defined theoretical

perspective and a specified social practice in order to shed light on the ways political actors can position themselves, their party, and/or their opponents toward the ostensive voters. In so doing, we hope to generate hypotheses surrounding how espoused perspectives relate to or reflect on the nature of the individual and his truth, the party he represents and its ideology, and/or the pandering to popular public opinion in order to curry favor.

## **Rukmini Bhaya Nair & Michael Toolan**

### ***Some are more equal: Constitutive and regulative rules in pragmatics revisited***

According to Asa Kasher (1977) “the ultimate goal of any pragmatic theory is to specify and explain the constitutive rules of human competence to use linguistic means for effecting basic purposes... Thus, a girl scout has not grasped the notion of a postage stamp, if she knows all about perforated edges and can even tell the side that sticks from the side that speaks but knows nothing whatsoever about letters and postage. And a scoutmaster does not have a thorough knowledge about his organization if he knows the ropes and can tell a jamboree from a merry rally but is unaware of the constitutive purposes of his movement.” Ideas of constitutive and regulative rules are philosophically foundational and date back to Kant (see French, 1967). However, when they were reframed in the 20th century by Searle (1964, 1969), taking his cue from Austin (1962), they related more explicitly to language and intentionality, as well as to institutional and individual frames for the felicitous performance of speech acts. Today, another update may be urgently needed, having to do with the potential new methodologies available to study rules of discourse via an examination of large-scale data, both longitudinal and cross-sectional, in which quantitative results converge with qualitative studies of discourse patterns and macro- and micro- analytic approaches to communication meet. On this panel, we re-examine the core notions of constitutive and regulative rules in pragmatics, systematized by J.L Austin and J.R Searle as 'felicity conditions' on types of speech act, by looking at an area of the "real world" where the relationship between 'basic purposes' and 'linguistic means' is particularly challenging. This is the vast arena of inequality across the world's regions and countries – inequality in wealth distribution, in educational and digital access, in gender assignments, in the exercise of democratic rights, and in other major ways. How might we systematically understand the constitution and regulation of the discourses underpinning equality/inequality in a "real world" where overwhelming amounts of big data are now being generated in all the fields listed above, yet the interpretation of those data is both limited and problematic? Given this burgeoning virtual space, it is apparent that pragmatics research cannot continue to rely solely on earlier 'face-to-face' models of rule-following, where the initial examples were so often Eurocentric, upper-class and small-scale, e.g. playing cricket, naming ships, or being scouts. Cricket is a good example. This game may still have eleven players and a captain per side and its main constitutive purpose might remain bowling the other side out before they've managed to score more runs than you. Yet the regulative, cultural rules surrounding cricket have changed so dramatically that JL Austin would barely recognize 'T-20 cricket' as it is today, played under evening arc-lights where multinational, many-hued cricketers bursting out of fluorescent T-shirts bristling with advertising slogans perform for a maximum of forty overs. Cricket has also become very big business, breeding various kinds of wealth and fame inequalities between cricket and other sports in formerly colonized countries like India. In other words, the relationship between the 'regulative' and the 'constitutive' aspects of rule-following have changed in fascinating, socially impactful ways in a 24/7 media dominated, big-data-generating environment. How can pragmatics research both learn from and contribute to current fast-moving changes in contexts for rule formation? What happens when people 'violate' virtual rules or 'opt out'? Does rule-following necessarily promote equality because everyone obeys the rules or can it reinforce inequality because different sets of rules obtain for various sets of social agents? The panel includes presentations from Brazil, China, Germany, India, Poland, Spain, and the UK which will address some of these questions. The cross-cultural studies presented on this panel will illustrate the ways in which different societies verbally regulate and control social inequality. Papers on the panel will also aim to show how wealth, health, racial, literacy and/or other inequalities can be understood in these countries via an examination of corpora, for example, of large-scale, longitudinal data-bases such as newspapers which cover several decades of reportage. Overall, the panel seeks to adopt an interdisciplinary approach to examining 'real world' problems of inequality, ranging from stylistic and statistical analysis of corpora to multimodal studies of media and political discourse to anthropologically and cognitively oriented field-studies, in order to illuminate that still very crucial distinction between constitutive and regulative rules in pragmatics.

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### **Oscar Bladas Marti**

#### ***Teaching formulaic language to L2 learners***

In recent years L2 teaching and learning materials have increasingly paid more attention to formulaic forms, including collocations, discourse markers, and indirect speech formulae (e.g. Can you help me?). This growing interest in formulaic language suggests that materials developers and publishers, teachers, and students, are becoming more aware of the importance of mastering L2 formulaic forms so as to 'speak' and 'sound' like a native speaker (see Ellis 2012, Meunier 2012). To some extent, this interest in formulaic language in the area of L2 teaching and learning is due to the growing research in formulaic language from a variety of theoretical backgrounds, including, e.g., *Corpora Linguistics and Construction Grammar*. Recent publications (see Corrigan et al. 2009, Wood 2010a, 2010b) show that formulaic language is no longer regarded as a marginal or even an anecdotal area of study, but a relevant—and interdisciplinary—research field which can greatly contribute to our understanding of language structure and use. However, the pedagogical approach to formulaic language poses interesting, and challenging, questions to the research in the field. Two simple questions such as "What do we need to teach?" and "How can we teach it?" are not, by any means, easy to answer. As Meunier (2012) indicates, teachers need, first, to identify formulaic forms, and, second, to know whether a particular formulaic form is worth being taught or not. In addition, teachers need to know how to teach formulaic language in an effective way. On a more theoretical level, these two questions also challenge any definition of formulaic language and any attempt to formalise a diverse, yet similar, wide range of forms. This panel wishes to promote the debate on formulaic language paying special attention to the theoretical and pedagogical challenges posed by L2 learning and teaching in this particular area of study. Any scholar currently working on the area of formulaic language and/or L2 language learning and teaching (of any language) is welcome to submit a presentation to the panel and participate in the panel discussion.

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### **Lucien Brown & Pilar Prieto**

#### ***Multimodal (im)politeness***

The negotiation of (im)politeness that accompanies communicative events is mediated through various modalities, including not only verbal language, but nonverbal aspects such as the sound of the speaker's voice, and the use of polite bodily and facial gestures. Despite this, detailed analysis of prosody, gesture, and other nonverbal modalities rarely featured in the (im)politeness literature, which was instead dominated by the analysis of verbal (im)politeness. Indeed, Culpeper (2011) observed that "remarkably, the bulk of research on politeness or impoliteness pays woefully little attention to the role of prosody" (p. 146), and also notes that "non-verbal cues ... [receive] relatively little attention in communication and pragmatic studies."

However, recent years have seen the emergence of a vibrant interest in multimodal components of politeness (see Brown and Prieto, forthcoming). Research has shown that various acoustic and prosodic features correlate with politeness and impoliteness-related meanings including, pitch (e.g., Winter and Grawunder 2012 for Korean), speech rate (e.g. Lin et al. 2006 for Taiwanese), breathiness (e.g., Ito 2004 for Japanese), and pitch contour (e.g., Orozco 2008 for Mexican Spanish). Nonverbal speech sounds such as oral and nasal fillers (e.g.,

Winter and Grawunder 2012 for Korean), hisses (e.g., Fredsted 2005 for Danish), “kiss teeth” (Figuroa 2005 for Caribbean Creoles), and sounds denoting gustatory pleasure (Wiggins 2013) are also tied up with (im)politeness, as is the use or avoidance of manual gestures (e.g., Ola 2009 for Yoruba), head nods (Kita and Ide 2007 for Japanese) and other nonverbal behaviors. Gestures interact closely with acoustic and prosodic features to modulate the politeness levels of utterances (Nadeu and Prieto 2011) and to distinguish between mock impoliteness and genuine impoliteness (McKinnon and Prieto 2014), and are also crucial in the development of politeness sensitivity in children (Hübscher, Wagner and Prieto 2016). In sign language, interlocutors use mouth gestures, movements of the head and other non-manual features to communicate politeness (George 2011; Mapson 2014). Finally, in Computer Mediated Communication (CMC), interactants make use of cues such as emoticons, nonstandard/multiple punctuation and lexical surrogates to mitigate potential face threat (e.g., Vandergriff 2013; Haugh et al 2015).

The goal of this panel is to bring together politeness researchers whose work focusses on nonverbal elements of communication, or whose work features in depth analysis of these features. Nonverbal elements may include (but are not limited to) the following: (1) Acoustics and prosody (2) Non-verbal speech sounds (3) Gestures, nonverbal behavior, body language (4) Non-manual features of sign language (5) CMC (Computer Mediated Communication) cues

The panel will discuss the relevance of these nonverbal elements in the production and perception of (im)politeness across languages and cultures, and investigate the way that these different nonverbal aspects interact with verbal aspects, and with each other. We will also discuss methodological issues related to the study of multimodal impoliteness, as experienced by different researchers and different research labs. The organizers of the panel both have leading roles in ongoing research projects into the use of prosody and gesture in (im)politeness in Korean (Lucien Brown) and Catalan (Pilar Prieto), and recently collaborated for the first time by co-authoring a chapter on “(Im)politeness: Prosody and Gesture” for the *Palgrave Handbook of Linguistic (Im)Politeness*.

## **Matthew Burdelski**

### ***Storytelling in adult-child and children’s peer interactions***

In languages across the globe, storytelling is a ubiquitous mode of interaction that functions in giving coherence to life experiences, conveying affect, constructing identities, and managing human relationships. Over the last couple of decades, there has been a great deal of scholarship examining storytelling from various perspectives including conversation analysis, narrative analysis, and sociolinguistics. In contrast to much of the work from a sociolinguistic perspective that examines the structure of stories, studies from conversation analytic and related perspectives focus primarily on the telling, including how a story gets launched and managed by tellers and recipients, how a sequence of events are ordered, and what kinds of social actions are performed through the story (e.g., Jefferson, 1978; Mandelbaum, 2012; Sacks, 1972, 1974; Stivers, 2008; Stokoe & Edwards, 2006). While most of the research examines interaction among adults, there are a growing number of studies that analyze storytelling in adult-child (Bateman & Carr, forthcoming; Filipi, forthcoming;) and children’s peer interactions (e.g., Karlsson & Evaldsson, 2011; Goodwin, 1982; 1990a, 1990b; Kyratzis, 1999; Puroila, 2013; Theobald, 2016; Theobald & Danby, forthcoming; Theobald & Reynolds, 2015). These studies have provided needed insights into how children view and construct their social worlds in sequentially relevant ways.

This panel brings together researchers investigating children’s storytelling, including various kinds of tellings and narratives—i.e., personally experienced events typically removed from the “here and now”—within various languages (English, Swedish and Japanese). In focusing on children from the ages of two to ten-years old interacting with teachers, peers, and family members, the papers demonstrate ways that children communicate their own and others’ experiences through the re-playing of events. This includes how children: 1) create an interactional space for launching a telling and positioning themselves as tellers, 2) design their talk for particular kinds of recipients, 3) build upon others’ previous utterances in relating a sequence of tellable actions/events, 4) produce assessments and other affective actions, and 5) produce social actions in the “here and now” by telling about events removed from the “here and now”. The papers will investigate storytelling as a multimodal activity that emerges within various kinds of activities (e.g. play, mealtime, storybook reading) and that draws upon a range of semiotic modalities such as gestures, gaze, and facial expressions. By directing the analytical lens towards children’s contributions to storytelling, this panel highlights children as agents in constructing their social worlds with other interlocutors. In offering a cross-linguistic and cross-cultural perspective on children’s storytelling, the panel aims to contribute to research on children’s interaction and storytelling.

## Monica Cantero-Exojo & Eduardo Urios-Aparisi

### *Going viral: The socio-pragmatics of iconic communication in a shared world*

This panel examines the links between social experiences and emotions and their representation and positioning as shared identities in visual or multimodal discourse. The papers in this panel are meant to explore how knowledge is perceived, shared and understood via iconic communication (see Barker and Yazdani 2000) by different individuals and/or social groups with diverse cultural backgrounds across separated geographies. Thus, the sharing of experiences embedded in the verbal-visual structured discourse becomes universally understood realities. The panel aims to include a variety of approaches to the study of multimodal communication from cinema to contemporary social media. To this end, it intends to contrast different approaches including Systemic Functional Perspectives (O'Halloran 2004), Semiotic Approaches (Kress and Van Leeuwen 2001) and Conceptual Metaphor theory. In particular, we study metaphors and other conceptual processes following studies on metaphor and conceptualization in cinema (e.g. Fahlenbrach 2016) or in other contexts of interaction such as social media, telecinematic discourse, comics and other visual arts (see Forceville and Urios-Aparisi 2009).

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## Marta Carretero, Björn Wiemer & Juana I. Marín Arrese

### *Evidentiality: Discourse-pragmatic perspectives*

This panel presents studies on evidentiality in discourse, focusing on the role of evidential expressions as mechanisms by which speakers and writers indicate the source of information which lies at the basis of the communicated content. Evidentiality concerns the kind or source of the evidence that speakers / writers (claim to) have for or against a communicated proposition (Chafe & Nichols 1986; Willett 1988; Aikhenvald 2004; Wiemer and Stathi 2010; Boye 2012; Marín-Arrese 2013; *inter alia*). Evidential expressions may express direct access to the evidence by means of visual and other sensory sources, and also indirect access through inference or through some form of mediated communication (Wiemer and Stathi 2010; Marín-Arrese 2013 *inter alia*). Evidentiality is strongly related to epistemic modality, which concerns degrees of probability and certainty. While the former justifies a proposition, the latter marks degree of commitment, and both make up the general domain of 'epistemicity' (Boye 2012). Evidentiality is also akin to a number of other categories, such as: reported speech, which consists in the attribution of information to another speaker or writer (Chojnicka 2012); manner, in the sense that the way in which a state or event occurs may be a source of evidence for qualifying the communicated content (Simon-Vandenberg and Aijmer 2007; Carretero and Zamorano-Mansilla 2013); mirativity, which qualifies the proposition in terms of (lack of) previous expectations (DeLancey 1997, Hill 2012, Aikhenvald 2012); and stance, in the sense of convergent or divergent alignment with respect to other interactional positions (Biber et al. 1999; Englebretson 2007; Marín-Arrese 2013).

In recent years, evidentiality has often been approached in terms of its pragmatic effects, on its own or in conjunction with epistemic modality or other categories such as those mentioned above. Some references approach concrete expressions or types of expressions in a single language (Celle 2009; Dendale 2012; Korta & Zubeldia 2014); others are contrastive or crosslinguistic studies (Simon-Vandenberg & Aijmer 2007; Usonienė & Šinkūnienė 2013; Marín-Arrese 2015; Wiemer & Socka forthcoming), and others concern different genres or text types (Müller 2008; Marín-Arrese 2011; Ruskan 2012; Carretero 2014).

Along these lines, the seven contributions included in this panel present advances in research on evidentiality from a discourse-pragmatic perspective. Four of the papers are corpus-based studies on concrete evidentials, namely adjectives, adverbs and verbs of communication in different languages (English, Spanish, Polish and Lithuanian). The remaining three papers approach the distribution and effects of evidentials and related expressions of stance in different types of discourse: two of the papers concern the ways terrorism is addressed in two different discourse types (journalistic discourse and United Nations Security Council resolutions), and the other is a study on a police interview.

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### **Asta Cekaite & Christian Meyer**

#### ***Touch in social interaction: Integrating haptics into embodied interaction research (1 of 2)***

In addition to talk, our own bodies and the bodies of our interlocutors, the culturally patterned environment,

including the objects that surround us, provide semiotic and physical resources that we use in assembling various forms of human action. Such multimodal character of human action, built through the mutual elaboration of diverse semiotic resources, merits attention as to how different sensory modalities contribute to the organization of social interaction (Goodwin, C. 2000). A growing number of studies have explored auditory and visual modalities (gaze, gestures, speech) and the ways in which they are deployed to bring about ordered sequences of interaction, thus contributing to our understanding of embodied interaction as reliant on orientations to participants' bodies as visually available fields for coordinating social actions. The panel directs attention to the interactional uses and meanings of touch (haptics) as a significant, but largely overlooked communicative modality (but see the emerging field in studies by Burdelski, 2015; Cekaite, 2010, 2015; Goodwin, M. 2006; Goodwin, M. & Cekaite, 2013; Nishizaka & Sunaga, 2015). Based on recent work on embodiment in social interaction (Goodwin, 2000; Mondada, 2007; Streeck, Goodwin, and LeBaron 2011) the papers in this panel advance the study of haptics in several ways: i) they provide detailed analyses that investigate the contributions of touch to coordinated human action; ii) they examine the multimodal, sequential, and simultaneous relationships of touch with other semiotic systems, including talk, and the material artefacts); iii) they explicate how various practices of touch are combined with contextual factors to produce meaning in interaction. The presentations in the panel take into account the specificities of touch, i.e., the relevance of the materiality of this modality, including the affordances of touch to be perceived, its sensory and social features. Panelists outline specific bodily techniques (Mauss, 1935) relevant for inculcating social, bodily accountable ways to act in everyday interactions and provide analytical insights into the corporeality and sensory aspects of human interaction. In all, the panel underscores the analytic importance of studying the multiple sensory modalities in which talk is embedded. These dimensions of embodiment are examined in the context of culturally defined and recognizable events: adult-child socializing interactions in various cultural contexts (Sweden, USA, Japan), teasing interactions between adolescents (Tainio & Routarine, Finland), mediatized and non-mediatized co-body touch in the course of practical activities (Meyer, Germany), the use of touch in handling objects in service encounters (Mondada), and health service encounters (Nishizaka, Japan). Charles Goodwin (UCLA) is discussant.

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### Siobhan Chapman & Billy Clark

#### *Pragmatic approaches to literary analysis*

This panel brings together researchers working with various frameworks of pragmatic theory, in order to consider what pragmatics can offer to our analysis, interpretation and evaluation of literary texts. The panel is inclusive in relation to pragmatic approaches, and frameworks for discussion include: Gricean and neo-Gricean Theory (Grice, 1975; Horn, 2007), Relevance Theory (Sperber and Wilson, 1995; Carston, 2002), Im/politeness

Theory (Brown and Levinson, 1987; Leech, 2014). The notion of ‘literariness’ is also interpreted broadly, and individual papers focus on a wide range of genres: novels, short stories, poetry and drama, including TV drama. Within this broad structure, the panel contributors make specific suggestions about how pragmatic theory can be applied to the analysis of a particular literary text or texts, to understanding the more general processes of literary criticism and interpretation, or to a consideration of the ways in which individual readers respond to literary texts. Specific focuses of analysis include speech and thought presentation, irony, satire and metaphor.

The aim of the panel is to consider a range of work that is currently being undertaken in relation to pragmatic approaches to literary analysis, and through discussion to consider possible future directions in the field. It will contribute to more general debates about pragmatic theory, too, since it will explore the analytic and explanatory potential of different theoretical approaches. The panel will necessarily highlight distinctions and contrasts between pragmatic theories. But it will also bring out complementarities, shared aims and assumptions, and ways in which different pragmatic theories might make different contributions to our understanding of literary texts.

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### Jan Chovanec & Villy Tsakona

#### *Laughing at the ‘other’: Critical pragmatic insights into the humorous construction of opposing groups*

Having enjoyed an increasing popularity among scholars over the past couple of decades, the issue of humour has developed an extensive body of research in linguistic pragmatics. This panel aims to develop that tradition by focusing on humour explicitly involving the ‘other’. However, while the ‘us’ vs. ‘them’ dichotomy is a recurrent theme in humour pragmatics, the issue has a broader significance: the analysis of humour involving the ‘other’ can reveal broader social practices, i.e. the ideologies, stereotypes and social beliefs that underlie the relationship between such mutually opposed groups (cf. Duszak 2002; Archakis and Tsakona 2005). To this end, the present panel calls for a multidisciplinary approach enriching pragmatics with insights from critical discourse studies in order to explore how the mutual contrast of ‘us’ vs. ‘them’ operates, what forms the relevant humorous acts take, and what ends the targeting of ‘others’ ultimately serves.

Being central to much humour, the notion of the ‘other’ features in various forms in some of the theories of humour. It plays a role, for instance, in the superiority theory, as well as in incongruity-based humour theories (Raskin 1985; Raskin and Attardo 1991), where the mutually opposed semantic scripts often discursively construct differences between mutually opposed groups. Most attention to the ‘other’ has probably been paid in sociological accounts of jokes and short narratives (Davies 1997, 2011) since such short texts systematically draw on stereotypical representations of diverse ethnic and social groups, reminding us that such representations of the outgroup are imagined rather than real (cf. Anderson 1991). Within the burgeoning field of the pragmatics of humour (Norrick and Chiaro 2009; Dynel 2011; 2013), the focus of the discipline has traditionally been on communicative micro-situations, affiliative/disaffiliative functions of humour, and politeness and face (e.g. Boxer and Cortés-Conde 1997; Hay 2001; Haugh 2010) that typically involve individuals rather than groups.

The papers in this panel address the issue of the ‘other’ as a target of humour, discussing the diverse discursive realizations, effects, and functions of othering via humour. We are particularly interested in exploring how personal/public texts (the micro-level) and discursive practices (‘the meso-level’) connect with the broader social practices (the ‘macro-level’; Fairclough 1992); or how humor mediates between the macro-level involving dominant values and views, and the micro-level involving the discursive strategies and texts produced by individuals (van Dijk 2008). This implies, for instance, tracing what stereotypes are associated with the various out-groups and how they are discursively handled by members of the in-group, particularly with view to delegitimising the outgroup or pursuing some other overt and covert aims in local communicative contexts. The papers in this panel apply the relevant methodologies of various sub-disciplines of pragmatics, complementing them with a perspective informed by critical discourse studies (cf. Wodak et al. 2009; Hart 2010; 2010; Hart and Cap 2014). The data for analysis come from various domains including media discourse (cf. Chovanec and

Ermida 2012), political communication (cf. Tsakona and Popa 2011), conversational interactions (Norrick and Chiaro 2009), and social media (Dynel and Chovanec 2015).

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### **Rebecca Clift & Elizabeth Holt**

#### ***The pragmatics-conversation analysis interface***

The aim of this panel is to bring together presentations exploring the interface between Conversation Analysis (CA) and Pragmatics. This capitalises on the growing interest in the relationship between the two, as evidenced by, for example, the popular panel on the interfaces of pragmatics at the last IPrA. Pragmatics introduced us to the concept of language as action in the form of Speech Act Theory, and the theory of politeness, anchored in empirical, anthropological research, furthered our understanding of collaborative behaviour. CA shares many of its assumptions with these streams of work; in addition, its attention to naturally-occurring data has enhanced our understanding of how actions are implemented across sequences. In so doing, CA has thrown new light on a number of pragmatic concerns. These include the relationship between an utterance's form and its function, the nature of inference, and sequential positioning as a resource for meaning. For example, conversation-analytic work on the actions implemented by particular turn formats has contributed to pragmatic work on indirectness; work on laughter and humour is addressing pragmatic concerns regarding figurative language and the serious/non-serious distinction; and work on variation in grammatical structure can, in its attention to concerns such as morality and accountability, give us access to pragmatic domains such as politeness. Participants are encouraged to present empirical research demonstrating how rigorous, sequential analysis of naturally occurring interaction contributes important insights into these and other topics of Pragmatic interest.

### **Eva Codó**

#### ***The neoliberalization of educational systems: Englishization policies and the creation of flexible workers***

This panel seeks to gain a critical understanding of the process of intensification of English-medium instruction (EMI) in different parts of the world. The objective of the panel is two-fold. First, it aims to tie Englishization policies and practices to the marketizing and neoliberalizing agenda of contemporary school systems whose objective is the creation of productive workers who can enhance the global competitiveness of national economies. Lo Bianco (2014) has argued that the status of English in the school curricula is changing in that it has entered the set of basic skills all kids should acquire and is disappearing as a separate discipline. This is part and parcel of the training of students for the service economy, which requires soft and relational skills, and of the technicist drive in education (Hill & Kumar, 2009), which favours professional, transversal and transferrable skills (Hirt, 2009). Secondly, the panel aims to explore the effects of the whole-heartedly embracing of EMI on the flexibilization (and precarization) of the teaching profession, following the work of scholars like Urcioui (2008), who has investigated the skillification of contemporary labour. This political economic perspective is largely absent from EMI studies, and follows pleas by Block, Gray and Holborrow (2012) and Ricento (2015), among others, to adopt a more interdisciplinary and materialist approach to applied linguistics.

The panel is innovative in two ways. First, it aims to compare ethnographic data from distinct state contexts and educational levels. Scholars working on Catalonia (Spain), the Philippines and Sweden and who are doing research on secondary and tertiary education have been invited. Secondly, the panel tries to dissect the intertwining of English policies and labour issues from different angles. One set of papers will focus on deciphering what types of ideal students these policies aim to produce and with what consequences for whom. One of the papers will investigate the ideological underpinnings and consequences of an ongoing educational reform in the Philippines aimed to introduce vocational training early in secondary education in order to produce employable workers. It is expected that this reform will further intensify EMI. Another of the papers will discuss how EMI in Sweden became more prevalent after a reform in the early 1990s that gave schools more freedom to introduce different forms of instruction, as well as the possibility to marketize educational options. It will also deconstruct stakeholders' views of English as a way to ensure students' successful professional careers imagined in a competitive global context. A third paper will investigate the entrepreneurial ethos and self-skilling practices of EMI teachers working in the public educational sector in Barcelona, Spain, who decide to "volunteer" to teach their courses in English as a way of trying to secure a permanent job. Finally, the fourth paper will present an auto-ethnography of an instructor in an English-medium teacher training program who challenged her students' naturalized discourses about English as the ultimate commodity.

## **Ludvine Crible & Catherine T. Bolly**

### ***Functions of pragmatic markers: Why should we care?***

Interactive communication – whether spoken, signed or gestural – is characterized by very frequent and multifunctional devices called “pragmatic markers” (henceforth PMs, e.g. Brinton 1996, Aijmer 2013) which have only scarcely been studied in (multimodal) applied linguistics. PMs in speech (e.g. *well, you know*), gestures (e.g. nodding, shrugging) and signed language (e.g. buoys, palm-up gestures) are increasingly the focus of empirical research, whether corpus-based or experimental, investigating their many functions and variation across speakers, situations and languages. The bulk of these studies provide in-depth analyses of the role and meaning-in-context of these discursive devices, either focusing on particular expressions (e.g. Aijmer 1997 on English *I think*, Seyfeddinipur 2004 on the “pistol hand” gesture in Iran), contrastive pairs (e.g. Bazzanella et al. 2007 on Italian *allora* and French *alors*, Bolly et al. 2015 on “palm-ups” in spoken French and French Belgian Sign Language, Romero-Trillo 2007 on *involvement discourse markers* in English and Spanish), a subclass of markers (e.g. Haselow 2012 on final particles in English, Kendon 2004 and Müller 2004 on the “palm-up” gesture family) or, less frequently, the whole category (e.g. Allwood et al. 2007, Bavelas et al. 1995, Cuenca 2013). Most authors converge in identifying three major functions, taking up Halliday’s (1970, 1974) seminal categories of ideational, textual and interpersonal meanings, which can then be subdivided in a variety of more specific uses such as markers of coherence relations, topic structure, interaction management, common ground or emotion. These functions are often associated with internal features such as syntactic position in speech or hand orientation in gesture, as well as differing effects in cognitive processing (e.g. Rohde & Horton 2014). The existence of PMs with similar functions across the spoken, gestural and signed modalities is in itself a cue to the relevance of this category for the study of natural language and its applications “in the real world”. While the functions of written PMs are well established and heavily documented in many theoretical and applied frameworks (e.g. Taboada & Mann 2006 for an overview of the applications of Rhetorical Structure Theory), their counterparts in speech, gestures and signed language are rarely tackled by applied linguists, as opposed to the bulk of descriptive or case studies. Combining a functional and applied approach to PMs brings new light onto the online mechanisms of interpretation and opens up the perspectives of purely descriptive works, however great their theoretical and/or methodological contribution. Applied linguistics has been investigating the functions of PMs primarily in learner language and acquisition studies (e.g. Fung & Carter



2007, Goldin-Meadow et al. 2007, Müller 2005), along with other perspectives inspired by the cognitive and computer sciences.

This panel will gather applied linguists working on the functions of PMs – be they spoken, gestural, or multimodal – in a variety of fields of study such as language acquisition, speech pathology, aging studies and fluency analysis. The aims are to i) raise awareness of existing work and point to promising areas, ii) further our knowledge by triangulating multidisciplinary evidence, and iii) create new synergies and foster collaboration between research fields.

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## **Anupam Das, María Elena Placencia & Zohreh Eslami**

### ***Complimenting behaviour in social media***

Complimenting is a commonplace activity that can fulfil a range of discursal, instrumental, relational and other functions (cf. Golato, 2011; Jaworski, 1995; Kerbrat-Orecchioni, 1994; Sifianou, 2001; Wolfson & Manes, 1980). There is a wealth of research on the realization of compliments and compliment responses in different languages and sociocultural contexts in relation to face-to-face interactions (see Chen, 2010, for an overview). However, not much attention has been given to online environments, and social media, in particular, where

complimenting is a conversational resource of widespread use; indeed, in recent years, its (mis)use in some situations has been the object of heated debate in the press, blogs and social media (cf. Quinn, 8 Sep 2015). Interesting findings are emerging from recent work on compliments and compliment responses on SNSs sites such as Orkut (Das, 2010) and Facebook (cf. Das, work-in-progress; Eslami, Jabbari, & Kuo, 2015; Maíz Arévalo & García Gómez, 2013; Placencia & Lower, 2013; Placencia, Lower, & Powell, in press). Nonetheless, there is still a great deal to be explored in relation to Facebook and other sites such as LinkedIn, Twitter, MySpace, Tumblr and Instagram: for example, how complimenting behaviour is shaped by technology and whether SNSs and globalization processes are resulting in homogenized behaviour (Sifianou, 2013); the objects of compliments and the form that compliments take in these new environments, including the use of multimodality; the functions compliments fulfil, who compliments who, how compliments are perceived by different groups and how compliments are responded to (or not). There is also a need for discussion on methodological issues and challenges in the study of complimenting behaviour in social media.

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## Daria Dayte, Els Tobback & Tom Van Hout

### *Self-presentation and self-praise: The neglected speech acts*

Self-praise (or boasting, bragging, self-elevation, positive disclosure...) is a speech act that aims to invoke a desired positive image of the speaker, and can thus be seen as a face-enhancing act directed at the speaker and non-supportive to the hearer (Dayter 2016). The assumption in literature has been mostly that self-praise is interactionally risky in bona fide discourse. However, there is very little research on self-praise from a linguistic perspective and the few empirical studies that exist seem to contradict the intuitions about the 'social ban' on self-praise (Underwood 2011, Wu 2011). For example, in certain genres such as job applications or interviews positive self-presentation is appropriate and expected (Holtgraves 1990, Jones et al. 1961). This panel will involve a series of presenters whose work addresses linguistic self-disclosure and positive self-presentation in the widest variety of communicative contexts. The focus will be on evidence-based investigations devoted to the linguistic practices, strategies and interactional functions of self-presentation in autobiographical reporting on- and offline. With the participation of the contributors to this panel, we intend to investigate the ways in which

people market themselves as a “personal brand” ( cf. Manning 2010, Page 2012, Gershon 2014) and present themselves as successful, enthusiastic, enterprising without losing credibility. An inalienable part of this research question is the influence of gender and cultural background on strategies used to maintain the balance between professional competence and personality, between credibility and persuasive strength in self-praising contexts. We would like to invite contributions which investigate self-enhancement in everyday conversation along with the genres that are traditionally judged to be more appropriate for bragging (social media profiles, professional biographies on social networks such as LinkedIn, selfie captions, award acceptance speeches). The aim of this panel is to open up the discussion of these hitherto neglected communicative activity and to demonstrate that self-praise is an integral and frequent element of interaction. Ideally, the panel will reach beyond the politeness-theory based approaches to self-enhancement and provide an update on the developments of self-praise research from the vantage point of different theoretical models and disciplines, including linguistics, discursive psychology, sociology, and media studies. The attendants of the panel will hopefully contribute to paving the way to the comprehensive description of self-praise, its place and role in interaction and the possible social censure associated with it.

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## Arnulf Deppermann

### *Early responses*

Actions in social interaction are not only sequentially ordered (Schegloff 2007), but they are also sensitive to simultaneous events (Goodwin 1981), not only overlaps (Jefferson, 1983) but sometimes even synchronized simultaneous trajectories (Lerner 2002).

This panel focus on an exemplary kind of simultaneity in joint action: early responses. These are responses to a first pair part action (FPP) which start already in overlap with the initiating action, i.e. before the FPP is completed and a transition relevance place is reached. Cases in point are granting a request, following an instruction, and answering a question. Responses may be verbal, multimodal (verbal and embodied) or (merely) visible bodily actions.

Contributions to the panel will inquire into the precise temporal organization of the deployment of early responses with respect to the trajectory of the emerging FPP. Two leading questions will be pursued:

(a) Which features of context and activity do participants orient to when producing early responses?

Responsive actions can build on the recognition point (Jefferson 1983) of the FPP, but they may also use earlier segments of it that provide for early projections of the action the FPP is to perform and/or the expected kind of response (cf. Levinson 2013). Gestures and other multimodal conduct that precede or accompany the verbal turn may also establish early projections, e.g. index (probable) referents or anticipate trajectories of actions. The larger sequential context can establish expectations for next actions (which allow for early disambiguation). Larger shared interactional histories and interactional as well as praxeological routines can make certain responses strongly expectable and sometimes even normatively required given a certain contextual configuration and activity type. As a boundary case, early responses may even be produced independently from the FPP by virtue of shared routines. The contributions in the panel will be interested in the properties of FPPs (e.g. turn-initial particles, syntax of turn-beginnings; cf. Deppermann 2013; Pekarek Doehler et al. 2015) and their producers' bodily activities (e.g. pointing gestures, gaze direction; cf. Mondada 2015) and other contextual sources which provide for early projections which are observably used for the production of early responses. This investigation includes identifying the precise aspects of the expected response which are projected early (e.g. who is addressed, the type of responsive action, the object which the addressee should turn to, etc.).

(b) How are the time courses of FPP and SPP synchronized?

In order to see how the emerging understanding of an FPP and its projective potentials informs responses, it is necessary to attend to the fine temporal details of the unfolding FPP (e.g. the coordination of multimodal resources, Schegloff 1984, its emerging syntax, Auer 2009) and of the responsive action (e.g. its onset vis->0-vis the FPP, the way it makes use of features of the still ongoing FPP produced so far, the emergence of the SPP and its praxeological properties).

Thanks to this focus on early responses, the panel wishes to contribute to two major theoretical issues of research on social interaction:

- a) the nature, sources, temporal trajectories and orders of *projection* in interaction and
- b) the relationship between *sequentiality, anticipation and simultaneity* in multimodal interaction.

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### Jennifer A. Dickinson

#### *Between graphic and grapheme: Representation in writing*

Recent work in the study of writing systems has highlighted less formalized practices that fall outside negotiation of written standards. These include mixing writing systems (e.g. Androutsopoulos 2014; Dickinson 2015; Miller 2011), codeswitching in writing (e.g. Sebba 2013), and the use of symbols or graphics in combination with graphemes (e.g. Miller 2011). This panel pushes study of the graphic/grapheme interface further, focusing specifically on the pragmatic effects of manipulating paragraphemic features of scripts (Smith and Schmidt 1996) as well as the use of non-linguistic graphics (pictures, symbols) as part of meaning creation in linguistic contexts. Papers on this panel ask questions such as “How do readers interpret graphics incorporated as elements of written texts?” “What underlying ideologies of graphic representation of linguistic meaning structure graphic elements of writing?” and “How do specific uses and interpretations of writing using graphics and graphemes define or challenge community boundaries?” These questions focus inquiry on graphic representation (of linguistic meaning, of emotional and attitudinal stance, of community membership, of shared beliefs) as part of how writers and readers create meaning in written and hybrid texts. Participants in this panel explore pragmatics at the overlap between graphemes and graphics, where the combination produces culturally situated linguistic meanings. Topics explored on this panel include the pragmatics of emojis, pictures and other graphics in social media posts; representation of paralinguistic elements in textual communication; alternative and hybrid systems for graphic representation of language; the linguistic effects of ellipsis, acronymization and deliberate erasure of textual elements, and creation of complex cultural meaning through the interlacing of visual and linguistic cues. In the first session, papers focus on patterns of use and interpretation of graphic elements in a range of writing contexts; in the second session, papers focus on script choices and the relation between scripts and graphics in cultural and linguistic ideological context.

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### **Carolina Figueras Bates & Montse Gonzalez**

#### ***The Interrelation between evidentiality, mitigation and appraisal across genres (1 of 3)***

This panel presents contributions to the relations, limits, and interactions between three interconnected discursive dimensions: evidentiality, mitigation and appraisal. Evidentiality, the expression of the source of the information that sustains the speaker's claims (Anderson 1986; Boye 2012), has been researched both from a more formal-linguistic perspective (Aikhenvald 2004; De Haan 1999, 2001, 2005) and from a more discursive-pragmatic approach (Fox 2001; Hill & Irvine 1993; Mushin 2000, 2001). Since evidentiality has a direct connection with the construction and transmission of knowledge in discourse, evidential markers have also been examined in relation to the notion of stance (du Bois, 2007; Clift, 2006; Kärkkäinen 2003; Mushin 2001).

Mitigation, on the other hand, constitutes a communicative strategy used by the speaker to convey distance in relation to the message (Briz 2003, 2006; Briz & Albelda 2013; Caffi 1999, 2007). With mitigation, the illocutive force of the speech acts and the role of the participants are minimized, whether to reach an intended agreement or to reduce conflict (Briz 2006). In this regard, mitigation is dependent upon the management of interlocutors' faces during social encounters. Mitigation and evidentiality can interact in discourse, for instance, when the speaker construes his/her epistemic stance towards certain information. Thus, *shields* (Caffi 1999), a linguistic mechanism to depersonalize the statements made, can also be used as evidential markers to express that the speaker is not the source of the information and that he/she is avoiding any personal responsibility for the content (Albelda in press).

Evidentiality and mitigation also intersect with the linguistic expression of emotion and evaluation, a research topic that has been approached from different perspectives: studies of affect (Batson et al. 1992), subjectivity and point of view (Banfield 1982; Langacker 1990; Traugott 1995, 2010), modality (Palmer 1986; Bybee & Fleischman 1995; Portner 2009), and appraisal (Martin & White 2005), among others. Appraisal has been well described in English across different genres, ranging from political discourse/news stories (White 1998; Coffin & O'Halloran 2006) to casual conversation (Eggins & Slade 1997). Few studies, however, have been dedicated to examining appraisal in Spanish (e.g., Kaplan 2007; Achugar 2008).

Against this background, this panel includes studies dedicated to quantitative and/or qualitative corpus-driven analysis of evidentiality, mitigation and appraisal in different discursive genres, with the aim to reveal genre-type patterns of interaction between these three categories. The research questions of the present panel are:

What are the interrelations between the pragmatic strategies of evidentiality, mitigation and appraisal?

What are the limits and combinations of the semantics and pragmatics of these three dimensions in discourse?

What are the relations between these three dimensions and the macrodimension of stance?

The contributions brought together are concerned with topics related to the interdependences between evidentiality, mitigation and appraisal in contexts such as

- Online communication: social networks, forums and blogs.
- Political discourse in newspaper articles or essays
- Journalistic language
- Academic discourse
- Customer reviews of products (e.g. on Amazon or TripAdvisor)
- Colloquial conversation
- Translation, especially of evaluative texts
- Personal narratives

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## **Rita Finkbeiner**

### ***Pragmatics and constructions***

Constructionist approaches to grammar usually do not draw a clear distinction between semantics and pragmatics. This is in line with standard definitions of Construction Grammar as a non-modular theory (Goldberg 2013; cf. also Langacker 1987). Thus, a constructionist analysis represents both truth-functional aspects and aspects such as information structure and speech act force as part of the meaning side of a construction (Lakoff 1987, Lambrecht 1994). Furthermore, constructionist approaches usually do not provide a theoretical explication of the role of general pragmatic principles, e.g., Gricean maxims, in the theory. However, it is clear that (instantiations of) constructions - be it morphological constructions, phraseological constructions,

or more abstract syntactic patterns - are uttered by speakers in discourse, and are interpreted by hearers in discourse. Within recent approaches to the semantics/pragmatics interface, it is unanimously believed that utterances are semantically underdetermined (e.g., Carston 2016, Ariel 2016). That is, the interpretation of utterances is only in part determined by their encoded meaning, while a great deal is achieved inferentially by hearers in context. This should be true not only for utterances of sentences, but also for utterances of all kinds of constructions. For instance, while some constructions may be conventionally associated with a specific speech act force, e.g., *Him be a doctor?* (Kay 2004; cf. also Morgan 1978), others may have a broad illocutionary potential and realize different illocutions in different contexts, governed by regular syntax-pragmatics interaction (Bach/Harnish 1979, Kissine 2012, Meibauer 2013). Therefore, a comprehensive theory of constructions should not only cover aspects of discourse that are conventionally attached to constructions (Östman 2005, Nikiforidou 2009), but should also incorporate a systematic interface with pragmatics, e.g., a systematic component of speech act assignment. Also, constructions often allow for a wide array of slightly different usages/interpretations (e.g., Ariel 2013; cf. also Finkbeiner 2014). A theory that specifies every meaning aspect as part of the construction seems to be forced to assume different constructions for every usage. By contrast, a theory that can account for different interpretations via additional contextual processes such as explicature or implicature arguably is more parsimonious (Borg 2012).

This panel brings together researchers interested in constructions and construction grammar, theoretical pragmatics, and the semantics/pragmatics interface, addressing

- competing theoretical approaches to constructional meaning
- the role of pragmatics in Construction Grammar
- the role of constructions in theoretical pragmatics
- the relationship between conventional and inferential meaning in constructions
- the nature of the meaning of different types of constructions, e.g., morphological constructions, phrasal constructions, sentence types
- the meanings of constructions in different languages, language variation and language change

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**Susan Fitzmaurice, Graham Williams & Helen Newsome**  
*Sincerity and epistolarity*

This panel explores the role of sincerity in the epistolary construction and inference of speaker subjectivity and intersubjectivity. Regardless of the specific period of composition, the letter genre holds enduring interest for linguists, literary critics, historians and pragmatists alike as a medium that has the capacity to convey the attitude of the inscribed ego towards the self and the addressee, as well as events, objects and external agents, for example.

One way to investigate the impact of the letter as self-expression or subjectivity is to examine the role that the notion of sincerity plays in persuading readers that the letter serves as a direct and trustworthy representation of the speaker (or writer). Contributors define, operationalize and problematize the notion of sincerity and discuss its salience in reading letters in a range of different languages, written in different periods. The presentations examine metalinguistic, discursive and pragmatic levels in their analysis and interrogate the ways in which the context of production may condition the reading of sincerity.

In English letters, the writer's attitude has been ostensibly inscribed and, over time, conventionalized in the salutations that open and close letters. In particular, the signatory encodes the relationship that the writer shares with the addressee with terms such as *sincerely*, *faithfully*, etc. Contributors working on letters in languages other than English, from all historical periods, explore ways to measure the distance between the epistolary act and its ascription as 'sincere'. We thus examine 'sincerity' from a semasiological as well as an onomasiological perspective. In so doing, we explore the relationship between the linguistic instantiation of 'sincerity' and the range of possible interpretations over time, from the 'avowal of feeling', 'honesty', to 'genuineness of feeling'.

The overarching question for panelists is thus: what is the role of sincerity in the construction of epistolarity in different languages over time? The panel will consist of three sessions over the day in which contributors will present and discuss their papers.

### **Maria Marta Garcia Negroni & Silvia Ramírez Gelbes** *About subjectivity and otherness in language and discourse*

Philosophical in its origins, the category of *subject* has aroused and continues to arouse interest in the field of study of various disciplines: linguistics, psychoanalysis, anthropology, sociology, literary theory. Heir of the Cartesian cogito, the traditional notion of subject is set as a guarantee of absolute truths and has contributed to the representation of a world that can be expressed in stable, universal and true laws. In recent decades, these conceptions which were sustained in a binary logic have been replaced by perspectives that contemplate the unstable nature of the subject and its modes of representation of the world. Along these lines, Pragmatics has incorporated the subjective component as a founding constituent of signification. However, the relevance given in this regard to the question of the intention of the speaker and the concept of literal sense reveals the persistence not only of an almighty subject who says just what she means and nothing more but also of purely informational (i.e., supposedly objective) elements in meaning. In this panel, with polyphonic and non-veridical approaches, i.e., dialogism, enunciation polyphony, enunciation heterogeneities, discourse analysis (Amossy, 1999; Authier, 1995; Bajtin, 1982; Bres et al., 2005; Ducrot, 1984, 2004; Maingueneau, 1999) as its framework, issues related to different types of formulations that account for the presence and the manifestations of subjectivity and otherness in language and discourse will be analyzed: autonimic modalization; evidential, allusive, and ironic points of view; echoes; doxal statements; various forms of presence of discursive memory; different types of ethos, etcetera. The presentations will be delivered in Spanish, Portuguese, French and English.

The first slot will be dedicated to "Subjectivity, otherness and conflict"; the second one will be about "Subjectivity, otherness and dialogism"; the third one will deal with the topic "Subjectivity, otherness and discourses for special purposes"; the fourth and last one will be about "Subjectivity, otherness and new discourses".

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## Cornelia Gerhardt & Elisabeth Reber

### *Activities in interaction*

This panel conceptualizes the notion “activity” as a perspective on the thick descriptions that challenge researchers when analyzing video-recordings of mundane and institutional interaction. Despite the relevance of activities to the social organization of mundane and institutional interaction (Levinson 1992, 2003), Robinson (2013) notes a “relative lack of clarity and precision regarding the conceptualization and definition of *activity* as a unit of interaction” (Robinson 2013: 260). This panel intends to shed more light on how activities may be conceptualized and defined, taking a specific interest in the embodied organization of activities across linguistic and socio-cultural communities.

Activities are regarded as “topically coherent and/or goal-coherent course[s] of action” (Heritage and Sorjonen 1994: 4), which may consist of a minimal sequence, i.e. a single adjacency pair, e.g. a greeting (Sacks 1972, Schegloff 2007), or may come in ‘big packages’ (Sacks 1992 vol. II: 354), i.e. longer, more extended sequences, such as troubles talk (Jefferson 1988). Participants can engage in “multi-activity”, i.e. in more than one activity at the same time, e.g. dinner table conversation (Ch. Goodwin 1984) or telephone calls (Mondada 2008).

The panels brings together contributions that explore the embodied accomplishment of activities in social interaction, at multiple levels and in various settings, drawing on video recordings of naturalistic interaction from these complementary perspectives:

- 1) The use of specific vocal, verbal, visuo-spatial resources and/or object to shape, orchestrate and constitute an emerging embodied activity, in being functional e.g. in turn-taking and sequence organization; in displaying, managing and negotiating the epistemic access, rights and authority as well as speaker’s source of information; in displaying and making relevant stance. The panel welcomes studies that examine the formal and functional range of such resources.
- 2) The embodied coordination and organization of (multi-)activities by participants: in accomplishing the beginning and/or end and/or the transition from one activity to another; in managing the internal organization of the ongoing activity (e.g. Ch. Goodwin 1984, M. Goodwin 1980a,b, Heath 1982, 1984); in orienting to the (changing) participation framework or supra-sequential structures as meaningful steps in the activity at hand (Robinson 2013).
- 3) A theoretical-methodological discussion about which unit of analysis provides the best grasp on the data, i.e. the bodily conduct or talk (or both?) that provides for the progression and coordination of the activity; how extra technological equipment, e.g. eyetrackers, can help us further our understanding of the forms and functions of gaze across activities and cultures; how we can grasp that both a minimal sequence of adjacency pairs (e.g. assessments) as well as extended tellings where turn-taking is suspended are conceptualized as activities theoretically and methodologically.

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### **Korina Giaxoglou & Marjut Johansson**

#### ***Mediatizing emotion in reactions to global events and crises***

Twitter has turned into a key reporting tool for sharing stories and stances on global events, such as national elections, sports events and crises, including natural disasters, celebrity death, political imbroglios, or major attack incidents (Weller, Bruns, Burgess et al. 2014, p.xvi). On Twitter - and other social media platforms - breaking news of global events and crises unfold moment-by-moment in tandem with networked users' commentary and reactions to these. This multifaceted news stream creates an experience of ambient news (Hermida 2010) characterized by 'deeply subjective accounts and interpretations of events as they unfold' (Papacharissi 2015, p. 56). For example, the terrorist shooting at the editorial office of the satirical magazine Charlie Hebdo was followed by a global Twitter discussion that received several millions of tweets. The reactions were divided: the magazine received expressions of solidarity and sympathy, but also ironic and parodic comments (Johansson & al. 2015). The hashtag #JeSuisCharlie quickly trended alongside #CharlieHebdo as a meta-story resource creating dividing lines of identification and bringing about new modes of digital witnessing of global events (Giaxoglou 2016).

The starting point for this panel is that emotion - viewed as inter-subjective, culture-bound, mediated "meaning/feeling experiences" (Leavitt 1996, p.530) - occupies a central place in digital cultures of participation and sharing (Benski and Fischer 2014). Our panel argues for the relevance of discourse-pragmatic approaches to developing our understanding of (i) the impact of social media on the representation, presentation and sharing of emotion in reaction to global events and crises, (ii) the variation of practices of mediatizing emotion across different languages and contexts and (iii) the implications of particular digital practices of stancetaking for the emergence of different modes of public engagement with global events and crises.

Papers in this panel examine a range of contexts and languages, including English, French, Finnish and Greek using a combination of quantitative and qualitative methodologies as appropriate to each study. Individual papers examine how emotion is encoded in world leaders' reactions to terrorist attacks as well as how Twitter users reacted to the Charlie Hebdo attack bonding and dividing around the hashtag #JeSuisCharlie. The ambiguities surrounding the meaning of the hashtag are explored in the context of debates on Wikipedia while the issues related to its circulation and (re)appropriation are discussed in the case of the emergence of hashtag slogans such as #JeSuisAnkara, where place is co-articulated with affect. Papers in this panel also examine the different kinds of resources afforded by different social media platforms, e.g. Twitter, Instagram and Flickr for expressing and sharing emotion in relation to different types of events, including reactions to celebrity death and political or economic crises. Taken together, the papers in this panel shed light into the varied ways in which emotion is drawn upon as a resource for the ecstatic sharing of stories, meta-stories and commentary about global news, events, and crises.

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### **Cynthia Gordon**

#### ***Food for thought and social action: Constructing ideologies in food-related communication across digital and cultural contexts***

This panel illuminates the relationship between discourse, action, and ideology by examining the intersection of two areas of growing interest in pragmatics and related fields—interaction about food, and digital communication. Each has been studied separately; for example, recent edited volumes explore *Language and Food* (Szatrowski, 2014) and *Culinary Linguistics* (Gerhardt, Frobenius, & Ley, 2013) on the one hand, and *Discourse 2.0* (Tannen & Trester, 2013) and *Digital Discourse* (Thurlow & Mroczek, 2011) on the other. Increasingly, however, these areas intersect on platforms such as Twitter, Instagram, and YouTube. This panel, by exploring food-related interaction in various digital and cultural contexts, demonstrates how users mobilize language, images, and videos—and food as a discursive resource—to accomplish actions of social, cultural, and political consequence, thereby constructing ideologies that encompass, and transcend, food.

The papers that make up this panel contribute to the relatively small body of existing studies that consider food-related digital communication (e.g., Brandt & Jenks, 2011; Snejder & te Molder, 2005; Vásquez & Chik, 2015; Zappavigna, 2014), while also extending research on conversational discourse that shows how communicating about food (and drink) not only creates tastes and preferences, but also accomplishes social and ideological work (e.g., Dominguez-Whitehead & Whitehead, 2014; Gonçalves, 2013; Karrebæk, 2014; Ochs, Pontecorvo, & Fasulo, 1996; Wiggins, 2013). Panel contributors draw upon various discourse-based approaches to digital communication (e.g., Androutsopoulos, 2008; Herring, 2004) to illuminate food-related interaction across a range of cultural and digital contexts, including the multimodal discourse of an Korean livestreaming online eating show; discussion thread posts by self-proclaimed “picky eaters” on an English-language weight-loss and health website; food blogs that address veganism; *The New York Times* Instagram posts regarding Brooklyn-based restaurants; comments posted in response to YouTube videos addressing Russia’s ban on imported Western food; Twitter communication about an imported food scandal in the Middle Eastern country of Oman; and Facebook posts and tweets that draw on material from a Belgian Dutch-language infotainment TV program on food and nutrition. Collectively, the papers illuminate how, in digital contexts, language and multimodal resources serve to not only communicate about food, but also as a means of accomplishing sociability, circulating health-related information, creating identities, drawing social and cultural boundaries, and conveying political stances.

### **Eva-Maria Graf, Claudio Scarvaglieri & Thomas Spranz-Fogasy**

#### ***The pragmatics of change in therapy and related formats***

Numerous studies have identified recurrent interactional practices in psychotherapy (Peräkylä et al. 2008; Pawelczyk 2011; Scarvaglieri 2013) and related formats like coaching (Graf 2015) or counseling (Muntigl 2004; Hutchby 2007). The primary focus was on reconstructing specific “trajectories” of interaction (Vehviläinen 2003; Peräkylä 2004) and on understanding potential difficulties that emerge in these interaction formats (Streeck 2004; MacMartin 2008). More recently, research focus has turned towards relating interactional processes of psychotherapy to their institutional purpose, i.e. clients’ need for change (Pawelczyk/Graf forthc.). Since change “is the motivation for all psychotherapies” (Peräkylä 2013: ch. 6), this shift has the potential to draw attention to discursive aspects that are of vital importance for process and outcome of psychotherapy (Voutilainen et al. 2011). Concurrently, such findings contribute to discussions in clinical psychology on factors that support change, on ways in which change manifests itself, and on conceptual aspects of change (e.g. Streeck 2008; Lambert 2013). Yet, change is not only a motivating factor for psychotherapy, but also for related discourse formats, especially coaching and physician-patient interaction. Discourse-based process-research in these formats has however only started to address issues of change (e.g. Graf/Pawelczyk 2014; Busch/Spranz-Fogasy 2015). Investigating the pragmatics of change within and across various helping formats addresses crucial interactional processes and allows for deeper insights into differences and commonalities of helping professions (Graf et al. 2014). To do so, the panel aims to address conceptual and empirical questions particularly, but not exclusively, in the context of *dimension of change*, *object of change* and *interactional format of change*:

- Regarding the various *dimensions of change*, change is understood as transformed ways of talking (Voutilainen et al. 2011) from a purely language based perspective, as differences in the way clients act and deal from an action-theoretical perspective (Scarvaglieri 2013) and as differences in the way clients think and react from a mental(istic) perspective.
- Regarding the *object of change*, most work restricts change to the client. Yet there are studies (Buchholz 2003) that locate it in the *relationship between client and the professional*, which undergoes change in successful helping professional interaction. As such, the idea of change in *therapist, coach, doctor etc.*, i.e. in the way these professionals deal with clients, understand and react towards them, needs to be examined as well (cf. Crichton 2015).
- Regarding the *interactional formats that contribute to change* (Ribeiro et al. 2013), questions center on: Where in the interaction does change start (Scarvaglieri 2015)? How can interactional formats that serve as *starting*

*points* for change be identified and characterized? Which actions and interaction formats pursue processes of change and how are they co-constructed by professional and client? And more generally: How is change manifested in interaction? How can change be traced linguistically?

The papers in this panel discuss how these (and possibly others) dimensions of change can be investigated from an interaction based standpoint in psychotherapy, counseling, coaching and physician-patient interaction.

## **Luca Greco**

### ***Touching-the-body in interaction***

A sense like touch, and most specifically the activity of touching-the-body, is a powerful vehicle in interaction with objects, material environment and between social actors. It is maybe one of the most powerful semiotic resources that participants may mobilize in order to perceive and respond to the physical world, accomplish intersubjectivity, construct and maintain intimacy and, more generally, experience the world, as testified by some influential works in psychology (Gibson 1962), philosophy (Merleau-Ponty 1964), neurosciences (Abraira & Ginty 2013), robotics (Culberston, Unwin, Kuchenbecker 2014) and gender studies (Irigaray 1977).

Despite its relevance, physically touching-the-body (i.e. without the mediation of objects) has been little investigated in interactional studies, compared to other modalities such as gaze (Goodwin 1981, Rossano 2012), pointing (Kita 2003, Kendon 2004), nods (Stivers 2008), etc. Notable exceptions are the pioneering work of Streek (2009), Cekaite (2010), Nishizaka (2011), and M. H. Goodwin (2013, 2015).

This panel sets out to explore:

- i) the analysis of different types of touching-the-body (palpation, massage, stamp, brush...), of their temporal and sequential organization in interaction ;
- ii) the role of touching-the-body in the accomplishment of both ordinary and professional practices and in indexing members' identities and organizing participation frameworks;
- iii) the multiple ways through which touching-the-body contributes to the local and shared construction of the body itself as the result of intersubjectivity.

All contributors use conversation analysis and multimodal interaction analysis as methods of investigation. They explore these issues across a set of different languages (English, French, Italian) and settings : ordinary settings (Ticca, Traverso and Ursi ICAR Lab Lyon 2), drag king workshops (Greco, Sorbonne Nouvelle), hairdressing service encounters (Horlacher Basel University), medical encounters (Galatolo, University of Bologna), police encounters with citizens (Mells, UCLA).

Greco will present a critical state of the art concerning the study of touching practices in social sciences within a praxeological approach as an introduction to the panel.

Greco will focus on situations in which a drag king expert mobilizes touching on his own face as a way to show and to project to the drag king novice a possible and a relevant make up for the incomer.

Ticca, Traverso and Ursi will show that touching in everyday greetings is not only used in the more or less conventional forms of shake hand, kissing, etc., but it can also accompan the transition towards the next activity.

Horlacher will show that clients access their head manually a) when giving instructions to the hairdresser during the initial phase of the encounter b) when requesting for a revision at the end of the encounter.

Galatolo's analysis aims at showing how the physical examination, and particularly the touching of the patient's injured limb(s), is introduced, and how touch and visual inspection are intertwined

Mells explores touching from the establishment of rights to physically apprehend a suspect to the more subtle forms of care and compassion that police officers may implement by touching the persons they have stopped.

## **Marie-Noelle Guillot, Louisa Desilla & Maria Pavesi**

### ***Films in translation – all is not lost: Pragmatics and audiovisual translation as cross-cultural mediation***

This panel on Audiovisual Translation (AVT) as Cross-cultural Mediation is intended to promote collaboration and the coordination of research in this new domain from a cross-cultural pragmatics perspective. The circulation of foreign-language films and media products relying on subtitling or dubbing to reach their public has increased considerably with digitization and global dissemination, and audio-visual media, film and television have acquired unprecedented currency as a medium of cross-cultural exchange. Our understanding of

what is at stake in processes of interlingual mediation through AVT from a pragmatics and cross-cultural pragmatics perspective has lagged behind. While AVT has been peripheral in pragmatics research, with barely any publications in main pragmatics journals to date, within AVT studies research with an overt or covert pragmatics outlook has been gathering momentum. There are broad questions to be addressed, at the interface of description and reception. What picture is given by foreign-language films via subtitling or dubbing of how people talk and negotiate interpersonal meaning and interaction in other languages? How do foreign-language film audiences understand foreign films and respond to the linguistic and cultural representations conveyed through AVT? Work has been building up for description, with a growing pool of studies from an acknowledged pragmatics or cross-cultural pragmatics perspective, from early milestone work on politeness, the sequential structure of interactions or interactional naturalness in screen translation (Hatim and Mason 1997, Remael 2003, Pérez-González 2007) to more recent case or corpus studies on a range of other aspects (e.g. speech acts and conversational routines like greetings/leave taking, compliments, swearing, discourse markers, orality, deixis, interpersonal address, implicature; Bonsignori et al. 2011, Bruti 2009, Chaume 2004, Desilla 2012, Greenall 2011, Guillot 2008, 2010, 2012, 2016a, Pavesi 2009 a,b,c, 2013, Pavesi et al. 2014, Pinto 2010 among others). We are at a point where a more concerted effort is called for to systematize description, per se and as a platform for reception studies of responses to AVT-mediated linguistic and cultural representation, so far very few (Desilla 2014, De Pablos 2015). There are general and AVT-specific methodological issues to be mindful of: un(der)-specified theoretical context/methodology/research questions; conclusions from limited evidence or decontextualized micro-level text analysis; neglect of recipient design and other narrative or medium specificities (multimodal interdependence of the meaning-making resources involved; textual stylization; cultural a-synchrony pitching target language-triggered pragmatic expectations and on-screen source context, for example); pragmatic indexing and situatedness of linguistic/pragmatic choices, increasingly seen to mark out subtitling and dubbing as language varieties or registers in their own right, explicitly (Guillot 2016b, Pavesi et al. 2014) or implicitly (e.g. Casarini 2012, De Meo 2012, Longo 2009, Matamala 2009, Romero Fresco 2009, Ranzato 2010)). The panel brings together contributions that are collaborating in this effort, to bring critical mass to this new domain of enquiry and put it more firmly on the pragmatics research agenda<sup>1</sup>.  
 Organised in conjunction with the AHRC-Funded research network Tapping the Power of Foreign Language Films: AVT as Cross-cultural Mediation (AH/N007026/1; Guillot, UEA, Co-I Desilla, UCL, with Mingant, Pavesi, Zabalbeascoa; 05/16-10/17).

### **Miki Hanazaki**

#### ***Linguistic expressions and devices that yield the implicature of cause and effect***

Implicature has been a big issue in pragmatics since Grice (1975), and a considerable amount of research has been conducted to reveal ways in which the interlocutors yield many implications, one of which is the implication of cause and effect. Obviously, one device of inviting the interpretation of cause and effect is to use lexical terms which shows such relation, such as because as in the sentence I was in bed because of a cold. However, the same situation can be expressed by conveying the simultaneity of two events as in I was in bed as I had a cold or I was in bed with a cold or Being sick, I was in bed. Also, showing that the two events occur in a temporal sequence also provokes the construal of such relation as in He died after the stroke. Another linguistic device to invite the interpretation of cause and effect relation is a simple juxtaposing of two events, as in I was in bed. I had a cold. And of course, the cohesion within the discourse plays a great role in the production of the implicature.

The purpose of this panel is to examine 1) what kind of expressions and devices are available cross-linguistically to yield the implicature of cause and effect, 2) to explore which devices are universal / culture-specific in making the interlocutors interpret the expressions as having such implications, and 3) what kind of mechanisms are involved in the construal of such interpretation.

In order to achieve this purpose, this panel will analyze data in English, Japanese, German, Spanish, Babanki, Ewe, Korean, Russian, Sidaama, Yucatec Maya, and Chinese. Some papers in the panel will deal with the lexical items that involve the fabrication of the implicature, some will deal with when and how the causal relation is explicitly uttered / left implicit, some will deal with sports broadcasting or newspaper and also political discourse that let the receivers interpret the discourse as cause and effect, and some will deal with the METAPHOR that is involved in the construal.

### **Maj-Britt Mosegaard Hansen**

#### ***Cyclicity in semantic-pragmatic change***

It has been known at least since Jespersen (1917) that certain types of linguistic items or constructions tend to evolve in a cyclic fashion across languages. Thus, van Gelderen (2011) identifies a total of seven well-documented diachronic cycles pertaining to (morpho-)syntactic items and constructions across a wide variety of languages. Similar cyclic developments have been discovered in the domain of phonology (e.g. Bermudez-Otero & Trousdale 2012). This panel will investigate the nature and cross-linguistic importance of cyclicity at a third level of linguistic description, i.e. that of semantics and pragmatics, aiming to contribute potentially very significantly to current theoretical debates about the nature of language change more generally. The idea that there might be cyclic movements at the level of semantics and pragmatics was first adumbrated and subsequently explicitly proposed by Hansen (2013, 2014), as well as (independently) by Ghezzi/Molinelli (2014). In subsequent work, Hansen (2015, fc) adduces a range of examples of semantic/pragmatic cyclicity from across various Romance languages. Although the phenomenon appears manifest, its existence thus constitutes a very recent discovery, which promises to be of descriptive and theoretical significance, but whose scope and cross-linguistic importance need to be more systematically investigated. Such investigation necessitates a concerted team effort involving semantics/pragmatics specialists with expertise across a range of languages. This panel is therefore exploratory in nature and aims to further the research agenda set out above by presenting a series of pilot studies on semantic/pragmatic cyclicity. Contributions will identify and analyze examples of semantic/pragmatic cycles across a number of languages (principally Latin and Romance), focusing on the evolution of pragmatic markers from propositional source items and constructions. In addition, and with a view to identifying suitable empirical domains of focus for further investigation, the contributions and the concluding roundtable will address issues such as (i) the relative importance of semasiological (form-focused, e.g. Lat IAM > OldFr ja > ModFr déjà) vs onomasiological (function-focused, e.g. Lat NUNC > OF or > ModF maintenant) cyclicity; (ii) whether some semantic/pragmatic fields (e.g. temporality) are more prone to exhibit cyclicity than others; and (iii) whether semantic/pragmatic cyclicity typically involves push chains or drag chains.

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### **Kaori Hata & Akira Satoh**

#### ***How to construct “memory”: Stories of the nuclear events from Hiroshima to Fukushima***

In resonance with Belfast, the city where IPrA 2017 will be held, this panel aims to reveal how we human beings re/construct “memories” of the past historical events in Hiroshima and Fukushima. A “memory” is constructed with the collective and selected elements in the flow of the time. Therefore, it necessarily forces us to insert subjective, political, personal, governmental, or media’s viewpoints in the manner of selecting elements for the reconstruction.

Especially, we will analyse the cases of nuclear power related to memorable events in Japan over a century, Hiroshima and Fukushima, former was the bomb and the latter was an accident. In May 2016, Hiroshima, a place where the first nuclear bomb was fallen in 1945, was visited by the current American President Obama. This memorable event was worldwide broadcasted immediately, followed by many interviews to the victims/survivors, and discussion of supporting and opposing groups in the mass media, Internet media and

inter-personal media. Analysing these materials by the methods of critical discourse analysis, multimodal analysis, conversation analysis, and narrative analysis, from the viewpoints of sociology, anthropology, and discursive psychology, we will illustrate how the personal experiences, current culture, society, political intention, and international power relationships are reflected on the reconstruction of “memories.”

Bakhtin ([1975] 1981) says that the meaning of reported speech can be transformed by the reporting context. Following him, Fairclough (1992) insists that texts may or may not be “reaccentuated,” according to key or tone of the context. In terms of the level of the word, “referring term” is also one of the key issues (in this case, victims / survivors / *hibakusha*, killed / died / dead, nuclear weapon / killing machine / terrible force) in collective memory (Schffrin 2001). Referring term may or may not come from the context including complex aspects. In the discourse level, mention of the details is effective to involve people to be emotional (Tannen 1989).

From these points of view, four contributions with data analysis will be presented on this panel. As a starter, from CDA perspective, Akira Satoh investigates how media construct ‘realities,’ comparing and contrasting Western and Japanese media coverage of the nuclear events in Japan, i.e., the atomic bombing and the nuclear power plant accident. Second, from narrative and multimodal analysis, Kaori Hata explores the process of reconstruction of collective memory in the historical nuclear event in Hiroshima and recontextualisation of memory about newly nuclear event in Fukushima in mass media. Third, from discursive psychological approach, Toshiaki Furukawa analyses how participants constructed memory in hearings held by the National Diet of Japan Fukushima Nuclear Accident Independent Investigation Commission. Last, Noriko Okamoto analyses multimodal aspects of media coverage about Obama’s visit to Fukushima to explore the process of recontextualisation of memories. In this panel, we will discuss these points above with actual data.

## **Stefan Hauser & Wolfgang Kesselheim**

### ***Empractical speaking and knowledge construction***

Whenever non-linguistic activities in a joint action setting dominate the attention of the participants and speech is oriented to these activities, we may speak of „empractical speech“. Throughout the last two decades empractical speaking has gained increasing interest in various disciplinary fields. Empractical communication comes in all kinds of shapes and colours, and it challenges traditional language-centred concepts of interaction. The multifaceted nature and its multimodal foundation might be the main reasons why empractical speaking still is, as several scholars have pointed out, a rather fuzzy concept: „Empractical speaking may be elliptical, but need not be; it may involve turn-taking, but need not; it may also contain extended phases of silence, occasionally interrupted by “islands” of terse speech, floating on the sea of action, as Karl Bühler used to say“ (o’Connell/Kowal 2012, viii). The booming field of research in multimodal interaction (Goodwin 2000; Mondada 2013) has prepared the ground for new research in empractical communication, highlighting the role of the spatial environment with its objects and with the participants’ bodies (Neville et al. 2014). This has often led to an interest in situations where language is subservient to non-linguistic activities such as video gaming, surgery operations, sessions in physiotherapy, teaching in dancing classes, etc. In our panel we want to push forward the methodological and theoretical reflection on empractical communication. We will focus especially on empractical settings where participants jointly construct shared knowledge (cf. Svensson Sanchez et al 2009; Arminen et al 2014), since it is often in situations like these that the role of objects, bodies or space in and for interaction gets readily observable. The goal of the panel is to gain a deeper understanding of empractical speaking in contexts of interactive knowledge construction inside and outside institutional frameworks and formalized teaching-and-learning-settings . We invite papers that focus on: - Analytical aspects: How is empractical communication realized in terms of semiotic resources? How is knowledge shared and interactively constructed? - Methodological aspects: What types of empractical interaction are best suited to analyze the complementary effects of the different semiotic resources involved? What kinds of observations are needed to get hold of the spatial boundedness of empractical communication? – Theoretical aspects: What kinds of concepts of interaction and joint activity need to be considered in order to gain a deeper insight into empractical speaking?

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### **Vivien Heller, Martin Luginbühl & Birte Arendt**

#### ***Children's explaining and arguing in different conversational contexts***

Explaining and arguing are frequent activities in children's and adolescent's everyday life. They form an inherent part of peer interaction (Goodwin & Goodwin 1987, Corsaro & Rizzo 1990; Aukrust 2004; Church 2009; Blum-Kulka, Hamo et al. 2010; Hester & Hester 2010; Cekaite 2012; Morek 2014; Zadunaisky Ehrlich & Blum-Kulka 2014; Arendt 2015), family interaction (Aukrust & Snow 1998; Heller 2012, 2014; Morek 2012; Arcidiacono & Bova 2014) and classroom discourse (Heller 2012; Morek 2012; Spreckels 2009; Koole 2012; Vogt 2009). Both the social organization as well as the functions of explaining and arguing differ greatly across contexts. While in peer interaction arguing has been found to fulfill purposes of negotiating identities and constituting social order, in classroom discourse it is mainly used for constructing knowledge by substantiating validity claims. Children thus need to understand the different contextual requirements and functions of explaining and arguing in the real world; and teachers need to know how they can support and evaluate explaining and arguing skills. Contextual differences make it difficult though to conceptualize explanatory and argumentative competence. Researchers agree, however, that producing explanations and arguments requires children to organize longer and more complex sequences of talk, to display and recognize epistemic stances such as knowing/not knowing, claiming, justifying, conceding, and to establish global relations (e.g. such as causal, conditional, functional, means-end relations). The panel investigates the facets that constitute explanatory and argumentative competences in conversations and discusses empirical evidence of explanatory and argumentative practices in children of different age and varying socio-cognitive resources. From a methodological perspective, the panel also deals with the question how acquisitional processes can be empirically investigated. The papers of the panel analyze explaining and arguing as sequentially organized interactive processes. They are based on audiovisual recordings of naturally occurring interactions and reconstruct patterns and functions of explaining and arguing in different contexts as well as resources and mechanisms of acquisition. The questions we aim to address include:

- Which functions does children's explaining and arguing serve in peer interaction, family interaction and classroom discourse?
- Which multimodal resources including prosody, gestures, facial expressions as well as lexical and syntactical resources are used for explaining and arguing?
- How can explanatory and argumentative competences be conceptualized?
- What data constellations are appropriate for investigating the acquisition of explanatory and argumentative discourse competence?
- What are the social, interactive and epistemic resources that support the acquisition of argumentative and explanatory discourse competence?

### **Yuko Higashiizumi, Noriko O. Onodera & Reijirou Shibasaki**

#### ***Sequentiality and constructionalization of discourse-pragmatic markers***

This panel aims to explore the relation between the sequence of linguistic items in discourse and the development of their form–meaning pairings, i.e. constructions (Goldberg 2006). Among these, we will particularly focus on constructions which typically serve discourse-pragmatic functions, such as discourse markers, pragmatic markers, modal particles, and comment clauses. Such constructions are frequently created and develop in the initial and final positions of a discourse unit (turn, utterance or clause), e.g. utterance-initial and utterance-final use of connectives in Japanese (Onodera 2014; Izutsu & Izutsu 2014), utterance-final use of *then*, *though*, and *anyway* in English (Haselow 2014).

The initial and final positions of a discourse unit, referred to as left and right periphery (LP and RP) respectively, is another focus of this panel. Discourse-pragmatic expressions used at LP and RP have recently drawn growing interest (Onodera (ed.) 2017; Higashiizumi et al. (eds.) 2016; Traugott 2016, 2015; Hancil et al. (eds.) 2015; Haselow 2016, 2015; Higashiizumi 2015; Beeching and Detges (eds.) 2014; Shibasaki to appear,



2011) and have been examined in previous IPrA panels (Higashiizumi & Sawada's and Sohn's at IPrA 2015, Higashiizumi & Onodera's and Traugott & Degand's at IPrA 2013, Beeching's at IPrA 2011). Developing from prior work on constructions at LP and RP, and mainly using a constructionalization approach (Traugott & Trousdale 2013; Traugott 2014), we will discuss how sequentiality in discourse affects the diachronic rise of new constructions. We take the constructionalization approach because relatively less work has been done on the diachronic aspects of the constructions which mainly serve discourse-pragmatic functions. By taking the constructionalization approach, we will explore a wide range of expressions that serve similar discourse-pragmatic functions at LP and RP cross-linguistically, as in Table 1. We bring together contributions from a diachronic perspective, related (but not exclusively limited) to constructions at one or more of the syntactic level(s) in the table. Notice that we will interpret both LP and RP in a broader sense, e.g. 'left peripheral' and 'right peripheral' (see Traugott 2015). Among others, one question to be asked in this panel is: should we posit macro-schemas differentiated by preference for position (LP or RP)? If there are distinctive distributional patterns in the use of discourse-pragmatic expressions in a particular language, it would be appropriate to do so. Discourse-pragmatic expressions' preference for LP/RP may differ among different languages.

We use empirical data such as examples taken from a diachronic corpus, conversations in novels and play scripts and present-day conversational data for analysis.

**Table 1:** Examples of LP and RP constructions ( X = utterance or clause )

LP	
Syntactic level	
Morpheme/lexeme	English: <i>Surely</i> + X (Traugott 2014b)
Phrase	Japanese: <i>Tte-yuu-ka</i> + X 'quotative-say-question + X' as an initiator for a (sub-)topic shift (Laury & Okamoto 2011)
Clause	English: <i>The question is</i> + X (= Interrogative) (Shibasaki 2015)
Sentence	German: <i>Weißt du was?</i> + X 'know you what? + X' as an initiator for a (sub-)topic shift
RP	
Syntactic level	
Morpheme/lexeme	Japanese: X + <i>koto</i> 'X + event = Do X (order, request)' (Onodera 2014)
Phrase	English: X + <i>and everything</i>
Clause	English: X + <i>is what I mean/is all.</i>
Sentence	English: X + <i>That's the bottom line.</i>

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### **Christiane Hohenstein, Magdalène Levy-Tödter, Bernd Meyer & Kristin Bührig** ***Increasing mobility in health care and challenges to multilingual health care communication***

Ageing populations in the well-developed countries of both Europe and Asia, increasing mobility of both health care workers and patients from different linguistic and cultural backgrounds, and the arrival of unprecedented amounts of refugees in Europe are recent phenomena which lead to an increased complexity in public health care and within health-care organizations. Our panel aims to bring together researchers in these areas in order to examine the intersection of institutional discourse, healthcare communication, intercultural pragmatics and medical interpreting. Many studies have focused on the practice of multilingualism in health care (cf. Rehbein

1994; Angelelli 2004; Gotti/Salager-Meyer eds. 2006; Roberts 2008; Meyer/Apfelbaum eds. 2010; Meyer 2011), considerable attention has been paid to the relationship between doctors and patients, and more recently to the interaction between nurses, pharmacists and patients in intercultural and multilingual settings (Major/Holmes 2008; Watermeyer/Penn 2009; Meyer et al. 2010; Heritage/Maynard 2011; Schön 2012; Staples 2015). The crucial role played by interpreters has been highlighted specifically (Meyer 2004; Pöhhacker/Schlesinger eds. 2007; Garzone 2011; Albl-Mikasa et al. 2015; Hohenstein/Albl-Mikasa forthc.), and linguistic issues as well as the cultural background of patients form recurring focal points of research (Frank 2000; Schouten/Meeuwiesen 2006; Zhang 2010; Zayts/Schnurr 2011; McGrath et al. 2013; Bührig/Meyer 2015; Gotti et al. eds. 2015). Specific interest has been taken in pragmatic competences of doctors (Erickson/Rittenberg 1987; Nguyen 2012; Fioramonte 2014); and research on training concepts and international medical education also takes into account L2 and ESP contexts (Cordella/Musgrave 2009; Dorgan et al. 2009; Van de Poel/Brunfaut 2010; Hoekje 2011; Jain/Krieger 2011; Lu/Corbett 2012). Findings of a study on linguistic competence and professional identity in English medium instruction suggest that in the face of linguistic lacunae macro-contextual social factors play an important role for constructing a professional identity (House/Lévy-Tödter 2010), which may have an impact as well on doctors using a foreign language or lingua franca with patients. Based on these subjects and findings, the panel aims to discuss the need for new communicative and methodological agendas which may address the complexity of multilingual health care communication. In order to explore this, we invite presentations that focus on and address questions such as:

- Which are the specific communicative challenges of multilingualism and intercultural communication in relevant discourse types (i.e. medical interviews, briefings for informed consent, bad news delivery, counseling)?
- How do multicultural and multilingual constellations relate to current models of the doctor-patient relationship (especially shared decision making)?
- How do multilingual language policies look like that take into account specific communicative needs of patients and health professionals?
- How do practitioners actually make use of their linguistic competencies in communication with allophone patients?
- To what extent can linguistic competence have an influence on professional identity within a multilingual environment? The aim of this panel is to gain a deeper understanding of the methodological and theoretical challenges in this research field and also to discuss ways of contrastive analysis. (Text: 478 words)

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## **Risako Ide & Kaori Hata**

### ***The pragmatics of “bonding” in cross-cultural encounters: East Asian perspectives***

The purpose of this panel is to discuss and describe how cross-cultural encounters are managed pragmatically, using multimodal resources from phonetic resonance to social affiliation. Building on the panel “*Bonded through Context*” held at the 13<sup>th</sup> International Pragmatics conference, the panel brings together scholars who look into cross-cultural encounters as situated discourse with an East Asian perspective of focusing the analysis on the emergent context of interaction. The term “bonding” is used here as a metaphoric framework, as we examine how the processes of interaction themselves pull participants into the act and art of creating and recreating discursive alignments and dis-alignments. Here, the notion “to bond” does not point to an idealized state of solidarity-making or shared affiliation/identity category. Rather, the idea is used to highlight how multiple layers of discursive alignments and dis-alignments enact the sense of co-occupancy of the diachronic real-time present. Issues in “cross-cultural encounters” have been a real world concern and a leading research theme in pragmatics, yielding universal theories as accommodation (Giles, Coupland and Coupland 1991),

speech acts (Wierzbicka 2003), rapport management (Spencer-Oatey 2000), and politeness/impoliteness (Brown and Levinson 1987, Culpeper 2011) to which humans work out to maintain interpersonal relationships. While many of these classic theories identified cross-cultural as cross-linguistic, this panel takes a broader and more refined definition to the notion of “cross-culture,” incorporating differences in linguistic and stylistic backgrounds as well as shared and non-shared common grounds (including physical space) and imbalanced participational frameworks. The papers in this panel focus on the fine-tuned mutual engagement between the interlocutors on multiple levels, such as phonetic resonance, prosody, laughter, mutual gesturing and body positions, in order to demonstrate how cross-cultural encounters are managed in a self-organizational matter beyond the volitional strategies of the individuals. Taking the linguistic anthropology view of “discourse-centered approach to culture” (Sherzer 1987, Hill 2005, Yamaguchi 2006) as well as incorporating the concept of “Ba” from the recent developments in Emancipatory Pragmatics (Fujii 2012, Saft 2014, Ide 2016), the panel aims to rigorously describe the dynamic nature of emergent discursive processes, taking “interactional processes” rather than the “speaker(s)” as the center of meaning-making. We bring together papers by researchers who take an ethnographic approach to the study of cross-cultural encounters, looking at interaction as a corporal practice emerging within the situated contexts of the here-and-now. Presentation topics include cross-cultural discussions, interaction between interviewers and interviewees, residents of a community talking with new-comers and the like. Through this panel, we hope to illuminate the dynamic processes of moment to moment interactional alignments/dis-alignments, which play a central role in “bonding” the participants in the local of cross-cultural encounters.

## **Cornelia Ilie**

### ***Questioning-answering practices across contexts and cultures***

From the early stages in the development of the field of pragmatics, questioning and answering practices have been a constantly expanding area of research, since they are the building blocks of co-constructed communication dynamics, encompassing a multiplicity of linguistic, extralinguistic and paralinguistic paradigms. Both empirical evidence and scholarly findings indicate that most of our private and professional activities are being carried out partially or wholly by means of question-answer sequences (Meyer, 1988; Ilie 2015). Research on questioning and answering has been conducted in a wide variety of settings, such as casual conversations (Weber 1993; Freed 1994; Yoon, 2010), media interviews (Harris, 1991; Elliott & Bull, 1996; Heritage, 2002; Ilie, 2011), press conferences (Clayman and Heritage, 2002; Clayman et al., 2007; Sun 2010; Clayman et al., 2012), parliamentary debates (Pérez de Ayala, 2001; Sánchez de Dios and Wiberg, 2012; Ilie, 2015), talk shows (Ilie, 1999, 2001; Tanaka, 2015), criminal trials (Atkinson and Drew, 1979; Pascual 2006; Aldridge and Luchjenbroers, 2007; Monsefi, 2012), police interviews (Williamson, 1993; Heydon, 2005; Haworth 2006; Newbury and Johnson, 2006), doctor-patient encounters (Frankel, 1990; Ainsworth-Vaughn, 1994; Boyd & Heritage, 2006). While considerable research has been devoted to varying aspects related to the asking of questions in specific contexts and settings, less attention has been devoted to cross-linguistic examination of commonalities and differences regarding the presuppositions, implicatures and expectations triggered by the uses of language- and culture-specific questioning-answering practices in comparable communication situations. A major purpose of this panel is to bridge this gap by acknowledging that although the forms, functions and frequency of questions may differ widely across languages, cultures and societies, their contextualized uses reveal certain basic mechanisms of interpersonal understanding and interactive meaning co-construction that also display commonalities.

In this panel we adopt a variety of analytical approaches pertaining to pragmatics, and/or interfacing with pragmatics, in order to ensure systematic examination and comparison of different types of empirical data in an inter-disciplinary, trans-contextual and cross-cultural perspective. On the one hand, we wish to explore the pragmatic dimensions of the interplay between questions and answers in various situations and communities of practice. On the other hand, we want to further develop existing methodological frameworks for the analysis of questions and answers, by adopting interdisciplinary approaches that can more appropriately provide new insights into the diversities and commonalities of questioning-answering practices and highlight shifting interpersonal relationships (social, professional, individual role interplay; identity issues; affiliation/disaffiliation; in-group/out-group), institutional and non-institutional goal orientation (public-private communication interface; cooperation/competition), culture- and language-specific norms and rituals (cross-cultural politeness behaviour, context-specific face saving/threatening acts), to name but a few.

The panel brings together scholars who are using various pragmatic and interdisciplinary approaches to explore the context-based correlations between questions and answers, and the ways in which questioning and answering strategies shape and are shaped by the socio-cultural contexts and the communities of practice in which they are used.

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### **Wolfgang Imo & Jens Philipp Lanwer** *Stance-taking in interaction*

Stance-taking is inextricably interwoven with everyday interaction: Whenever we talk about something, we also express our stance (e.g. DuBois 2007). Objects of stance (such as self and other, propositions etc.) are as diverse as the linguistic displays used for stance-taking. In everyday usage contexts we can typically observe co-occurrences of different semiotic resources, for instance a combination of a specific pitch-tone with specific lexical material in a specific syntactic slot in a specific sequential position. An example in case would be lengthened, whispered instances of German *nein* (*no*), with which speakers can express incredulity and an alignment concerning the assessment of a given situation (Imo in prep.). In face-to-face interaction those co-occurrence-patterns are regularly accompanied by specific gestural displays. At the same time gestural displays can also function as stance-taking devices on their own. For instance, loosely dropping the eye-lids can be used as a visual display for signaling accordance (Kendon 1967:57). Accordingly, the questions that are to be addressed in this panel are how the expression of stance is managed by exploiting various semiotic resources, i.e. which prosodic, lexical, syntactical or even gestural patterns are used resp. combined in which kind of usage context to express which kind of stance (e.g. epistemic vs. emotive stance) and which of these patterns can be treated as more or less specialized and conventionalized stance-taking devices. A special focus will be on the empirical (Conversation Analysis or Interactional Linguistics informed) analysis of stance-taking in institutional contexts, i.e. on what the forms, functions and processes of the interactional management on stance-taking in communicative situations such as service encounters, medical communication, teaching contexts etc. are.

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### **Shoichi Iwasaki, Yoshiko Matsumoto & Toshi Nakayama** *Multiplicity in grammar: Modes, genres and speaker's knowledge*

Research based on naturally-occurring data from various contexts has illustrated that speakers' grammatical knowledge is not monolithic, thereby challenging a unitary view of grammar. This panel will further examine the multiplicity of grammatical knowledge represented in different modes, genres and contexts, and delve into the question of how systematically such grammatical multiplicity can be described. In pursuing this goal, the panel will consider different approaches to the question, examining phenomena presented in different languages. One of the approaches that has advanced the multiplicity view is the tradition of research on spoken vs. written languages, recently formulated as the multiple grammar (MG) model (Iwasaki 2015). Spoken and written languages differ not only in the media that they use (sound vs. graph), but also in a host of other features. Spoken language most typically realized in conversation, and used mainly for social interaction, is temporally and spatially immediate, and is acquired in a naturalistic setting, while written language, detached from the temporal and spatial immediacy is suited for expressing complex thoughts, and is acquired through explicit learning. As a consequence, it is possible that different grammatical systems develop, and individuals who both speak and write may have multiple grammars (e.g., Pawley and Syder 1983a,b, Miller and Weinert 1998). Another approach represented in some recent work in construction grammar (CxG) has focused on the relationship between grammatical constructions and contextual patterns /genre (e.g. conversation, religious ceremony, advertisements, emphatic narration, newspaper headlines, invocatory discourse, among others). In exploring the possibility of extending the core concept of the form-meaning pairing of construction grammar to the arena of discourse and contextual patterns (i.e. genres), it addresses the possibility of pairing the features of the form with function/situations (e.g. Fried and Östman 2005, Nikiforidou 2015, Fischer 2015, Matsumoto 2015). It also facilitates inclusion of constructional patterns that otherwise may be seen as being in the periphery of normative grammar. Our panel aims to further our understanding of variability in grammar within one speaker and across genres, drawing examples from several languages. We invite researchers working in various frameworks to jointly engage in this inquiry. Some topics of our inquiry include the following. What phenomena prompt us to consider multiplicity? Does grammatical variability necessarily entail multiple grammars or can we model it in a different way? How do the actual usage data fare with the traditional bounded,

unitary view of grammar, and top-down approaches? How multiplicity manifest at the structural, discourse, and societal levels? Is multiplicity observed systemwide, or is it localized in a limited range of domains? Can grammar be internally diverse ('multiple') and integrated at the same time? In what ways do we need to change the way we look at and study language/grammar? Do we need to change our methodology? Does it affect goals of our studies?

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### Kasper Juffermans & Kerry Taylor-Leech

#### *Postcolonial linguistic landscapes: Reading globalisation in the margins*

The ethnographic analysis of contemporary linguistic and semiotic landscapes is proving to be a sensitive tool for exploring the sociolinguistic effects of globalisation on communities in an increasingly connected yet unequal world (cf. Stroud & Mpendukana, 2009; Blommaert, 2013). Czaika and de Haas (2014) and many others have argued that globalisation is not a uniform process but rather experienced in deeply asymmetrical ways. For some, globalisation may be experienced as increased mobility, greater social contact, opportunities for education or employment, access to material goods and technological resources, and resulting in increasingly complex language and identity practices as work on sociolinguistic superdiversity has shown. For others, globalisation is experienced altogether differently, often in the form of social rejection and loss of status, autonomy or linguistic capital, and resulting in increased marginalisation, exclusion or exploitation (Ferguson, 2006). It therefore matters for our theories of language and globalisation whether we take a metropolitan perspective or a perspective from the margins (Wang et al., 2014).

The contributions to this panel therefore seek to engage with postcolonial linguistic landscapes and read in what forms current globalisation appears, how globalisation is experienced, and what globalisation means from the peripheral/semi-peripheral vantage point. The study of linguistic landscapes as a visual and material approach to language in the real world can serve to explore centre-periphery relationships as well as to identify the global asymmetries and material inequalities involved. The asymmetrical interconnections between centre and periphery, post-colony and post-empire, homeland and diaspora or urban and rural present an opportunity to explore these dual dimensions of linguistic landscapes in settings where translocal and transnational flows and relationships are very much in evidence. Responding to recent calls to use Southern theory in the humanities (e.g., Connell, 2014), the papers in this panel consider the globalising and localising meaning-making and place-making processes of visible language in material and symbolic spaces in postcolonial and post-communist settings and their diasporas, in order to engage with alternative readings of globalisation from the margins and so to decentre the sociolinguistics of globalisation.

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### **Daniel Kádár & Yongping Ran**

#### ***Ritual and ritualisation in interpersonal pragmatics***

**Background:** Ritual practices play a key role in daily interpersonal interactions, due to the liminal nature of ritual: as ritual practices embody and reinforce the moral order of communities (Kádár, 2013; 2016), they serve as a tool for communities to maintain their interaction norms. Ritual can manifest itself in many forms, spanning demarcated ceremonies, through short and informal exchanges, to seemingly freely co-constructed interaction. Yet, all these interactional manifestations of ritual behaviour have a number of joint characteristics, including a) recurrence (ritual is a practice, with recurrent formal and sequential properties), b) liminality (ritual brings the participants into an altered state of mind), c) emotivity (ritual is a highly emotive practice), and d) embodiment of the moral order. Ritual has a broad interface with (im)politeness (Kádár & Haugh, 2013), due to the fact that the maintenance of moral order triggers (im)polite inferences. Thus, ritual deserves in-depth research from the perspective of the pragmatician, due to the central role that politeness plays in the field. In addition, ritual is a salient phenomenon in intercultural contact (Kádár & Ran 2015), and so the study of this phenomenon can contribute to intercultural politeness research, which is a somewhat neglected area. The aim of this panel is to bring together leading researchers of the ritual field, hence promoting collaborative research in this area. We intend to publish a collection of papers of the panel with a leading academic publisher (we will approach Cambridge University Press).

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### **Gabriele Kasper**

#### ***Producing 'foreigners' in TV entertainment shows: Sequence, categorization, and multisemiotic practices***

In research on media discourse, the category of 'foreigner' has predominantly been investigated in expressly political genres, including political speeches, legislative initiatives, and discussions of such initiatives in the news media. Less attention has been given to the representation of 'foreigners' in entertainment genres such as television talk shows and variety shows. Yet as demonstrated in prior research (Fukuda 2017; Furukawa 2015, 2016), such representations trade on and reinforce public knowledge and opinion. An important feature of these shows is their enhancement for the TV audience through 'telop' (Television Opaque Projector). These texts or graphics are superimposed in post-production and communicate to the viewer how to understand and what to feel about the indexed character or scene (O'Hagan 2010; Sasamoto 2014). Telop are also strongly present in TV entertainment programs in Korea and becoming more widespread across East Asia and South East Asia. It therefore bears investigation how telop as semiotic resources shape viewers' experience at particular moments and in conjunction with the unfolding interaction.

This panel examines how the category of 'foreigner' is produced in different genres of highly popular TV entertainment shows in several sociocultural contexts. To this end, we adopt the combined perspectives of multimodal conversation analysis (e.g., Mondada 2014), membership categorization analysis (Fitzgerald & Housley 2015; Hester & Eglin 1997; Sacks 1972, 1992), and multisemiotic analysis (Ventola & Guijarro 2009) to answer three overarching questions. 1. How is the category of foreigner mobilized to advance participants' agenda in the local context of the TV program? 2. How are participants in a TV show interactionally and semiotically constructed as 'foreigners'? 3. What are the visible consequences of such categorizations in the ongoing interaction in the show and what might their inferable audience impact be?

### **Istvan Kecskes**

#### ***Current issues in intercultural pragmatics***



Intercultural Pragmatics is a relatively new field of inquiry. Its theoretical frame has been shaped by scholars for more than a decade (e.g. Haugh 2008, House 2008, Kecskes 2004, 2013; Moeschler 2004; Romero-Trillo 2011). The discipline is concerned with the way the language system is put to use in social encounters between human beings who have different first languages, communicate in a common language, and, usually, represent different cultures (cf. Kecskes 2004; Kecskes 2013). The communicative process in these encounters is synergistic in the sense that in them existing pragmatic norms representing the L1 of interlocutors and emerging, co-constructed features are blended in a variety of different ways. This approach represents a socio-cognitive perspective in which individual prior experience and actual social situational experience are intertwined in meaning construction and comprehension.

The development of a relatively coherent theoretical frame in intercultural pragmatics has resulted in a great number of different applications that has brought the new field together with other disciplines such as Gricean pragmatics, politeness research, corpus linguistics, discourse and dialogue studies, second language acquisition and others. This panel pulling together scholars from several different countries aims to give a representative sample of research endeavors in the field addressing issues such as deliberate creativity in intercultural interactions, vagueness in English as a Lingua Franca, corpus studies, implication of intercultural pragmatics for language teaching, service encounters, impoliteness in intercultural interaction, etc.

Even though the contributions of the panel deal with diverse issues, the ‘glue’ that holds them together derives from the nature and main tenets of research in intercultural pragmatics. The papers address issues concerning intercultural interactions, present data collected in a variety of intercultural settings and treat interlocutor both as social beings and individuals giving equal importance to cognition and socio-cultural factors. All papers present data and analyses that are bound to inform future research in intercultural communication.

### **Leelo Keevallik & Yael Maschler**

#### ***The emergent grammar of complex clausal structures in interaction***

Over the past two decades or so, linguistic research paradigms have arisen that no longer see grammar as an autonomous system of abstract rules, but rather as a locally sensitive, temporally unfolding resource for social interaction (Hopper 1987, 2011, Auer 2009). As a consequence of this new conceptualization, within interactional linguistics (Selting and Couper-Kuhlen 2001) grammar is studied in its natural ecology, i.e., talk-in-interaction, and in relation to embodied semiotic resources, such as gaze, gesture, and the moving body (Hayashi 2005, Keevallik 2013, Mondada 2014). Owing to thriving research in the field, we are beginning to have a robust understanding of how specific linguistic constructions function as interactional resources for accomplishing specific social actions in a growing number of languages. These studies show that interactional use shapes grammar, which thus is understood as a continually evolving set of constructional patterns emerging from recurrent social actions. In this panel we set out to explore social actions that develop a routinized grammar characterizable as complex clausal structures. Clauses are regarded as the basic units of grammar, and as the building blocks of discourse (Thompson and Couper-Kuhlen 2005). From a formal point of view, complex clausal structures are considered bi-clausal constructions in which one of the clauses (‘the dependent clause’) is embedded as one of the arguments of the main verb, or modifies one of the nominal constituents. However, once investigated in actual spoken language use, this traditional description of subordination is oftentimes found lacking. It has been shown that a ‘dependent’ clause may actually be profiled in interaction, while the ‘main clause’ functions as a formulaic stance device or simply a projector phrase (Thompson 2002, Kärkkäinen 2003, Hopper 2004, Maschler and Fishman 2015). The ‘dependent’ clause may be syntactically unintegrated into any other clause (Wide 2014, Günthner 2015, Lindström et al. in press). Subordinating conjunctions may instead function as discourse markers that structure turn-taking and participation (Keevallik 2008, Koivisto et al. 2011). The real-time production of language furthermore regularly results in incrementally emerging grammar (Couper-Kuhlen and Ono 2007). In this panel we will therefore be exploring how so-called embedded linguistic structures emerge linearly, as continuous adjustments to interactional contingencies and recipients’ actions. While the interactional syntactic studies so far target mostly language (but see Stoenica and Pekarek Doehler 2015), in the current panel we also start to explore the role of recipient gaze, bodily orientation and gesture. The panel is designed to enrich our empirically based understanding of the complex interrelatedness of grammar, the interacting body, and social action. Based on audio and video recordings of interaction, the talks set out to establish routinized formats of social action involving complex clausal structures across several languages, including, English, Estonian, Hebrew, Finnish, and Swedish. Our ultimate aim is to understand the role of grammar within a larger ecology of interactional resources, and how participants deploy them in real time to organize their turns-in-progress.

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## **Kobin Kendrick & Paul Drew**

### ***The recruitment of assistance in interaction***

The recruitment of individuals into social and other activities lies at the heart of cooperation and collaboration in our social lives. In several recent publications we have proposed that recruitment provides a more holistic way of conceptualizing and studying how assistance may be provided, sometimes sought (e.g. by requesting, but by many other means) and volunteered (e.g. by offering, but again by many other means) (Kendrick & Drew, 2014, 2016). Recruitment is not itself an action, and implies no necessary intention or other such cognitive state; rather it is the result of a cluster of actions and practices, and encompasses both the vocal (linguistic) as well as the variety of embodied, semiotic resources through which Others are recruited to help resolve difficulties. It also encompasses anticipating another's need of assistance, and offering or simply giving that assistance - Other is thereby recruited to assist, without their assistance having been sought. 'Need' is not a psychological disposition, but refers rather to the difficulty or impedance that can arise during a course of action. That need or difficulty is resolved through the provision of assistance - that is to say, through a recruitment having occurred. Whilst it may be more conventional to refer to seeking and volunteering assistance as requesting and offering, these are better considered to be two sides of the recruitment coin - recruitment conjoins overtly seeking help, with perceiving another's need for, and offering, help (without being asked). But recruitment is achieved through so many other forms of conduct. This broader, more holistic view of the management of assistance is gaining widespread attention and support; other scholars are now beginning to explore the linguistic and other

semiotic resources and practices through which recruitments of assistance may be managed. The aims of this panel are i) to bring together scholars working on recruitment, internationally and in a variety of types of interactions (settings), to explore different forms of (and practices for) recruitment, ii) to promote this vision that treats requesting and offering as not analytically separate actions, but often as conjoined in embodied interactions, and iii) to explore in what ways recruitment is associated with co-operation, altruism and social cohesion in interaction.

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### Alexandra Kent, Alexa Hepburn & Jonathan Potter

#### *Orientations to low entitlements and/or high contingencies during request sequences*

When making or responding to requests, speakers routinely index more (or less) entitlement to have their request granted and less (or more) contingency around possible barriers to its granting (Craven & Potter, 2010; Curl & Drew, 2008; Heinemann, 2006). However, there has been less systematic exploration of different entitlements or contingencies that speakers might mobilise during request sequences. For example, Robinson (2016) notes that when refusing requests (e.g. for his daughter to wash the car), the account for the refusal can reveal radically different orientations to the grounds for the request: e.g., “*You haven’t driven your car since I washed it last week*” is grounded in her lack of need [to wash the car]; “*I just cut my finger*” is grounded in her inability to comply; “*It’s my sister’s turn*” is grounded in her lack of obligation to comply; “*I’m not in the mood*” is grounded in her unwillingness to comply; “*You can’t tell me to wash the car*” is grounded in my lack of right ... to make the request” (p31). This panel will explore different entitlements and contingencies that speakers orient to during request sequences, how such orientations get manifested and negotiated within the interaction (both in turn design and sequence organisation), and what they tell us about the social organisation of getting others to do things for us.

We are restricting our attention to requesting actions and sequences that index low entitlements (LE) or high contingencies (HC). In LE/HC environments we might expect to see orientations to multiple contingencies, tightly constrained displays of entitlement, or reciprocal orientations from recipients (both congruent and incongruent with those initially claimed by requestors).

Our panel consists of six papers, which encompass a wide range of everyday and institutional interactional environments. The first two papers explore healthcare interactions. O’Brien, Pilnick, Beeke, Goldberg & Harwood explore the interactional consequences of overt patient refusals of LE/HC requests in hospital ward-based interactions between people with dementia and the healthcare professionals caring for them. Then Bolen, Angell & Hepburn explore how clients with severe mental illnesses (schizophrenia, bipolar disorders, etc.) advocate for their treatment preferences using LE/HC requests.

Our next three papers each address telephone interactions. Huma, Stokoe & Sikveland examine business-to-business sales calls in which LE/HC requests were recurrently used to occasion a self-invitation to a potential client’s place of work in order to discuss the potential sale further. Bolaños-Carpio explores the range of LE/HC formulations used by callers to emergency services (911) in Costa-Rica when requesting assistance. Kent & Hepburn also explore service request calls, this time in a UK context. They explore the use of “wondering” and “hoping” formulations during callers opening requests for help to a Child Protection Helpline (NSPCC) and to the police (both emergency and non-emergency lines).

Our final paper by Potter, Bolden & Hepburn extends our focus on the use of “wondering” and moves us out of specific institutional contexts to consider the use of “I wonder” formats in everyday conversation. Taken together, these six papers offer an exciting development within the study of entitlement and contingency in interaction. Our aim for the panel is that it will help to illuminate nuances within the framework of entitlement and contingency and thus contribute to the recent resurgence of interest in requesting within Conversation Analysis (cf., Drew & Couper-Kuhlen, 2014).

### Monika Kopytowska & Piotr Cap

#### *Conflict, public sphere and mediated experience: Perspectives on proximization*

**Description and objectives** The goal of the panel is to shed new light on the discursive construction of (mediated) social reality, a process during which certain phenomena, events, groups or individuals acquire their

axiologically and emotionally imbued representations, often with real life implications within the sphere of collective consciousness. It is specifically, to determine how conflict and crisis representations are construed through "proximization", a symbolic shift whereby the THEM elements of the social discourse space are construed as the central US elements (Chilton 2004, 2005; Cap 2006, 2013, 2016). The explanatory power of proximization has been utilized within a number of different theoretical frameworks and thematic domains. Chilton (2005, 2010, 2014) draws upon it in the cognitive-grammatical Deictic Space Theory, Cap (2006, 2008, 2010, 2013) makes it part of his pragma-cognitive model of legitimization, and Hart (2010) incorporates it in his multidisciplinary approach to (metaphoric) construals of the speaker-external threat. While Cap's (2013) model of proximization involves the dimensions of space, time and value and their different construals in state political discourse, the follow-up proximization model developed by Kopytowska (2013, 2014, 2015a, 2015b, 2015c) is essentially media-oriented, positing that mediated social reality is contingent on journalistic/media manipulation of distance in its various dimensions. More specifically, Kopytowska's model explains how in various forms of mediated communication real-world entities (events, groups, individuals, phenomena, both abstract and material) are selected and brought closer to the media users (who have no direct access to these entities), thus influencing their cognitive-affective involvement and, as a result, perceptions, judgements and actions. Models of proximization serve to account for a variety of discourses and genres in public discourse space. They are used in the analysis of crisis construction and war rhetoric (Chovanec 2010; Okulska and Cap 2010; Kopytowska 2015a), (anti-)immigration discourse (Hart 2010), political party representation (Cienki, Kaal and Maks 2010; Kaal 2015), construction of national memory (Filardo Llamas 2010), and mediating religious experience (Kopytowska forth.). Such a variety of approaches and empirical territories calls for a panel which will discuss, (i) the most promising and/or newly evolving thematic areas for the application of proximization as a descriptive tool (e.g. conflict and terrorism studies, crisis communication, new media in political communication), (ii) common methodological procedures to be used within this approach (meant to address both verbal and visual dimensions of proximization), (iii) the methodological status of proximization as a component or a controlling concept in theoretical models.

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### **Peter Kosta, Nadine Thielemann & Nicole Richter**

#### ***Creating worlds from the inside: Turn-initial positions as creators of discourses and worlds***

**Description/Content/Goals** The Panel wants to analyze the conversational and illocutionary functions and forces of the turn-initial positions verbal elements in different settings of spoken discourse and registers (political discourse, patient-doctor-communication and forensic communication). We assume that turn-initial positions create the most decisive parts of discourse because they not only prepare for theme/topic introduction but they introduce and predetermine the discourse role of the speaker and his/her intentions towards world and reality. We try to descend from very little elements of turn-initiators (as we call them “starters” such as Czech *je*) much in the way they were introduced by John Heritage (2013) “Turn-initial position and some of its occupants” (such as *oh* which can appear in different positions and functions as discourse initiators, responders and closing parts). We analyze turn-initial elements in turn-proper contexts (not including non-verbal means of multimodality such as gesture, hands, or tone, visibility) which are in one way or another already a part of the build up syntactic structure, even though they seem to be outside of it, not yet fully integrated. In contrast to non-verbal aspects of turn beginnings (such as breath, hesitation markers etc.), the turn-initial elements described here are very much a part of the ‘turn proper,’ though they are still, for the most part, not yet immediately “syntactically” integrated with the rest of the turn constructional unit. Most of them comprise single lexemes and very little parts of cognitive lexicon, varying greatly in their semantic and functional import from apparently straightforward items like address terms (vocatives), through expressions like Czech *je* (engl. ‘oh’ and ‘ah’) (cf. Heritage, 1984; Aston, 1987) to more opaque discourse markers like Czech *tak teddy, no tak*; Russian *nu čtož*. (engl. ‘well,’) on the semantics and pragmatic functions of which it has been more difficult to find consensus (Jucker, 1993; Pomerantz, 1984; Schiffrin, 1987:102--127; Schegloff and Lerner, 2009; Schourup, 2001, Heritage 2013). Some, but by no means all, of these objects can occupy an entire turn by themselves, cf.: Cz. *Ježíšmarjá* (Geez etc.). These turn-initial objects share some common characteristics that contribute to the difficulties associated with their analysis, and that will bear enumeration. The panel wants to discover the social aspects of these elements w.r.t the establishment of macrostructures, (registers and social contexts) and microstructures. Thus, it will be important to demonstrate, which turn-initial elements can and which must be avoided and which are preferred in different styles and registers of casual (every day urban styles) and non-casual conversational settings (political discourse, patient-doctor-communication and forensic communication).

**Data:** The Corpus Data of any language of the IPRA are welcome. In our analysis, we choose English, German and Slavonic Languages (Russian, Ukrainian, Czech and Polish)

### **Dennis Kurzon**

#### ***Pragmatics in literary texts and other arts***

The interest among linguists in literary texts has a long history, probably spurred on by the pioneering work of Roman Jakobson over a large part of the 20th century (see, e.g., the 1980 volume of *Poetics Today* on ‘Roman Jakobson: Language and Poetry’), from the Russian Formalists to his writings as part of the Prague School, where we may include other scholars such as Jan Mukařovský. The 1960s saw a substantial increase in linguistic studies of literature. Work by Nils Enkvist, Geoffrey Leech, Roger Fowler and Thomas Sebeok firmly established the field within the rather vague but almost all-embracing domain of applied linguistics. Crystal and Davy’s *Investigating English Style* (1969), since it did not include an analysis on literary texts, expanded the term ‘style’ to non-literary style. The pragmatic turn in studies of literary texts, emerging in the latter half of the 1970s, may be partly due to John Austin’s remark concerning language uttered by the actor on stage or by the

poet as “parasitic upon its normal use” (1962: 22). Apart from Jacques Derrida’s far-reaching reaction to Austin’s position, papers began to be written on pragmatic and semiotic features of literary texts. This research has developed in two directions. Firstly, literary works have provided data for pragmatic analysis such as speech act theory, Gricean pragmatics, relevance theory, and politeness. Secondly, the literary work is studied as an act of communication whose basic structure is a message (the work itself), an addresser (the author) and addressees (the readers or audience). Of the many papers and books devoted to aspects of literary pragmatics, we may mention Teun van Dijk’s paper in 1977, Leech’s collaboration with Michael Short on the pragmatics as well as the stylistics of fiction (1981), Brown and Gilman’s study of politeness in Shakespearean tragedies (1989), Hickey on stylistics and pragmatics (1993), the collection of articles in Sell’s edited book (1991), the convener of this panel’s article on speech acts in the novels of Thomas Hardy (Kurzon 1993), and Jacob Mey’s *When Voices Clash* in 1999. More recently, we have Chapman and Clark’s *Pragmatic Literary Stylistics* (2014), two of whose authors are presenting papers on this panel. Moreover, pragmatics may be applied to other artistic fields such as music and the fine arts. There has been some work published on the pragmatics of music (e.g. Coventry and Blackwell 1994, Cram 2009, Kurzon 2011), but very little on the pragmatics of the visual arts (recently, Gompertz 2012).

The panel presentations will tackle both areas of pragmatic research of literary texts - both as data and as an act of communication: artistic texts as a source for data for further pragmatic or literary analysis in topics such as politeness, discourse markers, use of tense in narration, and as part of an analysis of artistic texts as communicative acts, often in terms of Goffman’s approach, such as the role of the director vis-à-vis the audience, the single actor in a dramatic monologue: vis-à-vis the audience, the audience of operatic trios, quartets, quintets, etc., and readers in book groups.

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### Cynthia Lee & Angela Chan

#### *The interfaces between pragmatics and language education*

Researchers of pragmatics have explored a variety of topics, ranging from speech acts, speaker meaning to interpretation and negotiation of meaning in natural talk in social contexts, taking into account linguistic and non-linguistic features, sociocultural norms, contexts, and social and power relationships (LoCastro, 2012).

Different approaches have been adopted to reveal the production and comprehension of talk in a variety of social and institutional settings (Bardovi-Harlig & Hartford, 2005; Nguyen & Kasper, 2009), identity construction and role negotiation (Freed & Ehrlich, 2010), politeness in cross-cultural communication (Bargiela-Chiappini & Kádár, 2011) and interlanguage speech act development (Achiba, 2003; Rose, 2009). In addition to these major areas, there is a growing concern on the role of pragmatic competence in language education, particularly for second/foreign language learners (Ishihara & Cohen, 2010; LoCastro, 2012; Rose & Kasper, 2001; Tatsuki & Houck, 2010). Pragmatic competence is an essential component of second language (L2) learners' communicative competence (Bachman, 1990). Many L2 learners with good grammatical competence, however, may fail in intercultural communication because they lack pragmatic competence. One way to develop L2 pragmatic competence is to provide appropriate input for learners or help them to notice the similarities or differences in first language (L1) and L2 social norms and use of language to negotiate meaning in interactions. Classroom instructions (Seedhouse, 2004), printed and Internet resources (Ishihara & Cohen, 2010; Taguchi & Sykes, 2013) and natural exposure to target language and culture (Taguchi, 2015) are some possible ways to achieve the pedagogical goal. However, as shown in many second language acquisition studies, effectiveness of instructed input and natural exposure can be or will be mediated by L2 learners and teachers who bring their own learning beliefs, expectations and sociocultural values when they learn and teach the social norms of the target culture and behaviors of the target language users. Purpose: This panel aims to provide a platform for researchers and practitioners of pragmatics to explore the interfaces between pragmatics and language education, enhance our knowledge about pragmatics in the educational setting through authentic discourse data and discuss pedagogical implications for developing L2 pragmatic competence in the Asian context. Organization of the Panel: This panel will consist of seven to eight contributors. We will share research findings on a variety of topics related to teacher-learner or learner-learner interactions, talk and behaviors, negotiation of role and identity, as well as relationships among input (printed vs technology), instruction (explicit vs implicit) and L2 pragmatic development inside and outside the classroom. A discussant will give some comments at the end of the panel. Panel organizer: Cynthia Lee, Centre for Applied English Studies, the University of Hong Kong. Co-organizer: Angela Chan, Department of English, City University of Hong Kong.

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**Carsten Levisen & Eeva Sippola**

*The pragmatics of place: Colonial and postcolonial perspective*

Panel organizers: Carsten Levisen, (Roskilde), Eeva Sippola, (Bremen) In this panel, we explore the diversity of

ways in which “place” is construed and enacted in colonial and postcolonial discourse. Universalist pragmatics has had little to say about place, let alone the pragmatics of place across cultures and historical epochs. Within newer post-universalist approaches to pragmatics, we can begin to study the historicity and variability of “place discourses” constituted by words, metaphors, grammars, narratives, memories, cosmologies, and linguistic worldviews. The aim of this panel is to shed light on the cultural models and knowledges that are at play in discourse and inscribed in people and produced by them through socialization and recurrent discursive enactments. We encourage contributions from a broad range of diversity-oriented approaches to pragmatics, such as Postcolonial Pragmatics (Anchimbe & Janney 2011; Schubert & Volkmann in press), Ethnopr pragmatics (Goddard 2006, Goddard & Ye 2015), Discourse Analysis (Carbaugh 2007, Warnke & Busse 2014), Historical Pragmatics (Taavitsainen & Jucker 2015), Ritual Communication (Basso & Senft 2009), and similar approaches and fields. Contributions may address (but are not restricted to) the following topics:

- Cultural scripts for thinking and talking about place
- Keywords of place enacted in cultural discourse
- Place-based grammatical features enacted in discourse
- Songs, rituals, and other discursive practices or genres associated with place
- Political discourses of place (e.g., in land rights movements)
- Place name research and onomastic pragmatics

We give priority to *empirically* and *emically* grounded contributions that can help explore speech practices across cultures and epochs. The panel understands *pragmatics* in broad terms as the study of meaning-making in cultural, historical, and situational contexts. We seek papers that can help explore place-specific knowledges, conceptualizations of place, or codes associated with people in specific places. A *place*, in this context, can be highly localized (busses, beaches), ethnogeographical (cities, nations), virtual (internet forums), or symbolic/mythical (terra australis, paradise). Our focus on *(post)colonial* means that we are interested in papers that can shed new light on (1) conceptions of place as associated with colonial-era discourse and contemporary postcolonial discourse across the globe, and/or (2) papers that can help deconstruct the Anglocentrism (and Eurocentrism) of universalist pragmatics through comparative studies.

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### **Raluca Mihaela Levonian & Marcia Macaulay**

#### ***Personal and collective identities in populist discourse***

A major challenge in the study of political discourse consists in taking into account the extra-linguistic context and its constant evolution. Recent phenomena such as the blurring of the distinctions between left- and right-wing ideology, the fragmentation and diversification of the electorate or the tensions arising between national and supranational structures signal the need for re-defining the actors and reconsidering the role of discourse in worldwide politics. While political candidates and politicians in office tend to employ mediatization and ‘personalization’ strategies (Enli and Skogerb?8 2013; Moffitt and Tourney 2013; Wodak 2011), emphasizing their identity as individuals, the collective identity of the represented appears to be more abstract and vaguely defined. So far, research on collective identity in political discourse has tended to focus on ethnic and national identities, especially from the perspective of political and historical studies (e.g. Kevin and Dunn 2004; Benhabib 1996; Anderson 1991; Smith 1991; Gellner 1987). The construction of national identities has been explored by (critical) discourse analytical studies (e.g. Wodak et al. 2009; Galasińska and Krzyżanowski 2009), which have also provided valuable contributions to the investigation of the relations between identity and otherness in discourse (e.g. Coupland 2010; van Leeuwen 2008; Blommaert and Verschueren 1998; van Dijk 1991). Still, the employment of ‘the people’ as a collective force and the construction of political leaders’ and parties’ identity in contemporary political discourse, either moderate or extremist, have been understudied. This panel aims to shed light on such issues by analyzing the case of populist discourse. The panel will investigate



the discursive characteristics of contemporary populism, aiming to identify similarities and/or differences with democratic and extremist political discourse. It will debate whether features previously considered representative of populist discourse (Laclau 2005; Finchelstein 2014), such as the marked antagonism between the 'people' and the élites or governing parties, the role of the leadership or the topos of crisis maintain their applicability to today's politics. Further research questions to be addressed regard: the discursive strategies of identity construction and legitimation of political actors; the relation between self-claimed and ascribed discursive identities; the cultural factors influencing identity construction in political discourse; the role of traditional and new media in shaping the political actors' identities and their mobilization of the electorate. The perspective adopted is that of discursive pragmatics, which allows the integration of the linguistic and the extra-linguistic dimension in the analysis (Zienkowski 2011).

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### **Xiaoting Li & Wei Zhang**

#### ***Multimodality and diversity in Chinese interaction***

Fuelled by the advent of the video technology in research, issues of multimodality and embodied interaction have found recent attention in linguistic research informed by conversation analysis and interactional linguistics. Interaction-oriented approaches have enriched linguistics not only with regard to data and methods, but also in view of concepts and theoretical understandings. However, most of the research on multimodality in interaction has been based on Indo-European languages such as English (Stivers & Sidnell, 2005), French (Mondada, 2006, 2007, 2009), German (Schmitt, 2005, 2007; Deppermann, 2013), Italian (Rossano, 2006) etc. Research on multimodality in Chinese interaction is still relatively scarce (see Li, 2014). Previous work on Chinese spoken discourse has mainly focused on lexico-syntactic constructions and their function in Chinese conversation (e.g., Zhang & Fang, 1998; Wu, 2004, 2005; Luke, 2000, 2005, 2012). Li (2013, 2014) explores the role of lexico-syntax, prosody, bodily movements and their interaction in turn organization in Chinese face-to-face conversation, and shows that resources of different modalities are relevant to the construction of Chinese interaction. Further, Chinese is a language with great internal diversity. It is commonly accepted that Chinese has seven mutually unintelligible varieties including Mandarin, Cantonese, Min, Wu, Xiang, Gan, and Hakka. The linguistic structure of each variety may provide affordances for different methods of constructing interaction. Within the study of Chinese interaction, the research has been predominantly on the standard variety, Mandarin. We know next to nothing about how speakers of other Chinese dialects use multimodal resources to construct social action in interaction. This panel brings together research from conversation analysis, interactional linguistics, gesture studies, and multimodal analysis to explore the function of multimodal resources in forming situated activities in interaction conducted in Mandarin and other Chinese dialects. Papers

in the panel aim to analyze how interactants use linguistic resources (lexico-syntax, prosody, etc.) situated in a larger semiotic context in interdependence with visual signals, such as e.g. gaze, gestures, and body posture in constructing talk and action in the diverse Chinese (dialects) interaction. Specifically, this panel intends to discuss the following questions: - What are the multimodal resources that are related to the construction of interaction in Mandarin and other Chinese dialects? - What is the role of each type of multimodal resource (lexico-syntax, phonetics/prosody, gaze, gesture, posture, action, etc.) in interaction in Mandarin and other Chinese dialects? - How do the resources of different modalities interact (i.e., mutually elaborate or play off each other) in constructing turns, actions, and activities in Mandarin and other Chinese dialects?

**Maria Francisca Lier-DeVitto & Lúcia Arantes**

***On ‘interpretation’ in the context of language acquisition and in clinical settings: Under the effects of speech errors and symptoms***

Being language use and interaction ‘the object’ of Pragmatics, specific speech/discourse contexts as well as the particular contour of interaction formats are logically at issue. Needless to say that the speaker’s linguistic activity and the process of utterance interpretation are both at stake. This panel session aims at discussing interaction and interpretation in two well-defined contexts which impose communicative difficulties to the interpreter because they imply radical dialogue asymmetry, i.e., children’s erratic and unstable utterances, in the one hand, and anomalous pathological productions, on the other hand. In the first case, it is widely admitted that the mother’s interpretation introduces and guides the child throughout the language acquisition process - the child is thus recognized as subject-speaker. It is worth mentioning that the structural articulation linking *speaker-language-other*, proposed by De Lemos (1992), is implied in the notion of interaction and therefore in the very concept of interpretation. In the case of symptomatic speech, the notion of interpretation calls upon clinical practice and intervention. That is to say that it must be sharply different from the interpretation in everyday communicative situation. It is argued that speech therapists have to face language disorders which cannot be identified either with ambiguous or casual odd utterances. Several pragmatic studies argue that rehabilitation procedures should promote the appropriate convergence between *context* and the patient’s speech production in order to facilitate meaning (re)construction and a more easy-going interpretation by the listener. Therefore, it seems to be out of the scope of Pragmatics to account for the functioning of language itself, which is here taken to be at basis of any speaker’s production and comprehension. Such a view on language as an instrument of thought is supported not only in Pragmatics but also in most language acquisition theoretical proposals and clinical fields. That is the reason why those areas privilege the focus on *language external reference power*. The studies to be presented in this panel session assume that language is governed by *internal reference operations*, which affect both *speech production* and *interpretation* in interaction situations. The papers presented in this panel is also motivated by the challenging questions related to the intrinsic relationship between *listening* and *interpretation* in the above mentioned contexts. Two distinct theoretical domains underlie the approaches concerning those themes: European Structuralism (Saussure, Benveniste and Jakobson) and Psychoanalysis (Freud and Lacan).

**Paul McIlvenny & Mirka Rauniomaa**

***Talk in/with the environment and other life forms***

This panel emboldens pragmatics to engage with two profound and interconnected themes – the *posthuman* and *mobility* – in relation to human language use in social interaction and activity. First, there is a complex relationship between, on the one hand, the ‘social’ world in which human language use and embodied action are embedded and, on the other hand, the so-called ‘natural’ world, namely animals and other living things in the environment. Second, rather than being primarily sedentary, gazing on animals and nature from a fixed and privileged observer’s position, humans are like other animals in being profoundly shaped by the capacity to move in coordination with or in relation to others. In the case of humans, these aspects of mobility are historically endogenous to, and constitutive of, how important dimensions of language use in social interaction relate to the world: movement shapes our embodied participation, our opportunities to cooperate, and the language used to guide our senses.

Using video recordings of natural settings, contributions to the panel explore empirically how human sociality encounters animality, how animals feature in, or become participants in, our social interactions. Furthermore, contributions explore how we may accommodate to, or are transformed by, contact with the sometimes radically different semiotic systems and interactional life worlds of other creatures, both domesticated and wild. The practices of professional and amateur animal handlers, for instance, have to reconcile the socio-logics of human

interaction (eg. pragmatics, semioticity, intentionality, sequential actions ordered by normative expectations) with the natural logics of the behaviour of the animals or life forms (eg. instinctive and conditioned behaviour, sensory modes). Such practices range from anthropomorphic reframings of the behaviour of the animals to coordinative activities involving the integration of the trajectories and requirements of the two logics, and additionally extensive preparation of the (mobile) environment and repeated instruction sequences to enable successful interaction or performances with the animals. Moreover, if we are to be faithful to a more symmetrical view of humans/animals, we find also the entrainment of human embodied action to the rhythms, traits and senses of animals.

Contributions also investigate how humans talk together as they move through the natural or wild environment and navigate its terrain with or without other animals. People display their orientation to different features of the terrain, flora and fauna, for example, as possible obstacles or hindrances to their movement. As a result, they may guide, instruct and assist each other in wayfinding. Also, animals can provide a reason for coordinated movement over terrain as a group (eg. hunters) and they can aid the speedy or successful traversal of the terrain, which requires a heightened awareness and shared understanding of the environment by independent human 'movers' as well as cooperation with the animals that guide or move them.

### **Joanne Meredith, David Giles, Wyke Stommel & Emma Richardson**

#### ***The micro-analysis of online data (MOOD): Using discourse and conversation analytic methods to analyse online interactions***

The study of online interaction using micro-analytic methods, such as conversation analysis (CA) and discursive psychology (DP) has developed in recent years (Giles, Stommel, Paulus Lester, & Reed, 2014). Research using these methods aims to focus on the language which is used in online settings, but also aims to address the interactional norms, dynamics and practices which have arisen online (Giles et al., 2014). Research which has used such methods has often focused on issues around maintaining coherence, managing trouble in talk and how participants accomplish social actions in asynchronous environments (Paulus, Warren & Lester, 2016). These studies all attempt to systematically describe and analyse the organization of online interaction. There has also been a wide range of types of online data studied, including online forums, chat rooms, instant messaging chat, and e-mail (Paulus et al., 2016). There are, though, a range of methodological challenges which relate to carrying out micro-analyses of online discourse and interaction in textual and, increasingly, multi-modal environments. Methods such as conversation analysis were developed using, and for, spoken interaction, and this can raise challenges for how to use these methods in an online setting (Meredith, 2016). This panel draws together a number of empirical papers which apply discourse and conversation analytic methods to a range of online data, in order to address and discuss these challenges.

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### **Haruko Minegishi Cook & Momoko Nakamura**

#### ***Exploring roles of ideology in Japanese workplace discourse***

This panel explores ways in which interlocutors utilize hegemonic ideology as a resource in workplace or institutional discourse in Japan. In the world of globalized economy, where workers with multicultural and multilingual backgrounds communicate with one another based on different cultural assumptions, it is crucial to investigate roles that cultural ideology plays in workplace discourse in order to avoid misunderstanding and enhance effective business transaction. The panel focuses specifically on Japanese workplace discourse since, compared to Western hegemonic ideology, Japanese cultural ideology is not wellknown despite the fact that the number of non-Japanese employees is rapidly growing in Japan. The increasing awareness of the intersubjective nature of linguistic interaction puts emphasis on the importance of cultural ideology, including stereotypes, social categories, beliefs, norms, conventions, language ideologies (Schieffelin, Woolard and Kroskrity 1998) and gendered discourses (Sunderland 2004). To make inherently co-constructive interactional work intelligible to recipients, interlocutors need to depend, among many other things, on cultural ideology widely accepted in the speech community (Eckert 2002; Queen 2014). Ideologies play a crucial role in sense-making, for ideologies

mediate linguistic forms and their indexical meanings (Silverstein 2003). In the workplace, cultural ideologies permeate in all aspects of corporate or institutional activities, including creating positive corporate images, making decisions, and gate keeping activities among others. Research on workplace discourse in the West has investigated topics related to ideologies including identity construction (e.g., Baxter 2008; Holmes 2006; Mullany 2007) and correlations among power, gender, and politeness (e.g., Holmes and Stubbe 2003; Rees and Monrouxe 2010; Vine 2004). In particular, studies that investigate how immigrant workers are socialized into the workplace in the West highlight the role of ideologies in the workplace. They show, for example, that language ideology can be utilized as a gate keeper of the professional membership (e.g., Sarangi and Roberts 2002), and how a discrepancy between the institutional rhetoric and language ideology is created (e.g., Heller 2002; Roy 2003). Recent study of Japanese workplace discourse based on naturally occurring data have demonstrated that actual practice in the workplace does not always reflect the language ideology of honorifics and gender widely accepted in Japanese society (e.g., Cook 2011; Saito 2011; Takano 2005). This body of research raises a question of what role ideology (including cultural ideology) plays in the workplace. To date, the role of cultural ideology in Japanese workplace discourse has not been extensively investigated. We still do not know what types of stereotype, social category, and belief are emphasized, how they are utilized to make sense of workplace discourse, and how they contribute to perpetuate or change social reality. Thus, the goal of the panel is to closely examine Japanese workplace and institutional discourse in order to find how cultural ideology serves as a resource for maintaining or changing jointly-constructed social realities. In sum, the panel intends to make a contribution to the study of complex and dynamic roles that ideology plays in the success of workplace communication by analyzing the case of Japanese society.

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#### **Kristella Montiegel & Tanya Romaniuk**

#### ***The Trump factor: Analyzing the communicative practices of Donald Trump across broadcast settings***

This panel focuses on the communicative practices of one politician, namely, the recently elected U.S. President Donald Trump, when he was the presumptive Republican nominee during the 2015-2016 U.S. Presidential

primary election season. The panel's first three papers provide a series of analytical observations concerning Trump's communicative style across three interactional formats (the accountability interview, hybrid political interview, and political campaign debate), drawing on the methodological framework of conversation analysis to explore how Trump negotiates and manages his identity and role as interviewee and political 'outsider' during the primary campaign. The fourth paper uses the lens of critical discourse analysis to explore Trump's use of person deixis and verbs in his political speeches to construct himself in opposition to his opponents and persuade his audience.

The first paper - by McLean - discusses how Trump ignores interviewer questions in NBC's Meet the Press with Chuck Todd. In these instances, Trump either makes no acknowledgement of the interviewer's questions or makes only nonverbal acknowledgment of the interviewer's questions. McLean observes how Trump uses the practice of ignoring questions as a means of negotiating coverage of topics. The second paper - by Sheese - investigates the ways in which Trump occupies the role of interviewer in MSNBC's Town Hall with Chris Matthews, giving him license to alter the interviewer's agenda. Sheese discusses how this role reversal was accomplished in a range of ways and to different ends. The third paper - by Montiegel - describes the ways in which Trump challenges journalistic neutralism in responding to adversarial questioning during the first Republican primary debate programmed by Fox News. Montiegel observes how Trump attacks the interactional conduct of the moderators as a way to negotiate his role and expectations as interviewee. The fourth paper, by Flores-Ferran, discusses how Trump issued deictic expressions to persuade and polarize his audiences. The paper shows how proximal *I* was attested in utterances related to a positive aspect of Trump's own performance such as being '*on top*', '*winning*', etc. The paper also shows how Trump characterized his opponents with expressions such as *that guy*, immigrants or terrorists with *those people*, and his opponents with *these people*.

Taken together, this panel sheds lights on the communicative style of Trump, and how he interactionally 'does' politics. It also illustrates some of the ways Trump manages his role as interviewee across a range of broadcast contexts, effectively performing an atypical, and thus, "non-traditional" political identity that was consistently put forth by the media.

### **Melissa Moyer & Gema Rubio**

#### ***Multilingualism, mobility, and work***

The theme of this panel is multilingual language practices in connection to the new work order that is being shaped by the mobility of persons to different locations across the globe. Mobility for purposes of *work* (including *non-work* related mobility, such as for reasons of life experience, leisure or study) is taken as a central element for understanding social processes involving structuration and exclusion, where multilingualism and other language practices --both oral and written-- have become key in the realization of work tasks, but also in the production and marketing of a product or service (Agha 2011). Nowadays, emphasis is placed on language and talk in this new economic order that Heller (2003) has coined as the new word-force. Language, both the manner in which it is used in work interactions (Sarangi and Roberts 1999), as well as the knowledge of a bounded system of communication used by a given community of speakers, is a skill required of workers by employers but also, more importantly, a personal trait of the individual (Urciouli 2008). The added value --for an individual or a business-- provided by knowing a particular language, or being able to speak in a particular way (Duchêne and Heller 2012), or the manner in which the language of workers gets regimented (Cameron 2000) for certain types of work are not strictly new developments in the field, but they do represent alternative perspectives to earlier approaches (where language in the workplace was considered a static variety associated with specific work domains or professional roles). The purpose of this panel is to contribute to current understanding of mobility and work from a social, linguistic, and pragmatic perspective. This multidisciplinary perspective takes into account social processes and realities that have developed more recently as the outcome of an increasingly globalized and diverse world, shaped by a dominant neo-liberal economic order. The focus on language and multilingual practices is essential for understanding the ways relevant social actors construct relations of power and exclusion through their multilingual language practices.

### **Ikuko Nakane & Lidia Tanaka**

#### ***Gender, regional and generational varieties in Japan: Re-exploring negotiation of identities***

Aside from dialect specialists, most linguistic studies have traditionally focused on standard Japanese or *hyōjungo* based on a variety of Japanese spoken in the middle upper class neighbourhood of Tokyo. The speech

of these speakers was used to validate a number of generalizations such as the differentiation between male and female language, or the use of honorifics and politeness strategies. In recent years, however, many researchers have contested those studies arguing that they are *not* representative of Japanese and they have started to look at the speech of non-urban and non-standard variety speakers from a variety of social and professional backgrounds (see e.g., Okamoto & Shibamoto-Smith, 2004). Studies on dialect distribution, phonology, semantics, syntax, honorifics, modern dialects and specific dialects have produced many interesting results. While these have contributed enormously to the understanding of the diversity of Japanese, there is a paucity of research from the viewpoint of discourse, including language usage in one's lifespan (e.g., Kobayashi & Shinozaki, 2003), and dialect speakers' development of different variants as well as *hyōjungo* (Standard Japanese). Assumptions about dialects, politeness, and 'genderlects' in Japanese needs to be critically explored with more empirical discourse studies. A number of researchers have explored how particular linguistic variables from standard Japanese are incorporated in younger generation of 'dialect' speakers (e.g., Takagi, 2005), how shifts from Standard Japanese to dialect in the same conversation occur (e.g., Didi-Ogren, 2011; Okamoto, 2008), or the lack of 'genderlects' in some northern dialects; however, much more research is needed in order to know, for example, when speakers adopt features of new variations and what factors may be associated with these changes. This panel will explore an intersection of age, gender and regional varieties in Japanese, presenting the latest research that looks at the usage of dialects and Standard Japanese in relation to gender and shifting generational identities. Scholars who engage in empirical studies of gender, age and regional identities in Japanese with innovative discourse pragmatic approaches will be contributing to this panel presentation.

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## Hadar Netz

### *Tensions within the repertoire of prescribed, prestige, and non-prestige forms*

The deficit approach that characterizes non-standard language as manifesting a mental or developmental deficit was powerfully rejected half a century ago by Labov (1969) and others who followed suit (e.g. Trudgill, 1975; Godley et al., 2007; Pearson et al., 2013). However, language ideologies preserving traces of the deficit approach persist to this day among educators, policy makers, and the public in general.

The rejection of deficit views need not imply that standard language should be rejected altogether. Indeed, standard language – as defined by language academies, dictionaries, grammar books, and other language authorities – constitutes a unifying cultural resource and as such is a valuable element of culture and education (Deutscher, 2011).

Myhill (2004) has proposed a framework that differentiates between languages, such as English and most European languages, in which the prescribed standard form is also the "prestige-based" form, spoken by people of highest social status, and other languages, such as Hebrew and Arabic, in which the prescribed standard form and the prestige-based form are not necessarily the same. It has also been argued that in those languages in which the high status forms do not match the prescribed standard, there are actually two types of non-standard forms: those accepted by the elite and educated people and those that are not (Rosén, 1955; Shatil, 2014).

Still others have argued that rather than a "difference" framework, in which standard and non-standard forms are presumed to be discrete, it would be more accurate to talk about a "repertoire" framework (e.g. Snell, 2013), placing standard and non-standard forms as poles on a continuum. The repertoire view is based on the recognition that speakers of a language are not speakers of either one or another form, but rather have at their disposal a repertoire of language forms, which they choose from in accordance with the specific discursive context and their specific discursive motivations.

The tensions between prescribed, prestige, and non-prestige forms, as well as the repertoire of standard and non-standard forms available to speakers, give rise to questions about what gets corrected vs. what passes as acceptable, under what circumstances, why so, and to what effect. Panel contributors will present studies

addressing these and related questions in different languages (English, Arabic, and Hebrew) and in different contexts (everyday interaction, classroom discourse, and radio language).

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### Minna Nevala & Ursula Lutzky

#### *Knowing me and knowing you – reference and identity markers in public discourse (1 of 2)*

This panel studies the use of labelling in texts intended to be public, as reflected in their accessibility or distribution in the public domain. It approaches the importance of reference and identity markers in both synchronic and diachronic data and investigates their contribution to the construction of a potentially evaluative stance. The data studied will draw on a variety of text types and contexts, including newspapers, online media, political communication, business or legal texts, and therefore allow for a range of 'real world' settings to be considered, aligning the focus of this workshop with the conference's overall theme. The public nature of the data allows for self and other reference to be studied in contexts, where the exact composition of the audience may not be fully known. Nevertheless, considerations of ratified and unratified participants (cf. Goffman 1976; Lugo-Ocando 2015) will have affected the (potentially strategic) use of terms of address and reference and led to the creation of specific stylistic and pragmatic effects in diverse discourse situations. By studying these effects, it is the aim of this workshop to uncover new insights into discourse specific labelling patterns, both from a historical and present-day perspective, and to discuss their impact on self and other representation in the construction of identity in public texts. Social identities and intergroup relations are usually manifested in the so-called in-group and out-group discourse. Impoliteness, and negative labelling in particular, entails creating and maintaining negative impressions, which can be aided or achieved through the use of 'labels of primary potency' (Allport 1986). This means that certain characteristics, like male/female or criminal/law-abiding, carry more perceptual potency than others, and signal difference from what is considered mainstream (e.g. moral distinctiveness). While the diachronic dimension of this panel will allow for trends to be observed in the development of certain reference markers, the synchronic approach will facilitate the immediate application of findings to enhance our understanding and use of reference practices in more or less institutionalised contexts.

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### Riikka Nissi & Anna Solin

#### *Language regulation in professional contexts*

In recent decades, the practices of language regulation have become a salient feature of various professional contexts. This is seen as being related to the emergence of a new globalised economy and the transformation of work, most notably a shift from material production to service industries and information processing activities which are specifically carried out in and through language use (e.g. Williams 2010). In these new contexts of work, language has come to be viewed as an asset that can promote opportunities and achievements, and is therefore often treated as an object to be managed and regulated.

Language regulation can be defined as the various practices through which language users monitor, intervene in and manage their own and others' language use (Hynninen & Solin forthcoming). Language regulation has been

examined particularly in the field of language planning and policy research. Recent studies have focused on language policing as a multi-layered and non-linear discursive process where not only language norms but also the identity and social relations of discourse participants are constructed and negotiated (e.g. Johnson & Ricento 2013; McCarty 2011).

In discourse studies and sociolinguistics, language regulation has been approached from the point of view of the technologisation of discourse (Fairclough 1996) and the commodification of language (Heller 2010). Studies have looked at, for instance, the standardisation of professional language practices and the training of personnel in these practices (e.g. Cameron 2000a, 2000b; see also Heller & Duchêne 2012). Conversation and interaction analysts have explored the interactional ideologies connected to professional settings by analysing, for instance, training materials and simulated interaction (e.g. Peräkylä & Vehviläinen 2003; Stokoe 2013). Finally, language regulation has been studied as the situated negotiation of acceptability in multi-party interaction (e.g. Nissi 2015; Hynninen 2016).

Elaborating on these themes, the panel explores different practices and forms of language regulation in professional contexts. In particular, it focuses on the following questions:

- What kinds of forms does language regulation take in different professional contexts? Are mechanisms of regulation relatively permanent or temporary? What kind of scope do forms of regulation have?
- How is language regulation intertwined with the aims of the institution and/or profession in question? What broader goals are accomplished with local practices of regulation?
- How do practices of language regulation position the participants involved? What kind of agency do different actors have?

The contributions of the panel adopt and develop the above-mentioned themes and investigate language regulation as part of professional practices by focusing on the regulation of language choice (which languages can and should be used in which settings) and/or the regulation of language quality (what kind of language is ratified as acceptable or functional in a given setting). Moreover, the contributions focus on top-down regulation and regulation practices between peers, study explicit or implicit mechanisms and draw on both written and interactional data.

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### **Iris Nomikou & Valentina Fantasia**

#### ***Interactional routines in caregiver-child and peer interactions***

Language, intended as the whole range of semiotic modalities constituting oral communication, is always in tension between repetition and change, between convention and innovation. Research on children's talk, either in interaction with caregivers or peers, reveals both the pleasure of familiarity – for example with nursery rhymes or bed time stories (Trehub & Trainor, 1998; Ninio & Bruner, 1978) and the thrill of rule-breaking (Ratner & Bruner, 1978 ; Stern, 1977). Routines – intended as a recurrent interactional format – begin with the initial care activities around the infant hygiene, nutrition and sleep; the inevitable repetition makes these activities predictable, but the dyads also develop idiosyncratic habits or ancillary activities that make such



moments interactionally dense, the repetitive format not only creating a locus for developing coordination and cooperation but also for playful variation around the routine itself. Children also encounter as they grow culturally provided routines – lullabies, social games in which physical and vocal actions are performed, and as they grow nursery rhymes, songs, jokes and so on. Families and peer-groups develop their own as well (Corsaro, 1997; Fasulo et al. 2002). Interactionally, routines provide a flexible structure that supports all participants in maintaining reciprocal engagement. The regular succession of similar steps makes them predictable, enabling even very young children to anticipate the sequence and take part in it. Yet they not only entail a particular temporal order of individual actions ('what to do next') and specific junctures ('when is my turn'), but also a particular social organization: participants assume certain interactive roles and take responsibility for role-related tasks ('who does what'). Also, within routines not any action, but very specific actions are expected. As such, they are the "vehicle" towards language (Bruner, 1985, p.39). What starts off as an embodied experience of language as acting with each-other (Ochs, 2012 ; Raczaszek-Leonardi et al., 2013) becomes increasingly conventionalized, as routines become less idiosyncratic and more recognizable to a broader cultural community. Thus, routines are the context for the acquisition of conventionalized means of communication. This panel will focus on interactional routines - culturally conventional or idiosyncratic ones - between children and caregivers, or in the peer group, guided by the following questions:

- How are social routines established and how do they develop over time?
- How do children come to take up their role in routines and what makes acting within a routine different from other interactional frameworks?
- In which ways is children's participation scaffolded by caregivers and/or peers?
- Do routines facilitate communication with children with learning or speech impairments?
- What is the role of social routines at different ages?

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### Aisling O'Boyle

#### *Stance-taking in educational contexts*

This panel will explore the dialogic act of stance-taking in educational contexts. It aims to offer a forum for researchers interested in dialogue as it relates in and to educational contexts. Drawing on Du Bois (2007), stance can be defined as:

"a public act by a social actor, achieved dialogically through overt communicative means, of simultaneously evaluating objects, positioning subjects (self and others), and aligning with other subjects, with respect to any salient dimensions of the sociocultural field" (Du Bois, 2007, p.163)

The study of stance is important for the field of Education as stance-taking is a public act of self-presentation, knowledge and social judgement. It is how people make perceivable to others their epistemic and attitudinal positions. Educational contexts and educational activity are not necessarily bound by a formal classroom. The papers in this panel report on research from a variety of formal and informal learning environments, classroom and non-classroom contexts but share a common ground in the investigation of dialogic acts of stance-taking in an educational context. The panel includes both empirically and theoretically oriented papers and contributor and participant discussion will be a prominent feature of this panel.

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## **Brendan O'Rourke & Jens Maesse**

### ***Economics & language use: The pragmatics of economics experts' engagement with non-specialists***

The relationship between studies of language use and economics has been troubled and troublesome. This is partly due to the vastness of the topics that such a relationship might encompass, partly due to the usual tensions, confusions and competition that are characteristic of work across disciplinary boundaries. In addition to these, not insignificant difficulties, the power-infused nature of economics and the discourses that surround it increase the trouble, but also the importance of researching economics and language use. Indeed, the pervasiveness of the language of economics in public discourse, policy debates and organizational life has led to much scholarly work on the language use in economics and economic expert discourse. Within economics itself there has been an increased awareness, admittedly from a very low base, of language (McCloskey, 1998; Samuels and Perry, 2011), including the analysis of specialist uses and non specialist audiences interpretations (Perrin et al. 2015). More recently there has been studies of the economists' influence on the public sphere (Fourcade, 2009; Mirowski and Plehwe, 2009) yet there has been relatively little work on the language of interaction between economists with non-specialists in contexts such as the media, policy debates or organizations, although there has been a recent blossoming of interest (Fairclough, 2016; Maesse, 2015; O'Rourke, 2014; Pühlinger and Hirte, 2015). This panel seeks to add to this recent work.

Francois Claveau examines economics generalizations, frequently used in economists' communications with the public and explores how ideology plays a role in these uses of generics. Forecasts are an important in economists-public communications and Angela Schrott uses a corpus based approach to examine the linguistic techniques of such economics discourse. Some economists contribute to public discourse more often as 'public intellectuals' and using a conceptual metaphor approach Stephan Pühlinger explores the discourses of one such economist. The discourses of economists in news interviews is examined by Joseph K. FitzGerald and Brendan K. O'Rourke to reveal how such communications are legitimated. Kate Alexander Shaw analyses how narratives of the economy, initially developed to enable policy action, can later in their life cycle, constraint policy. Looking at another sort of constraint - the linguistic framing of government debt in the press- Sebastian Giacobelli looks at how this can be used in a government's negotiation with the IMF. Public finance coverage in newspapers is also examined by Tanweer Ali and Eva Lebdušková, who look at the use of expert and institutional sources and the relationship of such sources to the prominence of various interests and ideological positions. Jens Maesse explores austerity discourses to examine how a particular sort of European discourse is emerging and is connecting to an emerging institutional order of Europe. It is envisaged that these contributions will provide stimulation for a deeper understanding and discourse on the interactions between economists and non-economists.

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## Jan-Ola Östman

### *Responsibility, migration, and integration*

Because of the massive increase in the number of refugees that have been fleeing to Europe from locations to the south and to the southeast, Europeans have over the last couple of years become more than fully aware of the dynamic force of migration that constantly takes place all over the world. Migration no doubt poses social, cultural, economic, juridical and political challenges, and despite the realization that we live in a linguistically globalized and superdiversified era, linguistic challenges are still constantly taking their toll in people's quest to live together. Pragmatic analyses, applied linguistic analyses, and sociologically attuned discourse analyses of (the linguistic effects of) intercultural contacts have been fruitfully carried out, unraveling ideological differences and challenges. But further pragmatic ways of approaching the multifarious diversity need to be discussed and developed.

With this as a backdrop, the panel seeks to do three things.

- (a) Theoretically, it wants to further develop the notion of “responsibility” in sociolinguistic analyses, in discourse analyses and in pragmatic analyses. The studies in Östman & Solin (2016) show that in order to be able to discuss (linguistic) agency and role-relationships in discourse, we need to develop more dynamic notions in addition to those discussed under ideology (cf. Verschueren 2012). One such pertinent notion is “responsibility”, and the panel will further develop the implications of taking this perspective on language use, including issues of identity construction, appropriation, and intervention.
- (b) Empirically, the task is to collect data from migration in various parts of the world and from contacts in different kinds of speech communities in order to get a deeper understanding of the challenges that integration (or rather, “contegration”) faces linguistically and pragmatically. For instance, how do processes differ in rural areas vs. in urban areas; what parts do the (local and global) media play; how does naming (use of unofficial place names and choice of personal names) affect integration; what pragmatic features (markers, particles, prosody) are (typically) picked up by newcomers and how does integration affect the (language of the) receiving communities; and, in particular, how can a refined tool like “responsibility” help us better understand what we see as (socio)linguistic realizations.
- (c) Practically, new avenues are sought for how to approach newly established contact communities in practice. How can we as linguists take responsibility for developing new and better methods to give advice to contact communities where language challenges are topmost on the agenda. This includes developing or discussing pragmatically attuned language teaching methods – immersion, CLIL, parallel language use – that take as their point of departure responsibility, and fostering discussions of how to best cope with integration into a state's minority or dialect communities.

The panel contains presentations by scholars from different parts of the world who address one or several of the issues in (a-c), where an understanding of the concept of “responsibility” can be shown to play a role. Although empirical data is at the center of the panel, theoretical (sociological/philosophical/semantic) discussions of responsibility and its relation to ideology, identity, ethics, morality, and accountability are also addressed. Diversity in the language communities dealt with is given special attention, and comments, understandings, experiences and responses from the audience are warmly welcomed.

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## Simona Pekarek Doehler & Evelyne Berger

### *Interactional competence: CA perspectives on second language development*

The human competence for social interaction is unmatched in the animal world. Levinson (2006) speaks in this regard of the “human interactional engine”. It has been argued that the uniquely human modes of social interaction represent the foundation from which language evolves (Tomasello 2000, 2008; Levinson 2006; Schegloff 2006), and the ‘methods’ (i.e. systematic procedures) that make up human interactional competence have been documented in much detail throughout decades of conversation analytic (CA) research. Yet, important questions have remained largely unexplored: What happens when people move into a second language (L2)? Is interactional competence simply transferred from the L1 to the L2? Or is it re-calibrated in the course of L2 learning? If so, what are the basic features of such re-calibration? While the development of communicative competence has been a core issue for Second Language Acquisition research from the 1970s on, the fine-grained techniques which are needed to successfully engage in L2 *interaction* have only recently become an object of systematic empirical research (see e.g. Cekaite 2007 on turn-taking; Hellermann 2008 on task-openings and closings; 2009 on repairs; Pekarek Doehler & Berger, forthcoming, on story-openings; for

overviews see Hall, Hellermann & Pekarek Doehler 2011; Kasper and Wagner 2011; Pekarek Doehler & Pochon-Berger 2015). In this panel we pursue this line of research by extending the body of empirical evidence provided by CA research and by discussing implications for longitudinal CA studies. The panel addresses the following questions: - What are the documentable changes in L2 speakers' interactional practices over time? - What do the documented changes tell us about the nature of L2 interactional competence, its development, and how it relates to L1 interactional competence? - What are the methodological challenges of comparing situated practices across-time and/or across individuals? The panel brings together contributions that investigate the development of L2 interactional competence within naturally-occurring data from either the classroom or the 'wild' and within a variety of languages.

### **Raymond F. Person**

#### ***Poetics, the "wild" side of CA: Twenty years after Jefferson***

In her 1996 article "On the Poetics of Ordinary Talk," Gail Jefferson described a second-order set of practices that influence turn construction, especially concerning word selection by sound-triggering and category-triggering. Although her published article was a revision of a 1977 conference paper, she still considered "poetics" as "the wild side of Conversation Analysis" and as something that probably should not be taken as seriously as other CA observations, because it was "stuff which we'd pretty much kept to ourselves and played with as a hobby" (1996: 2).

Probably because of this description, there have been few CA studies focused on "poetics" (for an exception, see Woffitt and Holt 2011). Nevertheless, Jefferson's insights are widely accepted in the secondary literature. Arguably, however, the importance of "poetics" in CA should be reevaluated because of the growing sophistication in the study of prosody in talk-in-interaction as well as increasing interest in the role of epistemics (Heritage 2012a, 2012b). Furthermore, some recent studies of "poetics" and "conversation" have not engaged in a sufficient discussion of Jefferson's work (for example, Norrick 2002; Bowles 2011; Kataoka 2012). Therefore, a reassessment of "poetics" may be timely twenty years after the publication of Jefferson's article.

The proposed panel will critically assess "poetics" as described by Jefferson by soliciting papers that contribute to the discussion of at least one of the following: (1) bringing new data from naturally occurring talk to bear on "poetics," including from languages other than English, (2) applying CA to literature (including folklore and oral traditions) as a form of institutional talk adapted from the "poetics" of "ordinary talk" (for example, Person 2016) and (3) exploring the implications of CA "poetics" on cognition. The proposed panel seeks to bring together scholars of conversation analysis, literature, and cognitive studies to discuss the importance of Jefferson's work on the poetics of ordinary talk-in-interaction in their respective fields.

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### **Marco Pino Ruth Parry**

#### ***Talking about dying***

This panel brings together studies that take an interactional approach to death as a topic in conversation. How do people talk about dying? What norms and constraints inform their practices for initiating, managing, and closing off conversations about dying? Our panel specifically focuses on occasions where people are demonstrably orienting to the death of one of the parties to the interaction (or someone close to them) as a relevant matter or concern within the interaction; at the same time, it takes a broad approach in terms of how death can become relevant for the participants—as a topic for the conversation or as a relevant concern within specific action sequences and activities (e.g., making plans for future care).

This line of inquiry is timely given increasing cultural and political trends—or even pressures—that encourage individuals to discuss, think about, and make preparations for their own dying. These trends are underpinned by assumptions that death is not discussed enough—due to cultural taboo—and that this has negative repercussions in terms of missed opportunities to prepare for one’s end. Health professionals have been called upon to encourage patients to discuss dying and communicate their wishes about the care and support they want for their end of life. There is evidence that both healthcare professionals and patients regard talk about death as important, but at the same time difficult to initiate. Conversation analytic studies showed that death is a special topic insofar as people orient to distinctive interactional norms for initiating, managing, and terminating discussions about death. Holt’s (1993) study on how people announce the death of a mutual acquaintance in informal telephone conversations shows that people recurrently follow talk about death with more positive commentaries within “bright side sequences”. Studies on healthcare interactions—in HIV counselling, oncology, and palliative medicine—show that professionals regularly hold off introducing death as a topic and instead subtly cue patients to death in ways that give them opportunities to be the first to introduce death as a focus for the conversation (Peräkylä, 1995; Lutfey and Maynard, 1998; Pino, Parry et al., 2016).

This panel extends these lines of inquiry by bringing together studies on recorded episodes of interaction where participants demonstrably treat the death of one of the parties to the interaction—or someone close to them—as a relevant topic or concern within the conversation. The studies focus on how death is managed as a conversational topic—how people initiate, progress and terminate it, or sometimes only allude to, or even avoid it—as well as the various action sequences and interactional activities within which, or related to which, death is a demonstrably relevant concern (e.g., investigating and assessing the patient’s emotional wellbeing relative to the prospect of dying; making plans for end of life care).

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### **Maria E. Placencia & César Félix-Brasdefer**

#### ***Service encounters in the Spanish-speaking world from a variational pragmatics perspective***

Service encounters (SE) are everyday interactions in which some kind of commodity, be it goods, information, or both, is exchanged between a service provider (e.g. clerk, vendor) and a service seeker (e.g. customer, visitor). SE include commonplace activities that we all engage in face-to-face, over the phone, and increasingly through the Internet, in order to purchase products and obtain services and information. Further, numerous companies, for example, at present offer a chat facility through which we can ‘chat’ with service providers to complain about a product or service or to get information. Likewise, the platforms some online marketplaces provide, allow sellers to interact directly with vendors in order to obtain information about the products advertised (cf. Placencia, 2015). The genre of SE encompasses both the transactional (buying and selling) and the relational dimension (interpersonal talk, small talk) (cf. Félix-Brasdefer 2012; Placencia 2005). Service encounters have been studied relatively extensively in the Spanish-speaking world from different research traditions (see Félix-Brasdefer, 2015 for a recent overview); however, studies from a variational pragmatics perspective (Barron & Schneider, 2009; Schneider, 2010; Schneider & Barron, 2008) are still scarce. And yet variational pragmatics studies in Spanish, focusing on other types of activities, have shown the interest of the area (see Placencia 2016 for a recent overview). Variational Pragmatics examines intra-lingual pragmatic variation and the impact of macro-social factors such as region, age, gender, ethnicity, and socioeconomic level on language use in interaction (Schneider & Barron 2008; Barron & Schneider 2009; Schneider 2010). This panel will be looking at pragmatic variation across varieties of Spanish in the co-construction and formulation of service encounters in relation to macrosocial factors such as gender (Félix-Brasdefer, 2012), regional affiliation (cf. Bataller, 2015; Placencia, 2005, 2008), age, socioeconomic background and ethnicity (Placencia, 2001). Presenters are encouraged to use different theoretical and methodological approaches to the analysis of service . Aspects of analysis of interest include the structure of service encounters; how they are opened and closed; how the transaction is realized; participants’ orientation to different interactional goals and lesser/greater attention to interpersonal concerns; perceptions of appropriateness in service encounters; the format of key speech activities like requesting, complaining; the interplay between macro and microsocial factors, etc. The presentations of this panel advance our understanding of the transactional and relational dimension of SE interactions across regions of the Spanish-speaking world in both face-to-face and online settings.

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### **Salvador Pons Borderia & Kerstin Fischer**

#### ***From models of discourse units to interactional construction grammar***

In this panel we explore the use of models of discourse segmentation for the development of an interactional construction grammar. Models of discourse segmentation (e.g. Pons Bordería, ed. 2014) allow us to classify and organize the flow of talk into well-defined discourse units at both monological and dialogical levels. These discourse units may serve to identify interactionally relevant grammatical constructions and furthermore provide a way to formalize interactional units beyond the grammatical clause and clarify their grammatical status by integrating them into a wider framework. We invite scholars of construction grammar who are interested in expanding construction grammar to interactional phenomena, as well as scholars working on discourse segmentation who are interested in grammatical approaches. Furthermore, we invite scholars who combine issues of defining discourse units and grammatical description. We suppose that combining the two approaches will shed new light on a wide range of hot issues in Pragmatics; correspondingly, possible topics include, but are not limited to: - the relationship between discourse segmentation and left- and right peripheries; - the relationship between discourse segmentation and the combination of discourse markers; - the relationship between discourse segmentation and the multifunctionality of DMs and of modal particles; - the grammatical description of the structure of conversations.

### **David Poveda & Lyn Wright Fogle**

#### ***Discourse, interaction, new families and contemporary kinship processes***

This panel explores the contributions that sociocultural linguistic approaches can make to current socio-anthropological research on emergent family forms and contemporary kinship processes. Various social disciplines (Anthropology, Sociology, Psychology, Family Studies, Human Development, etc.) have witnessed a resurging interest in definitional issues around kinship and the social construction of family life (e.g. Golombok, 2015; Rivas, 2009). New family forms facilitated by changes in legislation, new reproductive technologies or transnational flows in industrialized contexts entail new linguistic practices in the family sphere. Additionally, family members (i.e. participants) and researchers, in describing key issues in relation to emergent family forms, recurrently appeal to problems such as "naming" new families, "communicating" or "narrating" family origins, "communicating" and "sharing" with other families, "interacting" with children; thus foregrounding processes in

which discursive and/or linguistic dynamics play a central role (Fogle, 2012; Poveda, Jociles & Rivas, 2014). With the scenario of changing kinships in post-industrialized society as a backdrop, this panel addresses two main gaps in the research literature. On one hand, discursive/linguistic/interactional research -- defined very broadly and including traditions such as interactional sociolinguistics, conversation analysis, linguistic ethnography, linguistic anthropology, etc. -- does not seem to have incorporated into its current research agenda new and emergent family dynamics (Fogle & King, forthcoming; Frekko, Leinaweaver & Marre, 2015). On the other hand, social research focused on these emergent family dynamics, often conducted using research procedures such as participant observation, interviews, document analysis, etc; does not seem to have incorporated the potentialities found in the analytical apparatus of the above discursive approaches to answer key research problems (cf. Ochs & Kremer-Sadlik, 2015). Consequently, this panel will explore and realize the interconnections between discourse-oriented research and the study of new families and kinship processes. Papers in the panel will showcase either/both: (a) linguistic/discursive research focused on new family dynamics (i.e. language socialization studies conducted in new family settings, the analysis of "naturally occurring interaction" -oral and digital- within new families or institutional/professional/peer settings central to new families, among other possibilities) or (b) the affordances in the linguistic/discursive analytical apparatus to unpack data drawn from interviews, documentary sources, digital media, etc. In short, the goal of the panel is to open an important and relevant dialogue in the study of contemporary kinship processes and underscore the particular and necessary contribution linguistic/discursive research can make to these debates.

## **Matthew Prior & Jack Bilmes**

### ***Upgrading/downgrading in interaction***

Up/downgrading (hereafter “regrading”) has been for some time dealt with in the linguistic (e.g., Sapir 1944; Lyons 1977), sociopragmatic (e.g., Faerch and Kasper 1983; Barron 2007), and conversation analytic (e.g., Pomerantz 1984; Edwards 2000) literatures. In very rough terms, we might say that the linguistic approach deals with how expressions are gradable; the sociopragmatic with how certain expressions can be viewed as regradings of ‘normal’, unmarked forms, especially in relation to speech acts; and the conversation analytic with how some actually occurring expression is regraded by the same or another speaker in the course of interaction. The current panel adopts the conversation analytic, interactional perspective.

Although regrading is frequently mentioned in CA studies—for example, those dealing with prosody (Couper-Kuhlen 2014; Ogden 2006; Plug 2014), extreme case formulation (Edwards 2000; Pomerantz 1986; Sidnell 2004), and second assessments (Ogden 2006; Pomerantz 1984)—rarely is it the primary subject matter. Consequently, regrading remains conceptually and empirically underdeveloped. A number of open questions surrounding regrading in interaction include: how it is formulated on the spot, what sequential and other implications it has, what its formal properties are, how it operates within and across various institutional and conversational settings and activities, and how it intersects with interactants’ other communicative resources. To advance scholarly research and discussion, this panel will take up regrading and related scaling practices as its central focus. Contributors will present papers on their original analyses of regrading based on interactional data to examine the forms, functions, causes, consequences, and verbal and nonverbal resources for accomplishing regrading in situ. A discussant, Elizabeth Couper-Kuhlen, will provide remarks on the papers and issues raised.

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**Ana Maria Relaño Pastor & Inmaculada M. García-Sánchez**  
***Critical perspectives on language socialization processes and trajectories in (bi-)multilingual contexts***

One of the most productive trends in language socialization research during the last two decades has focused on multilingual contexts with contested sociopolitical histories, such as postcolonial nations and populations (e.g. Garrett 2005; Meek 2011; Minks 2013; Reynolds 2008; Riley 2007), as well as communities characterized by transnational mobility and large-scale language and culture contact, including both historical diaspora populations (Fader 2009) and more contemporary immigrant communities (e.g. Baquedano-López 2004; Lo 2009; Relaño-Pastor 2008; Zentella 2005). This body of work has documented and theorized a number of crucial processes of multilingual language socialization, particularly in relation to children's management of multiple languages and participation in diverse communities and institutions. This research, for example, has elaborated upon how children come to learn the political economic indexicality of different linguistic codes (Paugh 2012); how they manage conflicts in religious and secular social identities (Ek, 2005; Klein 2009); how they negotiate differential forms of citizenship and belonging across immigrant generations (Mangual Figueroa 2011); or how they deploy linguistic practices to produce radicalized exclusion in interaction (García-Sánchez 2014). Building on this wealth of research, the proposed panel attempts to open up the scope of language socialization research in multilingual communities by addressing phenomena that impinge upon people's (bi-)multilingual trajectories going beyond primary language socialization sites, i.e. home and school, to examine other different social sites and institutions, as well as by incorporating the much less explored experience of adult (bi-)multilingual speakers who increasingly find themselves having to manage languages and identities in deterritorialized, transnational spaces. The panel capitalizes on the affordances of the language socialization paradigm to understand how the experiences of individual and communities shape specific (bi-)multilingual local contexts, and how, in turn, these contexts are impacted by global sociopolitical and economic trends. Yet, in order to amplify these affordances, the panel also incorporates the "new im/mobility" paradigm (Sheller and Urry, 2006), as well as more overtly critical perspectives that place a stronger emphasis on how local practices are (re-)produced in structurally unequal social fields, often with varying degrees of possibility for resistance against them (e.g. Heller 2007). Some issues that the panel will consider more specifically are: What are the multiple linguistic and interactional resources (bi-) multilingual individuals and communities (particularly non-dominant ones) use and/or create in order to negotiate participation within local multilingual social encounters, but also to lever up spaces of belonging within larger social collectivities, whether national or institutional? What kinds of multilingual linguistic repertoires are allowed (or discouraged) in multilingual spaces? How can the development of multilingual competence be understood as embedded in local and macro relations of power and ideologies? Collectively, the presentations in this panel aspire to lay the groundwork for analyzing and theorizing context-specific and global trends in the language socialization processes and trajectories in (bi-)multilingual communities increasingly characterized by language hierarchies and sociolinguistic inequalities.

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## **Edward Reynolds & Jessica Robles**

### ***Emotion as an action oriented resource in interaction***

According to Goffman (1978:813), in spoken interaction, perceivable affect or a seeable lack thereof, is a necessary part of *any* spoken utterance. Pragmatics has thereby had a longstanding relationship with research into displays of emotion in language (e.g. Jakobson, 1960; Wierzbicka, 1986) and interaction (Kendon, 1975). An enduring contribution of Discursive Psychology (DP) to the field of pragmatics had been a respecification of studies of emotion from emotion as an *ends* to emotion as a *means* to an end. That is, DP and related interactional research has programmatically advanced a research agenda demonstrating the ways in which emotion, constituted in interaction, is a *resource for action*. Research on emotion has traditionally taken a cognitive, individualistic approach (Hepburn & Jackson, 2009). Even rigorous and empirical research from interactional approaches has increasingly over-emphasised description of emotion as an interactional object to the detriment of the analysis of the routine practices of action accomplished with displays of emotion (e.g. Benitez-Quiroz, Wilbur, & Martinez, 2016; Chovil, 1991; Clift, 2014; Kendon, 2004; Samra-Fredericks, 2004). Presented analytically as an *ends*, emotion loses traction as interactional *means*. Instead in this panel we aim to contribute to a contrasting body of empirical work that interrogated what social actions and social structures are constituted in and through displays of emotion (Perakyla & Sorjonen, 2012) Taking a sociologically grounded perspective from DP, conversation analysis (CA) and ethnomethodology (EM) we aim to highlight work that both describes the ways in which emotion is constituted interactionally and just what it is interactionally constituted for. We aim to extend the program of Edwards (1999) and Perakyla & Ruusuvuori, (2006) presenting novel empirical research in the description of *emotion as action-oriented resource*. This panel encourages contributions from scholars taking an action-oriented approach to some dimension of feelings, emotions, and affect in interaction.

This panel considers

- The social structures enacted with and in embodied displays of emotion
- How embodiment, space, comportment are managed in doing emotion
- Use of emotive language or feelings talk; me-talk about feelings and emotions
- How affect and emotion are produced to accomplish social actions

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**Catrin S. Rhys, B. Benwell, A. Irwin & K. Stapleton**  
***Complaints in institutional settings: Accountability, affect and identity***

Studies of complaints and complaining have frequently identified complaints as a response to some kind of deviation from 'normative' or expected social practice. Complaining has been theorized (particularly in informal settings) as an accountable, even stigmatised, activity which "holds powerful negative connotations at the social level" (Dewar 2011: viii). It has been noted by many complaints researchers that moral and accounting work frequently accompanies the activity of complaining (e.g. Drew and Holt 1988; Edwards 2005; Stokoe 2009). Indeed, making a complaint carries social risks for the complainer and may involve emotional investment and vulnerability.

Institutional settings make official provision for complaining as a legitimate social activity, often with explicitly identified procedures and roles involved. Evidence suggests that complaining in these settings is nonetheless interpersonally sensitive and potentially socially consequential. Complainers thus have been shown to engage in a variety of practices oriented to these issues. These include:

- distancing from the activity of complaining (e.g. 'we're not really complaining people')
- announcing explicit membership of particular kinds of 'reasonable' identity categories (e.g. 'I'm not an ignorant man'; 'I'm the kind of person I say I'll not bother anybody');
- using attributes or activities tied to the category 'reasonable person' (e.g. 'don't want anybody getting into trouble'). (Benwell & McCreddie, in press)

Similarly, complaints reciprocity raises issues for the institutional and social identity of the complaints handlers who may have "a delicate balance to maintain – to be friendly and helpful showing understanding and appreciation of the complaint without endorsing the caller's stance" (Weatherall 2015: 155).

The papers on this panel examine complaints in a variety of institutional setting (health service complaints calls; consumer complaints calls about utility providers; performance appraisal interviews) and focus on aspects of complaining interaction including the negotiation of epistemic rights; the role of affiliation; the relationship between complaining and other concurrent activities; temporal formulations in complaint sequences; negotiating complainer identity.

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### **Maria Sabaté Dalmau & Josep Maria Cots**

#### ***High hopes for mobilities? Researchers' and researchees' discursive co-constructions of expectations for mobility experiences***

The internationalization of tertiary education institutions worldwide has propelled the emergence and popularization of a relatively new type of global mobility: that of a heterogeneous cosmopolitan middling class of university students who engage in multifaceted lifestyle mobility practices at the crossroads of tourism and local/international student experiences (see, e.g., Cots et al. 2013, 2014; Vila 2015). Much has been written about these young social players' experiences concerning (a) personal educational attainment, (b) post-national, modern identity practices and (c) individual language gains prospects. This has contributed to a better understanding of multilingual European youth in Study Abroad (SA) contexts (see, e.g., Garrett & Gallego-Balsà 2014; Llurda et al. 2015) – particularly in/to/from non-English speaking areas of the south, which have traditionally remained unchartered (Huldren et al. 2015). Within the disciplines of sociolinguistics, critical discourse analysis, narrative inquiry and interrelated fields, these experiences tend to be generally conceived of as discursive constructions with which students apprehend, make sense of, present, negotiate and shape and re-shape their positionings in situated communicative events, for example when narrating the Erasmus expectations to peers face-to-face or via Facebook. One of such communicative events is the informal (peer-to-peer) or formal (student-researcher/university staff/instructor) written/oral narrative interview, which has been undermined as a site of discursive mediation – as an interactional act (see, e.g., De Fina & Perrino 2011; Wortham 2001). From a socially-engaged, informant-oriented, critical reflexive perspective, this panel seeks to contribute to a more comprehensive understanding of the SA experience by delving into its dialogical, transformative and mutually constitutive nature between students and instructors/researchers, particularly in research contexts aimed at exploring individual and collective representations of myriad SA-related phenomena. More specifically, we ask: 1) To what extent, and how, are the students' expectations and outcomes revolving around concepts such as "Europeanization", "intercultural citizenship" or "multilingual competence" mediated and shaped by our research instruments and reports and by the discursive constructions that we as researchers bring into the field? 2) What are the consequences of understanding these students' expectations as emanating from the research project designs and from negotiations among the social agents involved in it? 3) Can this interplay shed light on circulating global discourses on what to expect from an SA experience? What do these global discourses consist of; who buys into them, who does not, for what purposes, and why? With these questions we wish to understand and problematize what all this can tell us about the sedimentation of prevalent discourses that get into, and influence, the SA mobility policies, programs, curriculums and designs from which key Higher Education European institutions draw, trying to ultimately provide a realistic picture which may help all actors involved to make the most of the SA experience. The panelists, who draw on mix-methods which include long-term ethnographic observations, narratives, interviews and questionnaires concerning SA students' expectations in bilingual regions of Europe, welcome contributions which may depart from (but do not stop at) similar research motivations at the crossroads of research practice and research action, within the SA domain.

### **Toshiyuki Sadanobu & Andrej Bekeš**

#### ***Japanese-born "characters" meet European and American insights***

This panel offers a unique opportunity to become familiar with the developments in "character" research, which evolved in Japan mainly around and after the turn of the millennium, by gathering papers discussing the potential contributions of "characters" research to general research in linguistics and communication, beyond the Japanese-speaking community. Since the beginning of this millennium, there has been active discussion of "characters" in Japan, with a steady stream of publications on the topic in various fields including manga studies (e.g. Ito 2005, Iwashita 2013), contemporary philosophy (e.g. Azuma 2003, Uno 2008, Okamoto 2010), psychoanalysis (e.g. Saito 2011), sociology (e.g. Senuma 2007; 2009, Doi, 2009), socio-cultural theory (e.g. Aihara 2007, Kuresawa 2010, media studies (e.g. Ogiue 2008), linguistics, and communication theory (e.g. Sadanobu 2006; 2011). But the content of the "characters" being studied is not uniform, and includes a uniquely Japanese concept of "character" that cannot be translated by the English word "character." Sometimes a word

"Kyara" is even coined in distinction with "character". In this panel, we address the Japanese-born "characters" issues that are directly related to language and communication. Naturally, there are differences in terms of subtle nuance among the authors, but there are no large discrepancies in their use of the everyday word "character," which has been built up in the course of daily life by general Japanese speakers, especially young people. This everyday word "character" signifies an image of humanity that is not incompatible with the traditional view that "barring some extraordinary circumstance, such as the disintegration of personality, people do not change depending on the situation. What changes is style; people change their style in response to the situation." In other words this type of "character" pushes the limits of the traditional view of humanity and the speech-act view, which assume intention (e.g. Grice 1957, Sperber and Wilson 1986). It is a taboo to overtly violate this traditional view of humanity, so nobody will openly admit to "changing depending on the situation." However, on anonymous electronic bulletin boards, young people are secretly coming out about the fact that they have "different characters for school and for their part-time jobs." These are the main kind of "characters" discussed here. This conception of "character" is, depending on the focus, intriguingly reminiscent of insights from European and American literary criticism, social science and history, namely, from the Bakhtin circle, Bourdieu, Goffman and Braudel among others. For example, "character" as a dynamic phenomenon seems to be closely related with the notion of habitus, elaborated by Bourdieu (1982). Habitus is physical, psychological and linguistic demeanor, unconsciously acquired throughout individual's dialectical interaction with his social environment through one's whole life. Perceived stereotypes regarding collective habitus of an ethnic group or social class play an important role in present treatments of both "role language" and of "character".

**Scott Saft, Yoko Fujii & Sachiko Ide**

***Emancipatory pragmatics: Approaching language and interaction from the perspective of Ba (1 of 5)***

Emancipatory Pragmatics (EP) is an area of research that pushes the field of Pragmatics to incorporate the voices and perspectives of languages that heretofore have rarely been considered within mainstream western academia. Through panels at IPrA conferences in 2007, 2009, 2011, 2013, and 2015, as well as in three special issues in the Journal of Pragmatics (Hanks, Ide, and Katagiri 2009, 2012, 2014), EP has examined languages such as |Gui, Hawaiian, Japanese, Javanese, Korean, Chinese, Laotian, Libyan Arabic, Mayan, Persian, Thai, and Tibetan and has produced studies that sometimes challenge previous assumptions about human social interaction. Sugawara (2012), for example, showed that multiparty interaction in |Gui commonly consists of extending overlapping and thus does not follow the basic turn-taking principle of "one speaker at a time". Similarly, Intachakra (2012) has offered an indigenous Thai concept, abbreviated as KKJ, as a part of questioning the universality of western-derived theories of politeness. Rather than begin with concepts already accepted within Pragmatics, for example, turn-taking, implicature, politeness, and speech acts, and attempt to apply them in non-western contexts, EP looks to illuminate key cultural concepts indigenous to lesser-studied languages, even suggesting that these concepts may aid in understanding interaction in other cultures as well. One such concept that has emerged is *ba*, commonly translated into English as "field". Developed by the Japanese philosopher Kitaro Nishida and the bio-physicist Hiroshi Shimizu, *ba*, unlike much western thought, does not assume a Cartesian division between body and mind nor does it consider the self as inherently separate from the other. Instead, *ba* refers to a dynamic field in which interaction emerges, where the participants as well as the surrounding environment stand as components that may be indistinguishable from one another. Emerging research has not only described linguistic processes in Japanese that leave participants merged in their *ba* (Fujii 2012; Ide 2011) but also suggested that the concept of *ba* may enhance understanding of interaction in other languages such as Hawaiian (Saft 2015) and Korean (Kim 2015) where participants place a high value on connectivity with their surrounding environment. This panel will further elaborate the EP approach by exploring applications of *ba* to linguistic interaction in diverse parts of the world that include but are not limited to Africa, East Asia, Europe, Polynesia, the Middle East, and Southeast Asia. Each panelist will present an analysis of interactional phenomena, ground the analysis in the knowledge and belief systems of the participants, and consider both how *ba* might serve as a model for describing social interaction in those contexts and how the patterns of interaction themselves may inform understanding of *ba*. Does the notion of *ba* make it easier to comprehend the use of Arabic in a hierarchically organized society such as Libya? How would an investigation of deixis in a language such as Mayan enhance our conception of *ba* as a dynamic field that blends selves and others? By speaking to such questions, this panel, for which we are planning to fill at least four sessions, will increase knowledge of sociolinguistic contexts not often included in prior theories and thereby make it possible to attain a deeper appreciation of the human capacity to employ language and organize social interaction.

**Ryoko Sasamoto, Kate Scott & Tim Wharton**  
*(Pragmatics) beyond verbal communication*

In recent years, a wide range of communicative phenomena cross-cutting the verbal and non-verbal distinction has begun to attract the attention of scholars in pragmatics. Some of these – emotional tone of voice, interjections, onomatopoeia – have already been addressed within ‘traditional’ linguistics frameworks, and are considered to be located at the edge of language with their roots in a form of sound symbolism. Others – hashtags, emoji, typography – have only *recently* attracted attention as a result of an increasing interest in the pragmatics of the interaction between verbal and non-verbal modes in a variety of media and communicative genres, including participatory online communication, fandom, and face-to-face communication. In addition, more and more communication is taking place with anonymous, non-singular hearers in mind. As a cognitively-grounded theory of communication, relevance theory does not limit its application to specific communicative phenomena or specific genres of communication. Rather, it provides a framework in which the interaction between verbal and non-verbal stimuli, and the different ways such stimuli are put to use, might be explored. It accounts for how each ‘mode’ plays a role in a particular context without relying on taxonomies and without treating them as special cases. Indeed, the relevance-theoretic notion of the showing-saying continuum has been applied in the analysis of tone of voice, interjections, and onomatopoeia. In addition, it has been shown that uses of other items which would have been considered exceptions (for example online communication and digital media devices such as hashtags), can also be explained in these terms. There are also many works that attempt to unpack the strategies humans employ in online communication from the perspective of politeness or speech act theory. The fact that many of the notions within pragmatics have been developed with verbal communication in mind means that we are yet to establish precisely what the limits of pragmatic research are, and how existing frameworks can be applied to the under-researched non-verbal communicative phenomena and/or societal aspects of communication mentioned above. This panel will presents papers that discuss how insights and concepts from relevance theory and other pragmatic approaches can be applied to the interaction between verbal and non-verbal communicative stimuli.

**Ulrike Schröder, Hans-Georg Wolf & Farzad Sharifian**  
*Intercultural pragmatics and cultural linguistics*

Recently, critique has been leveled against the primary focus of many pragmatic studies on functional aspects such as action patterns, co-orientation and coordination in talk, while cognitive aspects concurrently involved in the process of co-construction of meaning have been largely excluded (Deppermann 2012). Especially when it comes to cross-linguistic, cross-cultural, and intercultural matters, this tendency often goes along with the avoidance of entering the problematic field of tabooed claims about ‘culture,’ since in poststructuralist approaches to intercultural communication, group bearers and sharers of culture have fallen into disrepute due to the suspicion of essentialism (Wolf 2015; Schröder 2015). Cultural Linguistics is a multidisciplinary field of research that explores the entrenchment of language in culture-specific conceptualizations comprising schemata, categories, prototypes and metaphors (Sharifian 2015: 474; Sharifian 2011). As opposed to the traditional view of Cognitive Linguistics, Cultural Linguistics emphasizes the dynamic aspects of such concepts that emerge by ‘distributed cognition’ (Sharifian 2003) in the interaction of the participants of a speech community. This view entails that conceptualizations do not necessarily correspond to the L1 of a speaker but can also represent the result of a particular cultural environment where new cultural conceptualisations emerge as a synthesis of intercultural contacts. English as a lingua franca is just one example of a research field where the emergence of such concepts is actually being studied (Wolf & Polzenhagen 2006). In the field of intercultural pragmatics, especially the work of Kecses (2013, 2015; Kecses & Horn 2007) has called upon the exploration of the sociocultural and cognitive dimensions of intercultural communication, showing how semantics and pragmatics are intertwined by way of language use and context. Finally, we can observe interesting developments pointing to possible interfaces in the work related to metaphor and gesture in real interaction (Cienki 2008; Müller 2008; Müller, Cienki, Fricke et al. 2013), although there is still a need for bringing those studies to the realm of culture. The aim of this panel is to bring together scholars who want to discuss the dialogue between intercultural pragmatics and Cultural Linguistics from a theoretical and empirical perspective. Hence, we welcome papers based on epistemological, theoretical and methodological questions related to this interconnection, as well as those which present results of cross-cultural, as well as intercultural research.

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## Lucas Seuren & Traci Walker

### *Linguistic structures and actions: Does function follow form? (1 of 3)*

One of the major issues that participants in talk-in-interaction face is to determine what would be an appropriate response to an utterance by a co-participant; that is, they need to establish what action the co-interactant has implemented in the prior turn (Levinson, 2013; Sidnell & Enfield, 2014). The resulting question for analysts of talk-in-interaction is the action formation problem: “how are the resources of the language, the body, the environment of the interaction, and position in the interaction fashioned into conformations designed to be, and to be recognizable by participants as, particular actions [ ]” (Schegloff 2007: xiv). While a good deal of research has investigated how language is used in action formation (e.g., Couper-Kuhlen, 2012; Raymond, 2010; Hayano, 2012; Hedberg, Sosa & Görgülü, in press; Heeren et al., 2015; Steensig & Heinemann, 2013), the mechanism is still not well-understood.

Some recent work has argued that the contribution to action formation of linguistic characteristics of turn-design, such as morphosyntax and intonation, is smaller than has often been assumed. Heritage (2012, 2013a, 2013b) and Stevanovic & Peräkylä (2014) have argued that participants primarily orient to the social orders of knowledge, power, and emotion for interpreting utterances as specific actions. At the same time, research on preference organization (e.g., Pomerantz, 1984), epistemics (e.g. Heritage & Raymond 2012), and on the different designs of requests (e.g., Curl & Drew 2008; Rossi, 2014) has shown that participants do indeed orient to the linguistic design features of utterances in their response. Therefore, the questions that drive this panel are: how does the linguistic design of an utterance contribute to its interactional characteristics, such as action, stance and preference? And why is it that a single language can have multiple linguistic forms that are co-opted to perform what participants treat as “the same” action?

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## **Brett Sherman, Elaine Chun & Anne Bezuidenhout**

### ***Foreground and background: The conversational tailoring of content and context***

The idea that conversational participants distinguish between what is in the foreground and what is in the background appears in a variety of forms across a variety of subfields of linguistic research. For example, research in the philosophy of language has long relied on a distinction between what is asserted and what is presupposed, a distinction that has played an important role in formal semantics and pragmatics (e.g. Strawson 1950, Stalnaker 1974, Heim 1992). More recently, work in formal pragmatics has appealed to a specific distinction between content that is “at issue” and content that is “not at issue” in order to explain a variety of constructions, including evidentials, clefts, and appositives (e.g. Roberts 2012, Anderbois, Brasoveanu, and Henderson 2015, Murray 2014). Along a similar vein, work in sociolinguistics and linguistic anthropology has explored how explicitly realized content may invoke implicit sets of cultural assumptions, or contextualizing ideologies (e.g., Mitchell-Kernan 1972, Hill 2008).

While these distinctions (assertions/presuppositions, at-issue/not-at-issue meanings, explicit content/implicit ideologies) are ostensibly related, it is not obvious how they line up with one another. For example, it is unclear whether they perform similar theoretical work, given possible differences in how they regard foreground and background to be connected, how they address shifts of foreground and background over the course of conversation, how they account for (or do not account for) either truth-conditional or non-truth-conditional kinds of meaning, what evidence they use to determine background meaning, and what they consider to be the scope of relevant background, or context.

The goal of this panel is to bring together related work in different subfields—work by linguists, philosophers, and anthropologists who think about conversational foreground and background—to examine conceptual convergences and divergences as well as to explore the interface between foreground and background in each subfield. This interdisciplinary panel will seek to illuminate conceptual limits and possibilities as well as new cross-disciplinary tools for analyzing the tailoring of conversational context. We will invite submissions from philosophers of language and sociolinguists; we also welcome submissions from members of the general IPrA community. Papers should address any of the following questions:

(1) What is the relation between various conceptualizations of background meaning, including context, ideology, presupposition, and not-at-issue content? Do these concepts perform the same theoretical work? (2) What are the

diagnostics for determining whether meaning is foregrounded or backgrounded and what counts as evidence for relevant background meaning? Do the diagnostics apply equally well for different constructions and different concepts of foreground and background? (3) How are foreground and background related? How does background, such as cultural assumptions, shape what becomes foreground, when does background become foreground, and when does foregrounded content become an accepted part of the background? (4) Are non-truth-conditional meanings, such as sociocultural assumptions about honorifics, registers, and styles, necessarily part of the conversational background? (5) How do participants challenge presuppositions or other parts of the conversational background?

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### **Katsutaka Shiraishi & Kazuyo Murata**

#### ***Exploring effective ways of group discussions for constructing a democratic society***

In order to construct sustainable society, it is generally agreed that a democratic process plays an important role and citizens' participation into the process is necessary for the development of democracy. It is widely agreed that increased citizens' participation into a decision-making process produces many important benefits, and there have been increasing opportunities for citizens to be involved in social-decision making such as forensic settings and policy making processes. This panel focuses on the form of group interaction, which is a crucial communicative activity for democratic participation and deliberation. Group interaction is a dynamic practice whose processes and outcomes are affected by many factors, including participants' roles and identities. Especially in group discussions in (real) social settings, there are four issues that participants need to face: (1) various stakeholders, (2) conflict of interests among participants, (3) potential or real power differences among participants, (4) involving participants with asymmetric levels of knowledge or expertise. (e.g., Morimoto 2015, Murata 2016). Given these challenges, the panel aims to explore both how to make group discussions more meaningful and productive and how to overcome barriers in order to achieve the goals of the group interactions. It also aims to contribute to developing "discussion designs" or the ways of designing the process of group discussions in social decision-making. The panel specifically poses the following questions: (1) what problems are found in discussions in real world (especially in social settings such as town meetings or (mock) jurors' discussions), (2) how we can evaluate the quality of group discussions, and (3) what is 'a good discussion' in the real world, i.e., from a viewpoint of citizens who actually participate and deliberate in the process. This panel brings together empirical studies on various types of group discussions such as town meetings involving people from various stakeholders, deliberations in judicial settings between professional judges and lay judges, science communication between professional scientists and non-expert citizens, etc. We also welcome studies of online discussions on social subjects which have been widespread in recent years through Social Networking Services (SNS) as well as face-to-face discussions. In addition, the panel will invite research on educational programs to foster discussion abilities.

### **Daniel Silva**

#### ***On language users and their relations with others: Debating notions of the subject and intentions in pragmatics***

As the pioneer definition of Morris goes, pragmatics studies the relation of signs to interpreters. Currently a highly heterogeneous field, pragmatics finds its distinguishing feature in the activity of the language user among



her peers, something visible both in its continuous boundary-making as in delineations of problems. Obviously, users act together with others, a fact that requires pragmatics to not only explain individual constraints to speech acting (e.g. cognition, memory, psyche) but also to devise theories about rules stemming from social aggregates. Often pragmatics offer theories about the very nature of the individual and her relation to others. For instance, Grice's inferential model of communication cannot be disentangled from his assuming that (1) language users are rational and cooperative subjects, whose intentions are made transparent in speech action; and that (2) societies are composed of transactional exchanges grounded on cooperative precipitates.

Although idealized notions of the subject and the transparency (or opacity) of her intentions are helpful to linguistic analysis, these notions prove to be problematic in many scenarios. For example, current language practices such as transnational asylum seeking or hate speech litigation usually exceed the analytic model of the rational individual. In asylum hearings, refugees may find their language resources subjected to ideologies of referential accuracy that may not match with cultural norms of kinship and naming or with their mastery of the national language of exile. Coming from traumatic experiences and sometimes bearing no documents, these individuals may not fit in into the bounded model of the self that rationally seeks maximum benefit at least cost in communication. In the adjudication of hate speech, conflicts between the attribution of intentions and the effect of historically sedimented injurious tokens may affect the temporality and location of intentions: When responding in court about original intentions, subjects accused of discrimination may relocate their intentions from individual minds to convention, or deny their intentions altogether. What these cases show is that ideologies of the human person and of the mental and affective binding of individuals to themselves and to others should not be taken as givens; instead, evidence from linguistic practice is necessary if one wants realistic explanations about language in the globalized world.

This panel invites scholars to engage in a critique of idealized models of the individual and/or her intentions in pragmatics. Of particular interest is the scholar's use of empirical or textual evidence to engage in a critical explanation of particular ideologies of the subject and/or intentionality. Participants are invited to bridge their textual analysis or empirical perspective and particular pragmatic understandings of individuals (as salient in specific models of individuals' intentions, in/conscience or aspirations). Opting for an understanding of ideologies not as false conscience but as shared beliefs that bind peoples into groups, this panel therefore invites a critical stance on particular ideologies of individuals and intentions in any (including the scholar's own) approach of pragmatics.

## **Valeria Sinkeviciute**

### ***From self to culture: Identity construction in humour-related discourses***

The question of identity has become one of the most frequently raised not only in the areas of social psychology and variationist sociolinguistics, but also in conversation and discourse analyses and, consequently, in the field of interpersonal pragmatics (Benwell & Stokoe 2012; Fitzgerald & Housley 2015; Spencer-Oatey 2005; Mullany 2010). Even though some types of identity, especially those related to gender or ethnic background, can be referred to as more fixed, it is in different social contexts and in interaction that most identities are constructed and negotiated (e.g. Mullany 2008; De Fina 2010; Clift 2013). Taking into consideration that one of the main functions of humour refers to interpersonal relationships, it is easy to conceive that humorous interactions can contribute to the construction of identity in various ways (e.g. Schnurr 2010). For instance, humour can help to establish one's membership in a group (Boxer & Cortés-Conde 1997; Fine & de Soucey 2005; Haugh forthcoming) or maintain one's individual or social identity at workplace (Schnurr 2009; Schnurr and Holmes 2009; Holmes and Marra 2002). On the other hand, humour is a powerful tool for social exclusion, when one can be easily positioned (or position him/herself) as an outsider (Moody 2014).

The aim of this panel is to look at how identity is constructed in different humour-related discourses, e.g. in conversations, story-telling or interviews, and to observe to what extent the concept of *self* (whether individual, collective or culture-related) and the *other* are portrayed and negotiated by the interlocutors. The papers in this panel are pragmatically-oriented analyses that look at the question of identity from different methodological perspectives in various humour-related interactional practices as well as qualitative interviews. They primarily include such topics as

- Humour and group membership;
- Humour and social, cultural, ethnic, professional identity;
- Humour, identity and gender;
- Humour, identity and (im)politeness;
- Humour and minority groups.

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## **Anja Stukenbrock & Karola Pitsch**

### ***Mobile eye-tracking in interaction***

Linguistic research within the framework of Conversation Analysis (Schegloff 2007; Sidnell/Stivers 2013), Interactional Linguistics (Selting/Couper-Kuhlen 2001) and Multimodality (Goodwin 2000, 2003; Streeck/Goodwin/LeBaron 2011; Pitsch 2006; Stukenbrock 2015), conceptualizes verbal interaction as an embodied phenomenon in which speech is coordinated with other modalities such as gaze, gesture, body movements etc. Among those resources, gesture has received by far the most attention with the participants’ gaze conduct increasingly coming into focus as well (Kendon 1967; Goodwin 1980; Rossano 2012; Streeck 2014). As the early reflections of Kendon (1967) already show, a key methodological problem concerns the reliability and precision of recording the participants’ gaze behavior. While most analyses are undertaken on the basis of video data recorded by external video cameras, only very few studies so far have captured the participants’ (visual) focus of attention more precisely when interacting with other co-participants. First attempts have been made using Augmented Reality technology based on head mounted displays capturing the participants’ field of view (Schnier et al. 2011, Pitsch et al. 2013). Most recently, studies on gaze-and-talk-in-interaction have commenced to use mobile eye-tracking technology to record the participants’ gaze conduct in natural settings (Holler/Kendrick 2015; Gehle et al. 2015; Stukenbrock forthc. a, b). This panel brings together researchers who use mobile eye tracking technology in order to closely examine the participants’ gaze conduct in concert with other resources (talk, gesture, body orientation etc.) in various fields of social practice (everyday conversation, visiting a museum, shopping on a market, way finding, human-computer interaction). Since the use of mobile eye-tracking (MET) is highly innovative, it bears a range of risks (Clark/Gergle 2011), even more so when recordings are undertaken in truly mobile settings “in the wild” (Stukenbrock forthc. a; Gehle et al. 2015). The panel therefore also addresses the chances and challenges of *in situ* recordings as well as methodological and theoretical issues of applying MET to research on social interaction.

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## Satoko Suzuki

### *Nationalism, courtship, elitism, and enemy language: Linguistic ideologies in the Japanese TV show "Massan"*

The panel will investigate language ideologies that frame issues of courtship, race, gender, and nationalism by analyzing the morning serial drama (*asadora*), "Massan," broadcast by Japan's public television network, NHK. "Massan" is a fictional account inspired by a true story of the Japanese whisky pioneer, Masataka Taketsuru, and his Scottish wife, Rita Taketsuru (Masaharu and Ellie Kameyama in the drama, respectively). Analyses of "Massan" would shed light on the position of non-Japanese people within the Japanese nation; in particular, they illuminate the ways in which such individuals are positioned behaviorally and linguistically. They add to the literature on non-Japanese in the media such as Miller (1985), Iwabuchi (2005), Yano (2010), and Doerr and Kumagai (2014).

In Japan, race, language, and culture are considered inseparable (Gottlieb 2005:4) and only ethnically Japanese people understand Japanese culture and speak the language. "Massan" challenges these folk beliefs by casting a non-Japanese actor as the heroine, who is described as "more Japanese than the Japanese," but it also elicits questions such as the following:

Through the story of a Scottish wife and a Japanese husband, does NHK attempt to reflect Japan's transition into a more multicultural society? The characters speak Standard Japanese, regional dialects, and English. For example, Masaharu speaks the Hiroshima dialect while Ellie, who supposedly learned Japanese from him, does not. Katherine, an Osaka native and Ellie's best friend, speaks "so-called" broken English. Do these portrayals reveal and/or promote certain ideologies about these language varieties? Language ideologies are indexical of particular sociohistorical contexts. What can the depiction of English ("the enemy language") and the family who uses it during WWII period scenes tell us about how contemporary Japan frames this historical period? Romantic relationships, one of the most common themes of *asadora*, occur in "Massan" as well. Ellie's use of the English word "love" in her attempt to support a budding romance between the subordinate characters Toshio

and Hana almost derails the courtship. What does her role in this romance mean?

Harvey (1998: 139) notes, “*asadora* have a definite educational content with regard to Japan and Japanese culture. Education is [...] part of NHK’s mandate as a national broadcasting corporation.” Yano (2010: 220) also writes, “The *asadora* genre [...] is particular to NHK and distinctively frames the way Japanese viewers interpret what they see. [...] This is not reality as much as an NHK fiction that gives viewers a prescriptive dose of programming for what is considered to be personal and national good.” Through an analysis of “Massan,” the panel would provide a glimpse into the nation’s cultural and ideological landscape.

### **Polly Szatrowski**

#### ***Food description and assessment in individual sensory evaluation, focus groups, and spontaneous face-to-face and SKYPE conversations in English, ELF, Japanese and German***

In this panel, we analyze how people describe and assess/evaluate a variety of foods in individual sensory evaluation, spontaneous face-to-face and SKYPE conversations, and focus groups in English, ELF, Japanese, and German. Themes relate to multimodality (the use of verbal and nonverbal resources), food evaluation/assessment, knowledge, identity, and storytelling in talk-in-interaction. Results contribute to research on contextualized social and cognitive activity, and the growing body of research on language and food (Lakoff 2006, Gerhardt, Frobenius, & Ley 2013, Szatrowski 2014).

The first paper “The management of infants’ food preferences by parents during everyday weaning interactions” investigates how parents orient to their infants’ food assessments and food preferences during weaning interaction. Food preferences, interactionally managed through facial expressions, vocalizations, and body movements, are consequential for social actions.

The second paper “Laughing about food in CASE” found a significantly higher use of laughter in discussions of food in SKYPE conversations between students in Europe/US speaking in English Lingua Franca (ELF). Laughter used in explanations of culture-specific dishes, culinary stereotypes, etc. relieved potentially delicate situations related to subjective views of food/culture and linguistic uncertainty.

The third paper “Comparative study of Japanese expressions used for individual versus group sensory evaluation of dairy foods and drinks” found more texture expressions used to describe/evaluate milk, yogurt and ice cream in individual sensory evaluations than in spontaneous Dairy Taster Brunch conversations, and shows how expressions of taste, smell, texture and appearance correlate with positive versus negative evaluation.

The fourth paper “Japanese descriptions and evaluations of multiple types of specific dairy products at Dairy Taster Brunches” shows how participants formulated their descriptions of 3 different types each of milk, butter, yoghurt, cheese, whipped cream, creamer based on similarities and differences in features of each type, and made relative rather than absolute evaluations, using deictic gestures, facial expressions and stories of past experiences to support their evaluation.

The fifth paper “Describing the likes and dislikes regarding known and unknown food items in German Taster Lunches” demonstrates how participants expressed their likes and dislikes using lexical and nonverbal resources. Unknown food items led to the construction of experiential reference from known components giving rise to an expert identity, while known food items were positioned in relation to personal and national identities.

The sixth paper “Emergence and co-construction of the identity ‘fresh cream lover’ through stories in Japanese talk-in-interaction” demonstrates how identities can be triggered by food and co-constructed by participants using verbal and nonverbal resources in stories about experiences with and expressions of knowledge of different kinds of sweets and uses of fresh cream.

The seventh paper “Epistemic stance markers in the expression of dislike in focus groups on food” shows how participants’ use of epistemic stance markers of high certainty (e.g., “I know”) when talking about their dislike of food in conditional worlds, and markers with lower certainty (e.g., “I guess”, “I think”) to express their dislike of food in the present, relate to face-saving and politeness.

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### **Kazuko Tanabe & Lala Takeda**

#### ***The diachronic aspect of politeness: Value and form***

This panel is discussed in terms of historical linguistics or the transmission of politeness. Most of the research and discussions on politeness have focused on the synchronic aspect. The papers of this panel focus on the various forms of expressing politeness spanning different years and generations and tries to illustrate the causes of the transmission of politeness in historical pragmatics and interactional sociolinguistics. The theme is examined in terms of both macro and micro points of view, which are mentioned below.

#### 1. The macro view

The surveys by Tanabe et al. (2015) focus on the dynamic transmission of the characters of the Japanese politeness system. The system of adopting polite and honorific forms for upper status persons who is referred to in conversation has historically been the outstanding feature of Japanese politeness in comparison with other systems where politeness is conventionally shown toward the listener irrespective of his or her social standing. However, according to the investigation by Inoue (1989), the Japanese system is gradually changing to a listener-oriented system. This is a significant pragmatic change. According to Romaine (1997), the Nahuatl language, spoken in Mexico, uses a special form to address persons who are not physically present but are mentioned in a conversation; however, such a language convention is found to be diminishing. Romaine attributes this change to the identity of race and development of egalitarianism. The presenter will illustrate the remarkable socio-economic change that have occurred in the Japanese society over the past two decades and overlap them with the changes that have occurred in Japanese politeness usages over the same period.

#### 2. The micro view

One of the presenters, Takeda focuses on the overlaps in the interactions between participants of different generations (asymmetrical female dyads with different participant groups) by diachronically comparing talk show data recorded recently and that recorded twenty years previously. This paper's contribution to the panel is that it examines how the functions of overlaps differ according to generation, as well as the level of intimacy and hierarchy. In addition, it helps to clarify one aspect of the change in honorifics from referent to addressee by broadening the scope of discussion from honorifics to politeness in an interaction. Tentative results showed that the overlaps by the participants in the newly recorded data reflect a lesser sense of distance and concern for silence in interactions than those in the data recorded twenty years before, clarifying opinions on commonality in the content of overlaps, as well as expressing a sense of intimacy and empathy that helps the conversation to progress.

It is hoped that this panel will offer sufficient opportunities to examine the universality of change in politeness usages among various languages.

### **Sandra Thompson & Tsuyoshi Ono**

#### ***The pragmatics of the 'noun phrase' across languages: An emergent unit in interaction***

From functional grammars to language typology, the 'NP' appears to be one of the least controversial grammatical units that researchers work with. Perhaps the strongest argument for postulating a grammatical unit of 'NP' is the fact that NPs prototypically serve as arguments of predicates (Hopper and Thompson 1984, Dryer 2007, Genetti 2015), and in fact, for any given language and across languages, the range of items that can fill argument slots in constructed sentences appears to be quite broad, but these items are taken by researchers to represent a unit 'NP' based on arguments like the following: - The NP is a crosslinguistically stable unit (compared to 'VP' or even 'clause') in that it can be manipulated in constructed examples similarly across languages of different structural types - The NP is a structurally robust unit within grammar in that, for any given language its internal structure (order and type of modifiers) is comparatively fixed. Surprisingly, however, the empirical basis for 'NP' has not been established; the category has simply been assumed and never questioned. Motivating the research for this panel, then, is the conviction that we need to test this assumed category against the pragmatics of everyday language use. Previous work testing such assumed categories against interactional data has consistently shown that such categories are either unnecessary for an understanding of the grammar of everyday interactions or in need of augmenting with richer and more realistic accounts (Englebretson 2003 ('complements'), Hopper 2004 ('pseudo-clefts'), Miller 1995 ('sentence'), Ono and Thompson 2009 ('adjective'), Pekarek Doehler et al. 2015 ('dislocations' and 'topic constructions')). Perhaps not surprisingly, trying to identify 'NPs' in everyday interactions, in fact, proves quite challenging. First, there are 'fuzzy boundaries', challenging traditional static views of grammar where the NP is defined with a priori fixed set of criteria. Second, though the order of elements may be fixed within an NP, multi-element NPs are in fact quite rare in spontaneous interaction. Third, various kinds of nominalization, though they could be considered NPs, complicate the category membership by being markedly different from other members pragmatically. Fourth, many 'NPs' do not appear to be serving 'argument' functions; languages may exhibit numerous 'free' NPs (Helasvuo 2001a, b), and have NPs which are more or less 'tightly' tied to predicates. Given these problems, a promising avenue for understanding the 'reality' of such a category for interactants (thus also for analysts) is to see it as emergent, where items clearly used as arguments to predicates

serve as ‘attractors’, towards which a dynamical, self-organizing system tends to evolve. We invite presentations which examine what have been taken as ‘NPs’ in interactional data from diverse languages, including minority endangered languages, as well as the better-researched ‘dominant’ languages, and including conversations among adults and children, internet-based spontaneous communication, and conversations with adults using Augmentative and Alternative Communication devices. We explore how varied ‘NP’ is across languages and interaction types, to determine how real such a category might be for participants actually engaged in communicative encounters.

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### Larissa Timofeeva-Timofeev & Leonor Ruiz-Gurillo

#### *Exploring identities through humor*

This panel aims to provide an interdisciplinary framework for a fruitful reflection on how linguistic humor is used as an identity-building tool and as a psychosocial strategy. Humor, seen as a perfect combination of subversion and fun, becomes a powerful means towards cultural and personal affirmation, since its format allows speakers to voice opinions and ideas which would probably be inappropriate within a serious mode of communication. Children learn to understand, to define and to state linguistically their different identities as a part of their cognitive, psychosocial and metalinguistic development (Erikson 1968, 1996; Gombert 1992; Eccles 1999; Santaemilla, Gallardo & Sanmartín 2002; Yus 2002; Litosseliti & Suderland 2012). Indeed, some research reveals that as early as age 2 years, girls and boys exhibit incipient gender awareness through their gender labeling (Zosuls et al. 2008, 2009). Different developmental achievements –such as physical independence, an awareness and control over the closest environment, the ability to cope with relatives, social and school demands, or the process of self-esteem building– enable the child to reflect on her or his individual role(s) in society and to make decisions about their relations with peers and adults. The development of so-called humor competence (McGhee 1979, 2002; Martin 2007; Hoicka 2014; Hoicka & Gattis 2008) runs parallel to all of these phases, since humorous procedures are frequently drawn on this understanding of themselves and the environment. Later, as adults, speakers use humor in order to shape their sexual, political, religious, cultural, professional identity/ies (Lennox Terrion & Ashforth 2002; De Fina, Schiffrin & Bamberg 2006; Habib 2008; Schwartz, Luyckx & Vignoles 2011; Jenks, Lou & Bhatia 2015), and a variety of linguistic procedures are put into practice in their discourse with the aim to tackle many crucial social issues under an (apparently) humorous format. Along this line, studies on genderlect-building through humor (Crawford 1995; Yus 2002; Martin 2007; Ruiz Gurillo 2015) arise as one of the most promising research fields.

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## **Véronique Traverso & Anna CLaudia Ticca**

### ***Linguistic differences, interpreting and institutional re-shaping of non-natives' talk in social encounters***

Presentations in this panel explore situations of interpreted encounters and focuses on how, in addition to the proper activity of translation and linguistic mediation, interpreters as well as other institutional participants perform a re-shaping of the non-native's talk, aiming at increasing its conformity to the institutional format expected in the specific context. This re-shaping work consists in casting what the non-native says into the categories previously set up by the institution. Such categories are often materialized in paper forms that need to be filled up during or after the encounter, or get manifest in terms of the institutional representative's knowledge about what specific conditions might lead the non-native to successfully accomplish her/his request. The re-shaping work can be identified in how the non-native's talk is rephrased, translated, worked upon by the institutional representative and the interpreter; in how the institutional representative formats the questions addressed to the non-native in order to get the “appropriate” information; and in how a given information offered by the non-native is selectively treated and filtered in order to comply with the institutional agenda. A related issue concerns the non-native's participation in these encounters, and whether they attempt to conform to the institutional expectations, or they rather try to get their own talk (a story telling, a problem presentation, a categorization activity, etc.) taken into account by their institutional interlocutors (through repetitions, explanations, negotiations). In this panel we invite papers specifically aiming at understanding how the process

of re-shaping the non-native's talk is achieved in the detail of the actual development of the encounters, in its progressive mode, and in the setting up of evolving participant configurations of the people involved in the interaction. The topic of the panel raises issues related to participant categorization, participation framework construction, epistemics, sequential organization of talk, interpreting. They will be dealt with from different analytical and methodological perspectives, ranging from discourse and conversation analysis to interactional sociolinguistics and linguistic anthropology.

**Sylvaine Tuncer, Pentti Haddington & Christian Licoppe**

***Object-centered sequences: Recruiting objects and managing intersubjectivity in interaction***

Everyday interactions, a “primordial site for sociality” (Schegloff, 1986, p. 112), are embedded in a material world, laden with objects to which co-participants pervasively orient in a tight articulation of embodied conduct and talk-in-interaction. This has been acknowledged by the growing interest, in EM/CA research, in embodied interaction (Streeck, Goodwin & LeBaron, 2011), and more recently in objects in action (Hazel et al., 2014; Nevile 2015). It includes referring to, pointing to, showing, and manipulating objects in all kinds of way; but also putting to the test the way we might relate to objects, i.e., our attitudes towards the world. This panel aims to bring into a clearer focus this mostly unexplored aspect of social interaction. Some recent studies focus on the ways physical objects can be made present and oriented to in interaction (see Nevile et al., 2014), in particular in situations where they feature mostly as tools or instruments within an overall interactional project. It has been shown, e.g. how an aphasic speaker can be understood as proposing going to the movies understandable by pointing to schedules on a newspaper (Goodwin, 2003); or how auctioneers together with buyers can produce the price of a good around the movements and strike of a hammer (Heath & Luff, 2013). A second strand of emerging research, more relevant for this panel, concerns sequences where an object or objects are central to the ongoing interaction and activity in a different way (Mondada, 2009; Fasulo & Manzoni, 2009; Oshima & Streeck, 2015; Fox & Heinemann, 2015). One crucial characteristic of these sequences is that participants constitute, describe and assess an object(s) in and through interaction, so that the consideration of the object is elaborated and becomes the temporary focus of the ongoing activity. The sequential trajectories of such ‘object-centered sequences’ are relevant to the task at hand but also raise specific issues regarding the joint achievement of intersubjectivity and social relationships in the here and now. Building on this perspective, the panel aims at gaining a better understanding of such object-centered sequences by bringing together a consistent series of recent and innovative empirical studies in multimodal conversation analysis. The contributions are based on video-recordings from various settings and activities, including, in institutional settings, designer workshops, laboratory work and geologists; and in mundane settings, video-mediated interactions, interactions in cars and mushroom picking.

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## **Graham H. Turner & Lorraine Leeson**

### ***Pragmatics in the real world of signed and spoken languages***

Under a broad conception of pragmatics, whilst different theoretical perspectives arrive at differing accounts of the relationships that pertain between linguistic structures, language in use, social actions and conceptions of context, it is rarely the case that analysts move away altogether from a focus on *speech*. Though this has increasingly been understood to include co-speech *gesture*, the field of pragmatics has to date had little to say about *signed* languages. Conversely, the sign linguistics literature has been conspicuously quiet on the subject of pragmatics. This panel session is therefore designed to consider the particular complexities of interactional pragmatics at the *interface* between signed, spoken and gestural forms – prototypically, these converge in interaction that is professionally interpreted between Deaf signers and hearing interlocutors. These are not only 'real world' contexts, but frequently arise in public service settings (eg medical and legal interaction) in which the consequences are significant and the stakes correspondingly high. The interpreter's presence may be critical in creating this analytical opportunity, but the panel's focus lies equally on each member of the interactional triad: as Liu (2011: 89) notes, "examining how non-interpreter participants react in an interpreter-mediated interaction can offer new perspectives on human communication" and is "a new direction that interpreting research can take". Whilst interpreter-mediated interaction plays an infrequent part of most hearing people's lives, it is a common experience for Deaf people, and one which opens a rare window for interactional linguists: interpreters – unlike partners in monolingual conversations – *explicitly display their understanding of every other turn at talk*. Studying such interaction therefore casts fresh attention on intersubjectivity and the mutuality of participants' actions necessary to maintain experiences of communicative adequacy. We are afforded a uniquely specific opportunity to investigate Hans-Jörg Schmid's key question (Schmid 2012) : what are the cognitive abilities and processes required to be able to arrive at "what can or must be said" in order to get across "what is meant", and to arrive at "what is meant" on the basis of "what is said"?

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## **Tom Van Hout, Peter Burger & Otto Santa Ana**

### ***Political humor as social action: Verbal-visual attitudes towards politicians in late modernity***

At the intersection of discourse and media studies lies media linguistics (from German *Medienlinguistik*), an umbrella term for the study of mediated language in society. Two approaches can be discerned within media linguistics. Work on language of the media examines how (news) media use language to represent social life. Work on language in the media investigates how language standards, ideologies, and change are represented in the media. The popularity of media linguistics is spurred on by two developments: the shifting ecology of media organizations and their fragmented audiences, and the proliferation of mediated communication in society, or mediatization (Van Hout & Burger 2016).

This panel addresses the relationship between political humor and media(ted) language. In keeping with the conference theme of 'Pragmatics in the real world', this panel examines the distinctive nature of the pragmatics of humor as this involves

- news events such as sound bites (Lee 2012), bloopers (Silverstein 2011), or talk scandals (Ekström & Johansson 2008)
- media genres such as cartoons (Swain 2012), fake news (Waisanen 2011), late-night comedic monologues (Santa Ana 2009) or internet memes (Milner 2013)
- types of humor such as irony (Sanina 2014), and political satire (Reilly 2012)

The panel brings together empirically grounded contributions that show what social action is accomplished when political discourse and media discourse are juxtaposed. Panel contributors explore political humor from a variety of analytical approaches such as discourse analysis, rhetorics, multimodality, and linguistic ethnography.

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**Leona Van Vaerenbergh, Sofie Van de Geuchte, Yvan Leanza & Betty Goguikian**  
***The interpreter's role in healthcare conversations: A multimodal analysis of a multimodal reality (1 of 2)***

Due to demographic changes, cities all over the world are developing rapidly into multicultural societies. As a consequence, healthcare workers are frequently confronted with patients that do not share their language. Especially in mental healthcare this can be problematic since the diagnosis is mainly based on the patient's narrative. The patient's words are taken into account, but the way these words are expressed and gestures, gaze, facial expressions, head movements, etc. are also part of the diagnostic instruments (Bouhuys 1989). The importance of multimodality in interpreter-mediated discourse is highlighted mainly in the last decade (Mason 2012, Davitti 2013, Pöchhacker 2016). This panel will focus on interpreter mediated conversations in healthcare with special attention to mental healthcare. The focus is in particular on how interpreters, (mental) healthcare professionals and patients manage the multimodal reality on the one hand, and how to analyse this multimodal reality on the other hand. Interpreters are bound by codes of conduct prescribed by national and international organisations. Often these codes are written for public service interpreters in general and not tailored to the requirements of a specific setting, like (mental) healthcare. The traditional view in these codes is that interpreters are neutral, discrete, passive and transparent (Mason & Ren 2012). An illustrative example can be found in the Flemish code of conduct (Kruispunt Migratie-Integratie 2013 - translation): *The interpreter has the duty to interpret completely and faithfully everything that is said [...] without adding, omitting, or changing anything. The interpreter uses the same register and the same intonation as the speaker [...] Moreover, the interpreter does not show personal opinions, preferences, interpretations of feelings, not even non-verbally [and] at any time refrains from taking part in the conversation.* In reality many multimodal resources like positioning, gaze and facial expressions make it almost impossible for the interpreter to be completely neutral and passive. Instead, the interpreter seems to be a co-constructor of the conversation (Mason & Ren 2012: 233) that can exercise power "by adopting various verbal and non-verbal strategies to negotiate, coordinate, check, and balance power relations." According to Pasquandrea (2012: 150) the three main functions of multimodal resources are "monitoring the ongoing interaction, displaying engagement in the activities performed, and reorienting the participant's constellation". The second focus of this panel is on multimodal analysis of the multimodal reality, since this kind of analysis can enrich our understanding of the triadic interaction (Davitti 2015). Verbal and non-verbal resources should be seen as a whole and should be analysed as such if we want to "gain a thorough understanding of the communicative dynamics of interpreter-mediated interaction". (Pasquandrea 2012: 150). The composition of a multimodal corpus implies the availability of video material, which is not easy in the sensitive setting of mental healthcare.

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### **Astrid Vandendaele, Ellen Van Praet & Geert Jacobs**

#### ***Research versus practice: Towards a stronger partnership between academia and the real world in the study of institutional discourse***

Research and practice are two innately different, and often separate worlds. The two pillars of this dynamic, i.e. academics and practitioners, often stand apart in terms of dialogue, reciprocity and partnership (Barkho, 2013). There are many reasons behind this academic-real-life disconnect. Research tends to produce briefs, reports, and articles; but practitioners say they need strategies, techniques, and ideas arising from such research that is applicable to their classrooms or programs (Bingham & Smith, 2001). Practitioners tend not to trust or will downright discard scholars' – i.e. 'outsiders' – findings on their daily routines. Researchers, too, have reflected on their cooperation with practitioners, and have highlighted possible tensions and pitfalls. (cf. Amabile et al. (2001: 425) who identify three variables mediating the researcher/practitioner divide, and Visconti (2010) who reflects on increasing researchers' and practitioners' awareness in deploying ethnography for case study research)

Both sides, however, express the growing need to bridge the gap between the growing academia-real world divide.

In the long-standing tradition of institutional discourse studies, there is a clear need for the voice of the practitioner to be heard. This panel intends to explore the opportunities and challenges of collaborative associations between practitioners and researchers, in fields as diverse as healthcare, business, education and the media. The goal of the panel is to foreground and document existing partnerships between practitioners and researchers. We do this by expressly including the practitioner in the research process, not as a mere object of study, but as a full partner.

The questions we ask in this panel's papers include but are not limited to:

- What are (recurring) issues academics on the one hand, and practitioners on the other are faced with before, during, and after research collaboration, and how can we address them?
- Which research methods can we employ to reduce the distance between academic researchers and practitioners?
- What factors can be considered determinants of the potential success of academic-practitioner research collaboration, when it comes to processes, environment characteristics, et cetera?
- In which ways can we strengthen existing partnerships between practitioners and researchers?
- How can we optimize the dissemination of research results so they are passed on in ways that are useful to the field of practice under examination, and that satisfy the needs of practitioners who need to evolve alongside a continuously changing world?
- What are the effects of sharing research experience on reciprocal expectations, and how can we better align these expectations?

In this panel we present eight co-authored papers in which researchers in the field of institutional discourse studies and practitioners from a wide range of settings work together. By presenting pilot-tested research in the field, focusing on the practitioners' need for the influx of practical recommendations from academia (Bruyer, Jacobs & Vandendaele, 2016), or highlighting the need for more practice in research, this panel will help us to come to terms with how communication is operating on a macro-level, and how to enhance it.

By looking at the researcher and the practitioner as equal partners in institutional discourse research, this panel aims to move towards a better understanding of the discourses and their institutions that are active in society.

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### **Ilona Vandergriff**

#### ***CMC pragmatics of L2 discourse***

The enormous growth of multilingual content on the web calls attention to second/foreign language (L2) and multilingual practices in computer-mediated communication (CMC). This panel will examine and discuss pragmatic phenomena in L2 CMC in social media. As an "emerging interdiscipline" (Herring, 2015), CMC pragmatics has applied the methods and approaches from traditional pragmatics, as well as from discourse analysis and sociolinguistics to studying pragmatic phenomena in CMC. In the process, research on CMC data has pushed the boundaries of pragmatics and expanded its scope, e.g., by accounting for medium effects (for an overview, see Zourou [2012].) In addition, CMC pragmatics can promote a more complete understanding of emerging social and linguistic practices. Because Web 2.0 has dramatically increased connections across linguistic boundaries it provides fertile ground for multilingual practice in its many forms, e.g., for sustained L2 use but also for codeswitching between L1 and L2.

This panel brings together papers on "classic" pragmatic phenomena such as stance as instantiated in CMC and on CMC-specific phenomena such as emoticons and hashtags. In their empirically-based investigations, panelists critically reflect (a) on the interplay between form, function, and context and (b) on the theoretical implications the empirical results may have.

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### **Camilla Vasquez & Tuija Virtanen**

#### ***Analyzing Online prosumer discourses: Consumer reviews, customer feedback, and other modes of eWOM***

This panel explores online prosumer discourses, which evolve as users turn from readers to writers and adopt the double role of consumer and producer of content. Although such discourses are increasingly present in our everyday lives, little attention has been paid to the pragmatics of prosumer discourse (but see Vásquez 2014). Electronic word-of-mouth (eWOM) has, however, long been of interest to companies and organizations, and large-scale quantitative studies have focused on ways of mining these data to inform marketing practices. Yet, the meanings arising from eWOM are highly situated and tied to complex contexts, in which prosumers engage in social action by posting written, audio, or video feedback about commercial products or experiences, and in which users search, interpret and make use of myriad texts brought to their screens by sophisticated algorithms and identification tools. This panel examines linguistic and multimodal indices of pragmatic variability, negotiability and adaptability (Verschuere 1999) in consumer reviews and other types of prosumer feedback appearing across various modes of computer-mediated communication (Herring et al. 2013).

As they produce consumer feedback, users grapple with some degree of 'context collapse' (Marwick & boyd 2010) in their efforts related to audience design and the social authentication of reviewer reliability (Vásquez 2014; Virtanen 2015). Analyzing language in context, panel participants will address questions such as: How are implicit or explicit audience conceptions manifest in users' discourse? How do users brand their prosumer personae in view of imagined audiences? In what ways are the automatic self-commodification tools afforded by various retail sites reflected in the discourse of customer reviews, or other forms of customer feedback? Of special interest will be how prosumers construct coherent interactions with one another in a mode not necessarily designed for these purposes; evidence of such interactions has been found in CMC-modes that were not originally designed for reciprocity. Other relevant questions concern users' playful actions in view of emerging conventionalisation of such genres, as well as the online or offline roots of the phenomena identified in prosumer feedback data. Still other matters of interest are user attitudes toward prosumer discourse, as well as users' metapragmatic awareness of the social meanings of the commercial and self-commodifying actions that they are actively engaged in.

The studies in the panel are concerned with micro-pragmatic or macro-pragmatic issues. Methods vary from in-depth, qualitative, textual analyses to corpus-based quantifications of particular linguistic elements or pragmatic phenomena in terms of discourse practices, either within or across CMC-modes. The studies address several

different languages. The panelists will make their theoretical framework explicit so that comparisons across different approaches will offer insights to a wide audience. The concluding discussion will identify cross-cutting themes across studies, and will highlight similarities and differences between the CMC modes and languages under investigation, as concerns the pragmatics of online prosumer discourse. The panel aims to have an impact on pragmatic theory while also adding to the understanding of the emerging linguistic and/or multimodal behaviour of online users engaged in prosumption on commercial sites.

**Laura Visapää, Marja Etelämäki & Ilona Herlin**

***Construal of person in interaction – a cross-linguistic comparison***

Referring to people can be seen as a universal characteristic of human social organization (Enfield & Stivers 2007), but person systems in languages offer remarkably different strategies for construing person. In terms of grammar, person systems differ, for instance, with respect to number, clusivity and gender marking, as well as the ways in which they express impersonality or distinguish between human vs. non-human participants or speech act vs. non speech act persons (Siewierska 2004). There has been a great number of research on these grammatical properties in Indo-European languages, but a cross-cultural, empirical study of the construal of person in interaction opens up new perspectives into the ways in which, for instance, agency and experience are organized and distributed. For this panel, we invite presentations that focus on the empirical study of the construal of person in interaction. The panel aims at a cross-cultural perspective that sheds light on the interdependencies between culture, social action and language use. We aim to find similarities in the ways in which participants organize joint-action as a constant "fission-fusion" process between the "I", the "you", the "we", and the "they" (Enfield 2013). Simultaneously, we want to explore the different ways in which agency and experience are organized and distributed in the studied languages. The Finnish person system, for instance, is similar to many European languages in that it comprises three persons and the 1st person plural form makes no distinction between inclusive and exclusive reference. However, Finnish organizes person differently compared to many other European languages (Helasvuo & Laitinen 2006). First, it has a personal passive that always implies a human agent performing the action and is typically used for expressing first person plural actions (Helasvuo 2006). Second, it has a zero-person construction with no overt subject where the predicate verb appears in the third person singular form. The reference of a zero-person form can be interpreted as specific or non-specific: it offers an open space for shared experience that anyone can enter (Laitinen 2006). Unlike the passive, whose implied agent is typically collective, the implied agent of a zero is an individual, i.e. it treats its referents distributively (Etelämäki & Herlin forthc.). Third, in standard Finnish, the person is marked on finite verbs; therefore it is possible to leave out an overt pronominal subject. We encourage the view of emancipatory pragmatics (Hanks et al. 2009) in the analyses of person systems. A key assumption in this approach is that pragmatics has been dominated by Euro-American languages and ways of speaking, and that to overcome this bias, there should be more comparative work on a wider range of languages, which would allow the possibility for other ways of describing language. The panel is a continuation of the panel "I, you, we and the others: dynamic construal of intersubjectivities in grammar and in interaction" (IPrA 2015).

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**Ann Weatherall**

***Stage of life categories: Morality and identity work in talk in interaction***

With an expanding older population by mid-century, this demographic shift has a range of implications for society including what age and ageing means. Interactions occur in a range of settings, including health, family, classroom, courtroom and aged care, where age may be more or less relevant to what is being done. The papers

in this symposium investigate precisely how age is invoked and made relevant to participants in the context of routine institutional encounters. In everyday life, parties routinely assemble versions of each other through descriptive categories that implicate particular versions of social identity. These assessments are inferentially laden, as they describe both the person and the describer. Sacks' work on membership categorization analysis, and particularly his lecture on 'Hotrodders as a revolutionary category' (Sacks, 1992, Vol. 1, p. 396-403), shows how invoking categories does identity work and culture work, and requires relevant member knowledge. As with everyday routine assemblages and assessments of others, category-bound activities also employ morality accounts. In this symposium, we explore categorization deployment observed through the invoking of Stage of Life categories. Papers will investigate how stage of life categories are made relevant by the parties involved in the interactions, across a range of contexts, and how they work to show how meanings are invoked through displays of common sense knowledge. A focus on "identity-in-action" involves investigating category work that involves stage of life deployment, and the associated morality work. Through observation of how participants constitute social identity and construct particular social realities, we can examine how they empower and promote the dignity, worth and well being of persons of all ages.

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### Elda Weizman & Anita Fetzer

#### *Constructing ordinariness across media genres*

In *on doing "being ordinary"* Sacks (1984) examines the "event's ordinariness, its usualness" (1984: 414) and how "being ordinary" (ibid.) is done. Departing from the interactional-sociolinguistic premises that 'being ordinary' is (1) an interactional achievement and thus constructed, reconstructed and deconstructed in communication, and (2) that ordinariness is brought into the discourse and brought out in the discourse, this panel investigates the (re-/de-)-construction of ordinariness, that is 'being ordinary', in the context of media discourse, paying particular attention to its (re-/de-)-construction across media genres, and to its strategic use in order to achieve particular goals in media discourse by both professional and non-professional participants. Ordinariness may be a constitutive part of the media discourse, as is the case with reality shows, audience-participation TV programmes and participatory journalism online; and it may also be (re-/de-)-constructed locally to achieve particular perlocutionary effects, for instance when public figures such as politicians assign their private lives the status of an object of talk in the context of political discourse, as in Prime Minister's Questions, political interviews and political speeches.

Media discourse has been described as public discourse, institutional discourse and professional discourse, generally produced in accordance with institutional constraints on the macro level, genre-specific constraints on the meso level and genre-specific contextual constraints and requirements on the micro level. Unlike face-to-face interaction, media discourse allows the uncoupling of space and time and thus communication with distant others. This also holds for the (re-/de-)-construction of ordinariness, which is also a public endeavour and which is generally produced and interpreted in accordance with institutional and genre-specific constraints. The (re-/de-)-construction of ordinariness is also frequently followed up in media discourse and may even be assigned the status of an object of talk (Fetzer & al. 2015, Weizman & Fetzer 2015). The self- and other-positioning (Harré & Van Langenhove, 1999) as ordinary is generally done by foregrounding ordinariness and at the same time backgrounding non-ordinariness anchored to professional or expert identities.

This panel examines the strategic construction, reconstruction and deconstruction of ordinariness across media genres done by professional participants (e.g., politicians, journalists, scientists, artists) and by ordinary people participating in media discourse (e.g., viewers, members of the audience, on-line commenters, bloggers etc.). It focuses on contexts in which (1) professional and non-professional participants position themselves as ordinary, (2) addressees and third party are positioned as ordinary, in various genres of public talk. The discursive strategies discussed will include, for instance, small stories, quotations, conversational style, irony, naming and addressing as well as references to the private-public interface.

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**Marlies Whitehouse, Monika Kovarova-Simecek & Gabrielle Wanzenried**  
***Financial literacy – a key to the real world***

Over the last years, the study of communication in finance from a discursive, textual, and quantitative perspective has attracted strong interest not only in economics and finance, but also in the humanities. This panel intends to enhance the understanding of the pragma-linguistic aspects of financial communication in general and financial literacy in particular from innovative perspectives. In line with the overall theme of the IPrA 2017 Conference, “Pragmatics in the real world”, the panel focuses on the key role of financial literacy in society and discusses research in which the various genres of finance (e.g., pension fund information, financial analysts’ recommendations, corporate announcements, bank statements, insurance letters, tax forms, financial advisors’ papers) are examined with inter- and transdisciplinary approaches that reconstruct, scrutinize, or aim at improving the communication between financial experts and society-at-large (Whitehouse & Perrin, 2015). By doing so, this panel addresses theoretical, methodological and practical challenges of investigating the intertextual dynamics and linguistic strategies at the interface of verbal, visual, and numerical languages. Methods combined include text analysis, multimodal genre analysis, writing research, critical discourse analysis, but also quantitative approaches such as correlation and regression analysis. We intend to contribute to an enhanced understanding of what the characteristics of financial communication are, which strategies the stakeholders use, and where there is a mismatch between the actual financial literacy – or even illiteracy – of lay persons and the assumptions or policies of financial experts. By creating the occasion for close interdisciplinary dialogue between complementary disciplines, the panel aims at developing a common agenda of joint research on financial literacy as a key to an economically shaped world.

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**Ying Yang**  
***Deixis in discourse***

Deixis (or indexicals) has long been one of the key research topics in pragmatics because it links the structure of language and the context in which a deictic expression is used (Levinson, 1983). Apart from its canonical deictic uses, it also has various kinds of extended discourse pragmatic functions. For instance, the second person pronoun can be used impersonally in many languages (e.g. *You see a crime, you report it*); it can also be used metalinguistically to elicit addressee’s attention and display the speaker’s strong stance (Biq 1991). Demonstratives and possessive pronouns can likewise develop beyond their referential uses to convey different shades of speaker emotion and attitude (e.g. Lakoff 1974; Rybarczyk 2015). For example, in addition to developing into grammatical markers such as connectives, complementizers, definite articles, focus markers, nonverbal copulas, etc. (Diessel 1999), demonstratives are often also used as markers of speaker’s subjective and intersubjective stance (see Kratochvil 2011; Nagaya 2011; Schapper & San Roque 2011). In Vietnamese, for instance, medial demonstrative *đây* is also used to signal the speaker’s solidarity with the addressee (‘it’s relevant to you, so I’ll let you know’), while distal demonstrative *kia* (and its phonologically reduced form *co*) is used by the speaker to offer a modified assessment of the addressee’s prior expectation (‘X is better/worse than you expected’) (Adachi 2016). In modern Khalka Mongolian, postnominal possessive pronouns are frequently used to signal familiarity, with the first person possessive pronominal enclitics =*min*’ and =*maan*’ additionally expressing familiarity and solidarity respectively, while the second person honorific possessive pronominal enclitic =*tan*’ additionally encodes deference (see Ayanga, Brosig & Yap 2016). An interesting question is whether languages with *postnominal* indexicals tend to develop as stance markers at the right periphery (RP) of an utterance, while languages with *prenominal* indexicals on the other hand tend to be recruited as stance markers at the left periphery (LP). The pragmatic uses of demonstratives in some languages lend support to such a hypothesis, with rightward scope expansion observed among Vietnamese sentence final particles derived from postnominal demonstratives (Adachi 2016), and leftward scope expansion among Cebuano discourse markers derived from prenominal demonstratives (Tanangkingsing 2016). On the other hand, evidence from postnominal possessive pronouns in some languages indicate that postnominal possessive pronominal enclitics combine with their host constituent to form epistemic, evidential and evaluative stance markers at the left periphery (e.g. colloquial Malay and Indonesian *agaknya* ‘it seems’ (< guess=3SG.GEN), *nampak=nya* ‘it appears’ (< see=3SG.GEN), *sebaiknya* ‘it’s best’ (< as.good=3SG.GEN); see Englebretson 2003, 2007; Yap 2011), though

given the parenthetical status of these stance markers, they can also sometimes occur in utterance-medial and utterance-final positions, the latter a right-periphery (RP) phenomenon often in the form of an utterance tag (sometimes referred to as an after-thought). In the case of in modern Khalka Mongolian, the postnominal possessive pronouns with stance functions remain encliticized to their head nouns, begging the question of how scope expansion is to be construed. Indeed, numerous questions are raised with respect to the relationship between the pre- vs. post-nominal positions of indexicals in their roles as determiners and their left- vs. right- vs. non-periphery realizations. Among these questions are: How robust is the tendency (if any) for prenominal indexicals to be recruited for stance marking functions at the left periphery, and for postnominal indexicals to develop into stance markers at the right periphery? What accounts for such tendency (if any)? If there are deviations from this tendency, what motivates such deviation? Are there differences in the roles between left periphery and right periphery indexical-based stance markers? Are there differences in types of functions and preferred grammaticalization/pragmaticization trajectories among indexicals, say between demonstratives and possessive pronouns? How do the biases for left-periphery vs. right-periphery vs. non-periphery indexical-based stance markers differ from the biases for stance markers derived from non-indexicals (e.g. stance markers derived from complement verbs such as ‘think’, ‘say’, ‘look like’ and ‘feel’; see Thompson & Mulac 1991; Kärkkäinen 2003; Endo 2010; Lim 2011; Yap, Chor & Wang 2012; Yap & Chor 2014). Recent studies have also begun to explore the dynamic embedded properties of deixis in natural conversation. Among the questions of interest in these discourse studies are how deictic expressions interact with bodily conducts such as gaze orientations and gestures (Goodwin 2003; Stukenbrock 2014) and how indexicals such as demonstratives are used to project possible upcoming actions in talk (Hayashi 2004). These dynamic properties of indexicals in interactional talk have yet to be investigated in languages other than English. Using a variety of discourse analytical frameworks, this panel explores the extended uses of versatile indexicals across a wide range of languages to gain a fuller understanding of robust similarities and subtle language-specific variations in the grammaticalization and pragmaticization of indexicals, including but not restricted to the non-deictic and non-referential uses of demonstratives and personal pronouns.

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## **Magdalena Zabielska & Agnieszka Kielkiewicz-Janowiak**

### ***Interpreting and representing non-English language data in discourse studies***

This session will be concerned with representing (and thus making accessible to international audiences) data from languages other than English for the purposes of discourse studies. Scholars in international debates are curious to compare – even if not explicitly – the specific findings about how different languages are used for communication, identity construction, relationship building but also expressing emotions, perpetuating and subverting ideologies, doing politics. Key researchers have emphasised the need to work on the original data, that is data in the language in which they were produced and collected for analysis (e.g. Sarangi 2010). Nikander and Egberts have called for setting up “guidelines on how data are translated, glossed and/or transliterated in an accessible yet precise fashion”, so that the “analytic transparency is secured” (Nikander and Egberts IPrA2015 panel description). Discourse analysts have often questioned the possibility of capturing details of discursive form and function in translation (e.g. Temple 2005; Temple et al. 2006) and transcription (Green et al. 1997, Roberts 1997, Bucholtz 2000). In conversation analysis questions have been asked whether “conversational actions such as “asking questions” or “giving directives” [are] present in every culture, or are these culture-specific categories based on English (...)” (Dingemanse and Floyd 2014: 447). Ethnographic studies suggest that not everything in (conversational) data is cross-culturally comparable (see Moerman 1988; Simon 1996: 137-138) and looking closely at original language data is a necessity. Additionally, the question has been posed about how much background ethnographic knowledge is required of both researchers and audience members to make sense of the data in its original contexts. Many cross-cultural studies (e.g. on migrants) often rely on data from speakers who are not fluent in the dominant language of the community (and of the research context). Dealing with the resulting cross-language material involves the help of translators and researchers familiar with minority languages, and relies on their transmission and/or glossing of the primary data for analysis: Temple et al. (2006) argue that the transmitted data should in fact be treated as secondary rather than primary.

The issues to be addressed by the panel contributors will include:

- transcribing non-English language texts for analysis
- translation and/or glossing of non-English language texts for presentation of analysis
- representing language contact phenomena (code-switching, borrowing) in the data
- representing conversational data
- issues in researching highly culture specific data and idiosyncratic communities (intimacy and/or socially sensitive topics, specialised registers, etc.)
- representing multilingual communication in media contexts
- best practices and conventions in non-English data transcription and translation
- challenges in dealing with non-English interactional data

We hope this session will be relevant to researchers (and their audiences!) – linguists, social scientists, translators, etc. – from an array of language backgrounds, who study narratives, conversations, institutional texts, and their translation and transcription. We intend to debate and work towards a consensus on how original language data should be represented and analysed to extend researchers’ access to diverse types of data and their understanding of specific human communicative practices.

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### **Marta Zampa & Daniel Perrin**

#### ***Beyond the myth of journalistic storytelling. Why a narrative approach to journalism falls short***

"Reports of new events are stories - no more, but no less". This assertion by Gaye Tuchman (1976, 93) opened a window onto a central issue in journalism studies, i.e., the conceptualization of events in the news as stories. Since then, journalism research and education have further developed the concept of narrative journalism, which has resulted in a plethora of approaches to journalism as storytelling. In our panel, we examine this "mantra to think story" (Cotter & Perrin 2016) as relevant, but falling short and partly dysfunctional (Flath 2014). We theorize and empirically investigate why news is much more - and at the same time less - than stories and why this matters for both journalism research and practice (Perrin & Wyss, 2016). This panel offers space for considering issues such as:

- the reasons (e.g., historical, political, pragmatic) behind the conceptualization of journalism as storytelling
- the relationship between storytelling and narration in journalism and other domains, such as literature, organizational communication, and everyday conversation
- the interplay of narration with description, exposition, and in particular argumentation
- the role of this interplay in public discourse and in its constitutive processes, such as gatekeeping and framing
- the theoretical and methodological instruments for investigating this complex interplay in the dynamics of journalism in both mass and social media.

Beyond addressing such questions, we intend to contribute to better understanding and contextualizing the narrative effort of journalists. Given the challenges these practitioners must face in the contemporary news-overloaded world, it is fundamental to explore the limitations of the traditional narrative writing pattern and the opportunities it offers.

### **Olga Zayts & Mariana Lazzaro-Salazar**

#### ***Global transitions in health care***

The proposed panel aims at bringing together an international group of pragmatics scholars working on health communication, and in particular the issues related to global transitions in health care. In a broader area of workplace communication transitions are typically understood as periods of change and discontinuity in professional life space (e.g. Westerman, 2012: 11). Much has been written about transitions in the workplace, particularly in the contexts of career change, novice-expert experiences, inter-organizational job change, and organizational mergers and acquisitions. In this panel we take a more comprehensive view of transitions by

acknowledging that transitions encompass both changes, discontinuities, advancement and development, as well as preservation, continuity, and possibly even stagnation in professional life spaces. The focus of the panel is on transitions brought about by globalization of healthcare, namely spatial and symbolic mobility brought about by various social, historic and economic processes, and the effects of such mobility on healthcare deliveries. The panel participants will investigate transitions that concern various participants of healthcare encounters (i.e. healthcare professionals and patients/ clients), as well as transitions in the modes of provision of healthcare services. A more comprehensive take on transitions will be reflected in the analyses of transitions at three different levels, namely, how the global macro-transitions (e.g. spatial/ geographical mobility of healthcare professionals' and patients' population around the globe; global healthcare services delivery across countries and continents) are interrelated with and impact on (as well as are impacted on) by meso-transitions (within specific institutions and communities) and micro-transitions that are manifest at the level of language use (also see Angrouri et al., in press; Marra et al., in press). To investigate transitions, the participants of the panel will draw on a range of empirical data. While previous research on transitions in healthcare has primarily drawn on participants' accounts of transitions experiences (e.g. in interviews or questionnaires), in this panel participants will explore how transitions are actually experienced and managed in real life through talk and text. Undoubtedly, managing transitions involves acquiring 'new' and adopting 'old' discourses and linguistic resources, skills, and appropriate ways of doing things. The participants of this panel will examine how transitions are represented and manifest in language use and the role of language in mediating transition experiences. Among the issues that the participants will engage with are the effect of lingua franca on healthcare service deliveries, the role of pragmatic competence in intercultural healthcare encounters, and healthcare delivery via remote communication technologies. Importantly, the international group of panel participants will contribute to illuminating perspectives on global transitions in healthcare from the main stream research on English-dominant contexts, as well as the research on non-English dominant contexts that remains largely underrepresented, thus providing an innovative comparative angle to pragmatic studies on transitions in healthcare.

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### **Elisabeth Zima & Geert Brône**

#### ***Multimodal turn-taking***

As early as 1967, Adam Kendon argued for the relevance of gaze for turn-taking in conversation and throughout the 1970's and 1980's occasional studies explored **turn-taking in its natural, multimodal habitat** (Argyle & Cook 1976, Duncan & Fiske 1977, Goodwin 1980, 1981). Nonetheless, the purely verbal outline of the turn-taking machinery (somewhat symptomatically referred to as the speech exchange system) as it was proposed in the foundational paper by Sachs, Schegloff & Jefferson (1974) has remained largely unquestioned until very recently. The growing interest in the multimodal dynamics of the turn-taking process has primarily concerned gaze behavior (Jokinen 2010; Rossano 2012, 2013; Streeck 2014; Holler & Kendrick 2015; Oben 2015; Oben & Brône 2015; Brône et al. 2017; Auer, to appear) but selected studies also demonstrate the need to take gesture and posture into account (Schmitt 2005; Mondada 2007, 2013; Deppermann 2013; Selting 2013). However, many issues remain to be explored to uncover the rules that govern the multimodal turn-taking machinery. This panel brings together researchers working on issues of multimodal turn-taking from different theoretical perspectives (most notably CA and cognitive multimodality research) with different methodologies (video analysis and mobile eye tracking) and different empirical focus (dyadic and multi-party interaction, experimental, private and institutional settings, and different activities such as e.g. storytelling versus discussing or arguing). The panel addresses **topics** as diverse as:

- In which ways is the gaze behavior of dyadic interactions different from how speakers use gaze to claim and allocate turns in multi-party interactions?
- Do the rules that Goodwin (1980) has argued to govern gaze behavior in dyadic interactions also apply to conversations of more than two participants?
- Does the use of unobtrusive eye-tracking technology produce novel insights into the rules & dynamics of eye gaze behavior as part of turn-taking?
- What role do hand and head gestures as well as proxemics play in the process of turn-taking? And how do they

relate to the above-mentioned gaze patterns?

- Is the importance of gesture use affected by the number of participants of a conversation, their spatial arrangement, their level of acquaintance, or the activity they are engaged in?
- Is there a hierarchy of multimodal cues in turn-taking, such as e.g. mutual gaze is obligatory to allocate a turn while deictic hand gesture or deictic head nods are optional?

## PANEL CONTRIBUTIONS

**Olga Abreu Fernandes**

***Language workout in bilingual parent-toddler interaction: A case study of Russian-Swedish family talk*** (Contribution to *Discourse, interaction, new families and contemporary kinship processes*, organized by Poveda David [et al.]

This paper examines language learning practices that are used to organize minority language training embedded in mundane family activities. The data come from a video-ethnographic study in three Swedish multilingual families with preschool children where mothers speak Russian. An analytical focus is on the organization and accomplishments of so-called home language lessons and *language workout* as their variety in multilingual family talk. This language learning practice resembles common language socialization practices in middle-class families as mobilizes a teacher talk register. However, it is specific in its sequential organization and consistent employment of a parent talk register, which dialectically invokes intimate and educational, task- and language-oriented dimensions. The findings reveal that realization of the parental language policy to support heritage language development rests not only on consistent language choice, but also on parental understanding of the language learning process and who child is as a speaker vis-à-vis parent.

**Mayumi Adachi**

***Stance-marking uses of sentence-final demonstratives in Vietnamese*** (Contribution to *Deixis in Discourse*, organized by Yang Ying [et al.]

Based on conversation data, this paper examines how Vietnamese extends its three-way distance-oriented demonstrative paradigm to other domains, in particular, the speaker's subjective and intersubjective stance. Proximal demonstrative *đây* at the sentence-final position is used as a marker of subjective assessment on the basis of the speaker's direct experience ('as I see it'). Both distal demonstrative *kia* (and its phonologically reduced form *co*) and medial pronominal *đấy* are used by the speaker to present new information to the addressee. The two particles, however, differ from each other in the speaker's attitude toward the addressee. The distal *kia* (or *co*) signals a difference in knowledge between the two interlocutors, with the speaker criticizing that the prior information provided by the addressee is wrong ('X is better/worse/more/less than you expected'), while *đấy* highlights the speaker's attempt to synchronize his or her utterance with the addressee's prior statement with a view to eliminating the current imbalance of knowledge between them (I'll let you know). A medial determiner *ấy* (and its reduced form *y*) are the markers of shared knowledge, which recall an already-known issue to the addressee's mind ('remember?'). The speaker often supplies more precise information with *ấy* or *y* so that the addressee can retrieve it from memory ('to be exact'). These particles also serve as a common grounding device, regarding previously unknown information as if it was familiar with the addressee, to persuade him or her and elicit an agreement ('you know'). Our findings reveal that the speaker's consideration for the addressee's involvement in the conversation, i.e. the speaker's intersubjective stance, expressed by the Vietnamese particles discussed above is gradually increased in this order: proximal, distal and medial.

**Umar Ahmed**

***Conceptualizing selves in media discourse: Metaphoric conceptualizations of femininity in female-authored articles in Nigerian newspapers*** (Contribution to *Language, Gender and Cognition*, organized by Alvanoudi Angeliki [et al.]

Scholars in linguistic anthropology (e.g. Mele 2010, Ellece 2012) note how gender can be constructed through metaphors. These scholars further argue that metaphors are not just mere rhetorical ornaments or literary devices, but rather a powerful means of constructing, producing and maintaining gender inequality. In this paper I examine the many complex and subtle ways in which Nigerian women use metaphors to not only conceptualize their gender but also, index it. I also discuss presuppositions and inferences associated with indexing of gender and their role in communicating messages about the way Nigerian women perceive their

gender. For example, the metaphor: ‘A woman is the engine room for the birth and upbringing of children’ (*Dailytrust*, 23 March 2012) does not only define ‘womanhood’ in terms of child bearing but also, locates child rearing as the sole responsibility of women. Methods of and insights from feminist critical discourse analysis, conceptual metaphor theory and pragmatic notion of presuppositions are employed to analyze over 500 metaphors used by Nigerian women to describe or make reference to selves. The data are obtained from 200 female-authored articles on gender and related issues published in five Nigerian newspapers that enjoy wide readership in Nigeria: *The Guardian*, *Dailytrust*, *The Punch*, *New Nigerian* and *Vanguard* from 1999 when democratic governance returned to Nigeria after more than two decades of military dictatorship to the year 2014 (a period that has witnessed an unprecedented surge in the wave of gendered discourses in the Nigerian print news media). The analysis demonstrates that Nigerian women still use metaphoric expressions which largely keep in place a gender ideology, which upholds male dominance and female subordination. It also reveals that the underlying cognition of the Nigerian woman seemingly indicates her consent to patriarchal hegemony. The paper concludes that the dominant gender ideology in the society influences or constrains how individuals perceive and index their gender in relation to others.

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#### Ayodele James Akinola

***Crisis-motivated humour in computer mediated platforms in Nigeria: A pragmatic study***  
(Contribution to *CMC Pragmatics of L2 Discourse*, organized by Vandergriff Ilona [et al.]

Humour, an established means of releasing stress and tension has attracted scholarly attention over the years. In the Nigerian discourse context, studies on Crisis-Motivated Humour (CMH) via CMC platforms are scanty. This paper, therefore, investigates humour composed and shared on the social media during the socio-economic/political crisis in Nigeria with a view to identifying CMH as a genre of humour. Ethnography of Communication and Pragmemic theory serve as the theoretical framework. Ten anonymous humorous compositions were randomly selected from *WhatsApp* and *Facebook*. CMH is a creative composition of jokes which also serves as a reflection of Nigerians’ experiences, perceptions, imaginations and assumptions. They are purposefully composed by Nigerian, most especially, the middle-class, for Nigerians, in order to down-play the effects of the crisis and bring temporary reliefs to the audience. These jokes elicit amusement, high-level wits and satirise the crisis situation(s). CMH are composed mainly in the nation’s official language with a blend of pidgin and a reflection of some Nigerianism, then circulated through the social media. These CMH are replete with verifiable, but exaggerated facts. Use of the first person singular pronoun ‘I’ and second person singular/plural ‘you’ with the use of simple present tense of verb among other grammatical elements, are a norm. All these make some of the jokes believable and also establish CMH as a unique genre of humour with an unlimited audience. CMH are often preservable and re-usable subsequently and thus serve as a relevant medium through which political leaders can assess the plights of the populace and access first-hand information on the ‘real’ impacts of the crisis.

#### Najma Al Zidjaly

***Transforming food from a political action on Twitter to a health action on WhatsApp: An example from Oman*** (Contribution to *Food for thought and social action: Constructing ideologies in food-related communication across digital and cultural contexts*, organized by Gordon Cynthia [et al.]

In this paper, as part of a larger ethnographic project on social media and Arab activism in the Arabian Islamic social monarchy of Oman, I examine how Omani citizens used discourse to transform a failed political campaign on Twitter—the boycott of a major food company—into a successful health campaign on WhatsApp. To document this transformation, and to showcase the agency of the users of social media, I draw upon the theory of mediated discourse (Scollon, 2001). My analysis highlights how health-related practices that emerged in the Twitter campaign were reframed on WhatsApp to create a new health discourse in Oman. This discourse is aimed at creating a new type of consumer, one who is aware not just of his or her rights but also of what kinds of food he or she purchases and why. The practices that constitute this new health discourse and are constructed

in the WhatsApp messages include: examining food labels, learning about various ingredients, and monitoring food expiration dates. They are delivered using the traditional Omani discourse of preaching, where two voices are constructed, an authoritative voice and a naïve voice, even though both voices are the voice of the public. The data consist of posts from a long thread in Arabic on Twitter tagged with #BoycottKimjis and of WhatsApp messages on the same topic. The #BoycottKimjis was created in May, 2016 when a food corruption scandal broke out in Oman: It was revealed that a major Omani/Indian company that had been caught selling expired food to Omanis for ten years was not being held accountable. Because corruption was a major catalyst for the Omani Arab Spring in 2011, when this expired-food scandal came to light, the public took measures into their own hands (instead of just letting the justice system deal with the company). They did so by launching a rigorous Twitter campaign to boycott all Kimjis products, not just food. When the justice system declared that the company was not liable (legal failure), and participation in the boycott was not widespread since Kimjis has market saturation (social failure), instead of admitting defeat, the public turned the food scandal from a failed political campaign against social corruption on Twitter into a major health campaign on WhatsApp. They did so by creating, and sharing nationally, multimodal and verbal texts that voice health and food-related practices aimed at introducing a new discourse that involves Omanis evaluating and thinking critically about food, not just consuming it. The paper contributes to exploring how health food is introduced into a new community; it also documents how social media users are able to discursively construct—through language and images—certain health practices to empower themselves and create agency, instead of accepting a failed political campaign. In addition, it adds to research on social media and Arabs by focusing on a less examined area—activism and food—to demonstrate the transformation of a political action on one social media platform into a health action on another.

### **Marta Albelda Maria Estellés**

***Using evidentials indirectly. Strategy, mitigation and objectivity*** (Contribution to *The Interrelation between Evidentiality, Mitigation and Appraisal across Genres*, organized by Figueras Bates Carolina [et al.]

It is not infrequent in Spanish to find examples in which evidentiality is expressed formally in some way (for instance, it is *presented* as reported discourse), but where the information was really acquired otherwise (for example, it is *actually* obtained through reasoning). The present contribution analyses such examples and attempts to explain them. We assume that evidentials are organised in scales of preference: some evidentials are considered more preferable than others. This fact is not new in the literature, having been suggested, among others, by Oswald 1986, Willett 1988, Frawley 1992, Faller 2002 or McCrady 2015. However, two further steps should be taken, theoretically speaking, since a) The degrees of preference are changeable and are determined contextually, being evidentials not more preferable *per se*, but in a given context. The scale of preference is flexible, it may change in some circumstances, genres, cultures, etc., and b) Speakers take advantage of the above mentioned flexibility, accommodating their discourse to these scales (more or less) strategically, depending on their intentions and goals, as well as on the expectations raised by the context; and they do so by

- (i) Choosing the evidence best ranked in a particular context and, if not available,
- (ii) Concealing the (less preferable) evidence they have available in the guise of evidentials located higher in the ranking. A corpus study has been carried out revealing that such indirect uses of evidentials are mainly used by speakers to achieve two goals: convincing the audience, especially in *objective* genres, and mitigating, especially in interactional genres. Special attention will be paid to the role of discursive genres in the use and values of pragmatic indirectness in evidentiality.

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### **Michaela Albl-Mikasa**

***Schemata for conventional interaction forms: The influence of (interpreters’) knowledge***

***of doctor-patient encounter structure on (interpreter-mediated) medical interactions***  
(Contribution to *Increasing mobility in health care and challenges to multilingual health care communication*, organized by Hohenstein Christiane [et al.] )

The proposed paper is based on a larger-scale study funded by the Swiss Commission for Technology and Innovation (KTI) and carried out by an interdisciplinary team comprising medical specialists from the University Hospital of Basel and interpreting studies/applied linguistics researchers from the Zurich University of Applied Sciences (ZHAW) in the German speaking part of Switzerland. On the basis of 19 video-recorded and transcribed authentic doctor-patient interactions with interpretation into and from Turkish and Albanian, interpreter (non-)accuracy and role behavior has been investigated (Sleptsova et al. 2014) as well as (non-)rendition of the mitigating effect or nuance of hedges by the interpreters (Albl-Mikasa et al. 2015). This paper looks at the link between knowledge (representation) of medical conversation structures and its effect on the interpreter-mediated interactions. A cognitive discourse analysis-based examination (van Dijk/Kintsch 1983) of the data suggests that the asymmetry between medical personal with specialist knowledge and patients who lack such knowledge is similarly reflected in the interpreters' lack of knowledge of encounter structures. It can be shown how such lack of knowledge of not only the structure, but, more precisely, the intention and purpose behind the different parts of a doctor-patient interaction (e.g. welcoming section -> rapport-building; treatment discussion -> compliance generation), adversely affects interpreters' renditions leading to detours and partially unsuccessful communication between medical personnel and patients.

At the intersection of pragmatics and cognition, a cognitively based approach to the analysis of medical interactions is proposed as a contribution to tackling the complexity of multilingual health care communication. As such, it is an innovative approach in that community interpreting – contrary to conference interpreting – has so far been looked into only from a sociolinguistic perspective, at the exclusion of the cognitive processing dimension of interpreting (Englund Dimitrova/Tiselius 2016).

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**Kate Alexander Shaw**

***The narrative as prison: A theory of the life-cycle of economic policy narratives***  
(Contribution to *Economics & Language Use: The pragmatics of economics experts' engagement with non-specialists*, organized by O'Rourke Brendan [et al.] )

Economic policymakers routinely operate under conditions of uncertainty, faced with competing and often incompatible readings of the economy, incomplete data and expert disagreement. Politics, however, requires governments to project certitude in order to foster both political and economic confidence. Governments resolve this dilemma by the construction of narratives: causal stories that make sense of the economy and so provide a basis for policy action. Over time, however, a tension emerges between two imperatives: on the one hand, the need to explain changing economic conditions and, on the other hand, the need to preserve the internal coherence of the narrative. This tension between the external and internal validity of the narrative is likely to sharpen over time as events move away from the trajectory initially posited. However, since narratives reflect not just pragmatic framings but ideational commitments, consistency is often prioritised over external fit. Economic narratives therefore go through a life-cycle in which they move from empowering policy action to potentially becoming its major constraint.

The paper situates the notion of a narrative life-cycle in foundational debates in political science. It argues that a fuller understanding of the role of narrative in economic policy lends weight to the case for ideas and discourse, rather than interests or institutions, as primary causal forces in political economy. However, it is argued that ideas, often conceptualised in the theoretical literature as change agents, are in fact highly conservative, being embedded in narrative claims that, because they are designed to master uncertainty, cannot easily admit change. Empirical evidence from the New Labour government of the United Kingdom is presented to illustrate the tenacity of narrative in the face of enormous economic change.



**Tanweer Ali & Eva Lebduskova**

***Primary definers in economic news reporting*** (Contribution to *Economics & Language Use: The pragmatics of economics experts' engagement with non-specialists*, organized by O'Rourke Brendan [et al.]

Media reporting on economic news is not only created by journalists but also by institutions and experts who are quoted as informed sources. These sources were termed primary definers by the sociologist Stuart Hall. We will analyze articles in three UK broadsheet newspapers, The Financial Times, The Guardian and the Daily Telegraph, on public finances in the six months leading up to the 2015 general election. The topics covered will be the government deficit, public expenditure and debt - in summary the debate on austerity. Our aim will be to elucidate which primary definers appear in the creation of news stories in these three publications. We will compare the use of primary definers in each of the newspapers. We will set out to examine which institutions appear most and which sectors are represented with a view to understanding what sets of vested interests and what ideological positions were given the most prominence in the reporting. We will also examine if there are any significant differences in the coverage by the three newspapers selected, and, if so, whether these differences reflect their editorial positions.

**Maria Alm & Kerstin Fischer**

***Using a systematic Discourse segmentation model for a construction grammatical description of discourse particle functions*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

In this talk, the Val.Es.Co model of discourse segmentation (e.g. Estellés Arguedas/Pons Bordería 2014) will be used to refine and clarify a construction-grammatical description of discourse particle functions as construction grammatical constructions, using the German word *also* (“so”) as an example. In German of today, *also* is most frequently used as a discourse particle with a general conclusive meaning (“so”). As a discourse particle, *also* can be used in many different functions distributed over many different discourse positions (Fischer 2006b; Alm 2007; Fernández-Villanueva 2007; Fischer/Alm 2013; Alm 2015). The host units of *also* and other discourse particle can be of variable pragmatic and syntactic status. In Alm (2007), they are divided into “host units below TCU-level” (e.g. comprising functions as a hesitation marker, repair marker and reformulation marker) and “host units on TCU- or turn-level” (comprising thematic functions and turn-taking functions). Example (1) illustrates a hesitation function with the expression searched for being interpreted as the host unit of *also* and example (2) illustrates the framing of a whole new discourse activity, marking the transition from a phase of unofficial small talk to the official pursuit of the experimental task:

(1)

Dirk: dass ich glaubte irgendwo (1 Sek) .h (.) **also** den (.) den GRABstein NIETzsches völlig (.) ver- (.) verMODert zu finden (BR001B) Dirk: *that I thought that I would find (1 sec) .h (.) PRT the (.) NIETzsche's GRAVEstone completely (.) de- (.) decayed*

(2)

Instr1: ((Lachen)) katja? ((Lachen)) **also** du musst jetzt aus diesen wunderschönen bauteilen soll zum schluss erstmal (ei)n flugzeug dabei herauskommen (..) so `n propellerflugzeug. (Paar1) Instr1: ((laughter)) katja? ((laughter)) **PRT** now you'll have to out of these ((clears her throat)) wonderful building bricks in the end a there should be an air plane (..) a kind of propeller-driven plane.

In Fischer/Alm (2013), a first attempt is made at defining the relationship between discourse positions and discourse particle functions as form-meaning pairings, i.e. as construction-grammatical constructions. However, we believe that the systematic contribution of the discourse position to the functional interpretation of discourse particles that we claim exist (e.g. Fischer 2000; Fischer 2006a; Alm 2007) could be described even more precisely when basing it a differentiated and systematic model of discourse segmenting. The Val.Es.Co model of discourse segmentation offers a wide choice of identifiable discourse positions by distinguishing between an initial, medial, final and independent discourse positions defined with respect to seven different types of host units. Using this differentiated model, we will try to cast new light on an old problem: When can *also* be used postpositively with respect to its host unit? The final position of *also* is generally accepted when it is used as a repair marker or reformulation marker but there is disagreement on the direction of its scope when used after sentential discourse units (3). Should it be analysed as a final particle with a host utterance or as an initial particle with an optionally realizable host utterance (cf. Mulder et al. 2009)?

(3)

Thomas: /.../ un un deshalb hä- hat mich das mit den mit den waffen nich so sehr überrascht **also**. (BR006A)

Thomas: /.../ and and therefore I wasn't that surprised by the whole thing with the weapons **PRT**.

Since previous attempts at determining the affiliation of utterance-final *also* (for example the prosodic approach in Alm (2015)) have failed to yield a clear result, we will use the Val.Es.Co model of discourse segmentation to re-analyse the spoken language examples from Alm (2015) to shed some light on the situation of *also* in particular and to improve the construction grammatical description of discourse particles in general.

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#### Hussain Al-sharoufi, Talal Al Mutairi & Ali Dashti

***Using a novel triad for analyzing public relations discourse: Kuwait PR police . A case study*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

This study is an attempt to apply a new model for analysing public relations discourse, the case of Kuwaiti Public Relations police discourse. This new model of analysis is introduced by the first author to effectively analyse public relations discourse. This paper hypothesizes that applying this novel method of analysis will provide a more in-depth insight into the way public relation discourse uses language in the public sphere, carry out messages of superior social agents, and implement the policies stipulated by higher authorities. The study also emphasizes the importance and efficacy of the three elements of this novel triad: Cultural schemata, naturalisation and legitimisation in public relations discourse, and pragmatic selections, situated action-invoking verbs. A key officer in the Kuwaiti Ministry of Interior was interviewed and asked questions about the role he plays in conveying particular political messages to the Kuwaiti public, the efficacy of the Public Relations Administration at the Kuwaiti ministry of Interior, and the methods used to fulfil ordinances of the Kuwaiti higher authorities. The authors found out that public relation discourse of the Kuwaiti Ministry of Interior is stipulated and guided by the Kuwaiti higher authorities to preserve security, and safeguard the country in the midst of one of the most volatile regions of the world.

#### Angeliki Alvanoudi

***Gendered noticing and speakers' cognition in Greek conversation*** (Contribution to *Language, Gender and Cognition*, organized by Alvanoudi Angeliki [et al.]

The present study explores the interface between referential indexing of gender, social action and speakers' cognition at talk-in-interaction. Indexical processes through which identity is discursively produced include - among others - the overt mention of identity categories and labels, and presuppositions regarding interlocutors' identity positions (Bucholtz and Hall 2005). As a number of conversation analytic studies show (e.g. Hopper

and LeBaron 1998; Kitzinger 2005, 2007; Speer and Stokoe 2011; Alvanoudi 2014), the use of gendered terms can make gender interactionally relevant, and sustain tacit presuppositions and norms about the social gender order. The present study builds on this strand of research and analyzes the relation between referential indexing of gender (Ochs 1992) and speakers' cognition in gendered noticing in Greek conversation (Corpus of Spoken Greek). According to Hopper and LeBaron (1998), gender creeps into talk through an action series of three phases: peripheral gendered activity whereby gender is implicitly indexed, gendered noticing whereby gender is explicitly indexed, and extending of gender's relevance. In Greek conversation, gendered noticings occur after actions that invoke specific presuppositions about gender, such as the norm of heterosexuality and stereotypes regarding 'typical' feminine and masculine attributes. Speakers employ items lexically or grammatically marked as female or male to attend to gender as a relevant aspect of context, and position self and others as women or men. The analysis demonstrates that via gendered noticing speakers uncover the 'conceptual baggage' (McConnell-Ginet 2008) associated with referential indexes of gender and bring their covert assumptions about social gender to the 'surface' of the talk.

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#### Jennifer Ament, Carmen Pérez Vidal & Júlia Barón Páres

***The effects of English-medium instruction on the use of interpersonal and textual pragmatic markers.*** (Contribution to *Functions of pragmatic markers: why should we care?*, organized by Crible Ludivine [et al.]

The effects of English-medium instruction on the use of interpersonal and textual pragmatic markers. This study investigates the pragmatic learning of undergraduate English-medium instruction (EMI) students at a Catalan university, specifically examining the effect of increased contact with English on the use of pragmatic markers (PMs) in student's oral communication. Previous research shows that context of learning significantly impacts pragmatic competence (Taguchi, 2015). However, little research has been conducted investigating language gains in EMI contexts. The study takes a functional-pragmatic approach to the analysis of PMs and identifies two functional categories of PMs textual and interpersonal (Ajimer, 2013; Fraser, 2006; Del Saz Rubio, 2007). Participants are two groups of EMI undergraduates, a full EMI group (N=21), a non-EMI group (N=16) and a native speaker control group (N=10). Data were collected through two oral tasks, a monologue and an interaction. Participants' recordings were transcribed and PMs were coded according to their function. Quantitative analyses reveal that the EMI group employed a higher frequency and variety of PMs when compared to the non-EMI group. The EMI group reached target like levels for the variety of PMs used. Neither group reached target like use for interpersonal markers. Both experimental groups overproduced textual markers when compared to the native speaker group. The authors interpret the quantitative results through qualitative analysis. In an effort to bring to light how learners and natives use PMs differently, which functions learners and natives assign to PMs in the context of the study, and, in turn, how this sheds light on the acquisition of PMs and pragmalinguistics. The authors discuss how the use of PMs reflects the context of learning, and importantly metapragmatic competence in a second language.

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**Emmanuella Bafua Annan, Cyrille Granget & Catherine Collin**

***The effect of nature of interaction during stay in France on the use of the tu and vous forms of address*** (Contribution to *Student mobility and pragmatic competence*, organized by Barron Anne [et al.])

The acquisition of *tu* and *vous* forms of address in French L2 is said to be facilitated by the nature and intensity of interactions during a stay abroad (Dewaele, 2002, 2004b, Belz & Kinginger, 2002). These studies concentrate only on student interaction with French natives. However, during study abroad, students do not only interact with French natives. Using a Language Contact Profile, we found out that Ghanaian French Learners engage in four different natures of interactions during study abroad: a) French with native speakers b) French with fellow Ghanaian students (likely to code switch between English and Twi) c) French with other non-native speakers (such as other study abroad students from other countries like China, Spain etc) d) English/Twi with fellow Ghanaian students This study explores the effect of nature of interaction on the appropriate use of two variants of *you* in French during a stay in France by Ghanaian French learners having previously acquired languages that only have a single second person pronoun (example: *wo*: Twi, *you*: English). The study takes into account inter-individual variations in the use of the forms of address as well as individual differences in the volume and nature of contact with the French language. We analysed the use of the forms of address in everyday situational oral exercises that we conducted before and after study abroad. We compared the context of usage with data from a control group of native French speakers. The results show different uses of the forms of address: the use of both forms of address in the same context, and the appropriate use of forms of address in certain contexts. The usage of these two forms of address is sometimes in accordance with and sometimes different from how the native French speakers use them.

**Charles Antaki, Rebecca J Crompton, Chris Walton & W. M. L. Finlay**

***Ambiguities of initiation in adults with a profound intellectual disability*** (Contribution to *Entry and re-entry into interaction*, organized by Antaki Charles [et al.])

How do you initiate and maintain an interaction, when you have no (recognisable) language? Using video records of everyday life in a residential home, I report on the interactional practices used by people with severe and profound intellectual disabilities. There were very few initiations, and all presented difficulties to the interlocutor; most were highly ambiguous as first turns, and one ("blank reciprocity") gave the interlocutor virtually no information at all on which to base a response. Only when the initiation was of a new phase in an interaction already under way (for example, the initiation of an alternative trajectory of a proposed physical move) was it likely to be successfully sustained. Otherwise interlocutors (support staff; the recording researcher) responded to potential initiations with verbal repair-initiators, as if to neurotypical speakers - but inappropriately for people unable to comprehend, or to produce well-fitted next turns. This mis-reliance on ordinary speakers' conversational practices was one factor that contributed to residents abandoning the interaction in almost all cases. On the other hand, having some superordinate activity already in play seemed to help interlocutors both make sense of residents' otherwise ambiguous proto-initiations, and provide a more specified set of second turns with which to respond.

**Lúcia Arantes**

***Interpretation in the speech therapy clinical setting: Focusing diagnostic procedures*** (Contribution to *On 'interpretation' in the context of language acquisition and in clinical settings: under the effects of speech errors and symptoms*, organized by Lier-DeVitto Maria Francisca [et al.])

This presentation aims at discussing some theoretical-methodological issues concerning the way speech data is dealt with in the language diagnostic procedure (interview and language evaluation) in the speech-therapy clinic with children. I share the idea, to be deepened in the panel proposal, that there is *no continuity* between "actual

speech” and “data speech” and also support the argument that the striking difference between them determines either the construction of descriptive tools to be projected on language *corpora* or the analytical treatment given to speech. If we agree with the idea that *an act of speech can fully sustain itself only in real time*, the questions I raise may sound proper: (1) “what – from the actual speech instance – remains accessible to the researcher?” and (2) “what remains from live speech whenever the speech therapist deals with speech data?.” The main aspect focused in this presentation calls attention to a polemic methodological issue concerning language assessment procedures, i.e., the relevance of recording and transcribing clinical dialogues in order to build and carry on language evaluation procedure. As I see it, such a controversy is misleading because it seems to lead to the somewhat naïve idea that since transcriptions produce *corpora* and shade the effects of *live speech* and efface subjectivity. My point is that, on the one hand, the effects of *live speech* remain *live* in the therapist’s ear and do guide the diagnosis. On the other hand, if the clinician’s ear is not a theoretically constrained listening, such an “ear” cannot be properly conceived of as a “clinician’s ear”. That being the case, neither can transcriptions erase the vivid effects of live speech, nor can the clinician’s speech interpretation be held equivalent to the native speaker’s intuitive judgment. In short, *live speech* is a sharp and permanent imprinting in the body of the other and the therapist’s ear is special because it is (or should be) theoretically shaped. Thus, the central issue of this presentation is *interpretation in the specific context of clinical practice*, which involves speech in real time. In the field of Speech Therapy, interpretation is no doubt, inherent to dialogue itself. Though extensively mentioned in the literature, the term “interpretation” is seldom followed by a clear definition of its specific nature. Therefore, the different meanings subsumed under the term “interpretation” in that clinical field will be addressed, focusing, as mentioned in the title, the diagnostic process. Besides discussing the clinicians’ theoretical positions which affect the diagnostic perspectives, segments of clinical sessions will be presented to support my discussion. The theoretical background adopted here gives recognition to the internal laws of *la langue* (Saussure, 1916, 2002) which operate on *la parole* (Jakobson, 1960), i.e. metaphoric and metonymic operations. The notion of the subject-speaker and of that of “speech interpreter”, proceeding from such a viewpoint, is logically incompatible with that of an epistemic subject. For that reason, the discussion to be presented implies the psychoanalytic notion of “the unconscious”, introduced by Freud (1900).

### **Liudmila Arcimaviciene**

***‘Self’ and ‘other’ metaphors as the strategy of persuasion in populism discourse: A case study of Obama and Putin’s speeches*** (Contribution to *Personal and collective identities in populist discourse*, organized by Levonian Raluca Mihaela [et al.]

The role of populism in shaping current political reality cannot be underestimated. Today populism has become an inseparable part of political reality, where politicians are appealing to populism or populist sentiment, whenever it suits them. In linguistic research, it can be referred to as a kind of discourse that popularizes a set of beliefs that are defending one’s stance and attacking the opposite view towards a specific issue, by thus appealing to voters or supporters’ sentiments and making one’s position even more popular and likeable. This study offers a cognitive socio-linguistic approach to evaluating the levels of persuasiveness in political communication through the use of Self and Other metaphors. The specific aims of the study involve (1) the identification of metaphors related to positive self-representation and negative other-representation, (2) how their use contributes to the persuasion strategy in populism discourse, and (3) how the metaphors of SELF and OTHER are embedded in the discursive space involving moral and political identities. To achieve the above aims, political speeches delivered by Obama and Putin in the time span of two years (2014-2015) were collected and analysed by using the analytical framework of Critical Metaphor Analysis and procedurally applying Pragglejaz Group’s Metaphor Identification Procedure (2007) and metaphor power analysis (MP) by applying De Landtsheer’s model (1994, 2009). The analysis of the collected speeches has demonstrated that metaphor use significantly contributes to leaders’ populism strategies, and, more importantly, that the strategies of legitimisation and delegitimation are used in parallel but with different metaphoric intensity (positive metaphor use vs. negative metaphor use). The populist discursive space of President Putin is framed around the Victim scenario, where Russia, Crimea and Ukraine are represented as close family members who are continuously bullied by the US and the EU. The populist strategy of sounding right is contextualised through the intensive use of the Personal Relationship metaphor with the emphatic Us As Good Neighbours/Friends and Russia As the Defender of the Weak, in particular. By contrast, President Obama popularizes his leadership stance through the Moral Argument Is War metaphor, whereby the US and the EU are represented as the Defenders of the moral right, while Russia is positioned as the Other confronting and threatening the moral order, and, more emphatically, as challenging the present with the past. The metaphorical analysis in terms of its evaluative functions has shown that two leaders are creating two different kinds of populism discourse by

thus offering ideologically different worldviews of political hegemony: (1) hegemonic intervention strategy and (2) hegemonic activation strategy. The former is realised through creating an ideological distance between the Self (Russia) and the Other (the US and the EU), by thus confronting the current political order; by contrast, the latter is activated through emphasizing the Self (the US and the EU) and the positive context of the present political order.

### **Birte Arendt**

***Kindergartner's arguing in peer-talk – and its acquisition supporting effects*** (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.]

Peer-talk as a dominant practice of kindergartner's everyday life plays a prominent role in the acquisition of discourse competencies (Zadunaisky Ehrlich/Blum-Kulka 2014, Morek 2014, Arendt 2015). This is due to its specific characteristic: mainly absent adults. But how can the supportive effects of peer talk be explored and described exactly? In the paper, I assume that the children themselves establish interactive contexts that provide specific affordances for practicing discursive skills. Based on naturally occurring peer-talk of German speaking kindergartners the study aims at describing both discursive competencies as well as resources supporting the acquisition. The paper targets at addressing the following questions:

- In which interactional contexts are kindergartners arguing (occasions)?
- Which topical resources are used by the children to support their claims?
- Which interactive resources support the acquisition of argumentative discourse competence (typical beneficial mechanisms)?

Although arguing is known as a relatively complex technique of dealing with opposition, findings indicate that kindergartners already use justification to support their positions. With regard to acquisitional resources it is argued that affordances provided by peer talk play a crucial role: a) stipulating the other's arguments by continuously displaying opposition - mainly in contexts of role play, b) dealing seriously and cooperatively with the other's arguments and offering a model for doing so

utinsoftLocal.ByteClass e.g. in marking and c) interactively co-constructing complex arguments by keeping up a coherent thematic focus.

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### **Mira Ariel**

***Constructions, cues and pragmatic inferences*** (Contribution to *Pragmatics and Constructions*, organized by Finkbeiner Rita [et al.]

Constructions are conventional form-function associations, where at least some of the total meaning is not compositionally computable from their parts (Goldberg, 1995). The functions associated with constructions are not necessarily truth-conditional meanings. Indeed, nontruth-conditional meanings may very well be conventional and hence, semantically encoded (Ariel, 2008, 2010). But as is well known, speakers' messages are rarely exhausted by the semantically encoded meaning of their utterance. This is true for linguistic units on any level, and constructions are no exception. Constructions above the lexical level are rampant in natural language. For example, as many as 459/1053 of the *or* tokens in the Santa Barbara Corpus of Spoken American English (43.6%) participate in some specialized *or* construction or sub(-sub)-construction. This raises a question about the role of pragmatic inferencing. Does the fact that the construction incorporates noncompositional meanings, nontruth-conditional ones included, mean that pragmatic inferences play no role in interpreting constructions? Needless to say, ad hoc Particularized conversational implicatures are (nearly) always involved in interaction. The question I will address concerns the role of so-called Generalized conversational implicatures, namely pragmatic inferences that consistently though not obligatorily accompany specific linguistic forms. I will focus on pragmatic inferences that constitute part of the explicature, namely ones that combine with the linguistic meaning (constructional in this case) to create the propositional content of the

utterance. I will propose that *or* constructions manifest a wide continuum with respect to the ratio of encoded and inferred components. The basic [X *or* Y] construction can receive any one of 22 readings, since the super-*or* construction only imposes an alternativity relation on "X" and "Y". naturally, heavy inferencing is involved. However, the highly idiomatic *more or less* (= "approximately") and *sooner or later* (= "bound to happen at some point) require no pragmatic enrichments (except for ruling out the compositional meaning). In between is the [either X *or* Y] construction, which is heavily skewed towards an Exhaustive reading ("none other than X and Y"). While the 24 tokens of the construction gave rise to 4 different readings (via pragmatic inferencing), almost 80% of them (19) served a single, "Exhaustive" reading. But the picture is even more complicated in that zeroing in on the intended interpretation does not depend only on inferencing and codes. Many of the basic, super *or* constructions show a skewed discourse pattern, introducing linguistic cues which bias towards certain but not other readings. For example, all 88 Choice-immediate readings (where the addressee is invited to make a choice) occur within questions. Now, direct questions cannot be identified with Choice, because there are 259 such questions, distributed over 18 different *or* readings. Still, Choice is the one dominant reading associated with direct questions. Direct questions serve as biasing cue for the Choice interpretation, then. The argument I will make is that for the most part, interpretation is not a matter of only codes and pragmatic inferences. Biasing linguistic cues, which can be seen as partial codes facilitate specific inferred interpretations.

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#### May Asswae & Daniel Kádár

***Religious rituals in Arabic*** (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

Religious rituals are believed to play a salient role in many Arab cultures; however, they have been understudied in ritual theory (see e.g. Kádár 2013). The phenomenon of religious ritual consists, in our view, of interactional actions that animate religious social values; from an etic perspective, they tend to be illogically frequent in the given language and culture. From a pragmatics perspective, a noteworthy characteristic of these rituals is that they tend to be highly standardised in spite of their high frequency of occurrence in both ceremonial and mundane language use. As data we examine naturally occurring spoken interactions in Libyan Arabic, in particular, conversations which take place in secular settings. We aim to demonstrate that even in such settings the Arabs tend to use religious rituals. This raises an interesting typological question from a ritual theoretical point of view, namely, that in some societies the category of religious ritual has a different scope than in others. We attempt to define religious ritual from an etic point of view, hence contributing to ritual theory from a cross-cultural perspective.

#### Hassan Atifi & Michel Marcoccia

***The fabrication of ordinary people in French media discourse: When ordinary people are not only ordinary*** (Contribution to *Constructing Ordinarity across Media Genres*, organized by Weizman Elda [et al.]

The participation of "ordinary people" in the context of media discourse, particularly in political media discourse (Fetzer, Weizman and Berlin, 2015) is a phenomenon which can be analyzed in relation to three stages. The emergence of political talk-shows and TV forums in the 90's brought to the forefront the figure of "ordinary person". Indeed, one of the most significant developments in media genres is to involve the participation of ordinary people over the last 25 years, through the programs based on narratives, self-disclosures and personal accounts (Livingstone & Lunt, 1992) Social TV can be seen as a reinforcement of this phenomenon. "Social TV" refers to the hybridization of TV and digital communication (via social media); it includes several functions that enrich the communicational nature of TV, for instance, systems of vote, the integration of digital social media (Twitter, Facebook, etc.), the possibility for "ordinary viewers" to post comments about the program, and, sometimes, the display of a selection of comments during this program (Atifi & Marcoccia, 2015) Social media and digital video (YouTube, Facebook, Periscope) constitutes a third phase in this media evolution: with the invitation to "broadcast yourself", the distinction between media professionals, experts and "ordinary people" is effectively becoming more and more blurred (Thornborrow, 2014). This paper focuses on these three modalities of ordinary participation: on political talk-shows, on social TV and on

Facebook / Youtube videos. From a pragmatic approach and a media discourse analysis perspective, this paper will ask: how is the role of “ordinary participants” displayed and constructed within the context of French TV programs, social TV and digital videos. Our data is constituted by three cases studies. We analyze the participation of Wiam Berhouma, (defined as “Teacher and Muslim French Citizen”), who shouts at the French Philosopher Alain Finkielkraut in the program “Des Paroles et des Actes” (France 2, 21 January 2016), the participation of “displayed ordinary twitters” in the same program (DPDA) and the video discourse of H  l  ne (posted in her Facebook page), young Teacher who criticizes the French former Minister of economy Macron in 2016. This paper focuses on (1) the way participants position themselves as ordinary: how to “play” the ordinary person (conversational style, self-presentation, politeness strategy, visual and non-verbal markers, emotional discourse, illocutionary values, etc.). This paper focuses also on (2) the way these participants are defined by media and audience. Are these ordinary persons always ratified as ordinary? This paper shows that the ordinariness of these participants is often seen as questionable by media and audiences and that it can trigger public debates and even institutional calls to order. For example, the ordinariness of Berhouma was called into question (it seems that her identity of political activist was hidden). In 2016, following the Berhouma case, the CSA (the French Independent Authority of Audiovisual Communication) ordered France Television to give more precise information in the future about the identities of “ordinary participants”. When ordinariness is challenged by media, audience or institutions, which arguments are used? From which criteria ordinariness is ratified or denied? In conclusion, traditional media and digital media favor the participation of ordinary persons but, at the same time, this ordinariness is more and more problematic. It results from processes of construction and deconstruction, fabrication and denunciation.

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#### Rosa Attie Figueira

***On the constant movement of language: Effects of divergent speech in language acquisition.*** (Contribution to *On ‘interpretation’ in the context of language acquisition and in clinical settings: under the effects of speech errors and symptoms*, organized by Lier-DeVitto Maria Francisca [et al.]

Grammar brings into light the knowledge of an idealized speaker-hearer, belonging to an assumed homogeneous linguistic community. Whenever that idealization happens to be questioned, the admitted homogeneity of language becomes nothing but a fiction (Lyons 1982). If linguistic theory must answer to variation in adult speech, children’s flagrant instable and heterogeneous productions between 2 to 5-6 years should also interest linguistic studies. The interpretation of the so called “errors” leads to the investigation of divergent unexpected occurrences, conceived of as rich empirical evidence which enlighten dynamic aspects involved in each subject-speaker relationship with language. Saussure, in the second lecture given in Gen  ve, states that: “son [de l’enfant] langage est un v  ritable tissu de formations analogiques” (*  crits de Linguistique G  n  rale* 2002: 160). Such an assertion was taken as an invitation to reflect *innovations* in children’s speech under the lens of analogic movements – or what it is retained from it as an activity of *mise en rapport* (Figueira 2015), i.e., the constant movement of language at the touch of relations. *Innovations* as real by-products of language itself indicate the route to a correlated research issue i.e., their vivid effects on the other within the complex interaction scene that call one’s attention to the intrinsic relationship between listening and interpretation. This presentation focuses on 2 to 5 years old Brazilian children’s divergent speeches, including both predictable and unpredictable occurrences. Morphological processes affect both verbs and nouns. A researcher is no doubt confronted with the surprising impression of dissolution of expected boundaries between distinct verbal conjugation classes (1st, 2nd, 3rd verbal conjugation). Such glaring instability can be envisaged as unpredictable “moving pieces” during the building up of a system. When you leave aside the domain of verbs, our analysis take into account original designations for situations in which the child names somebody (by what this person does) or names her/himself (for what s/he is doing). Benveniste (1948) is called upon because he enriches that discussion with his theoretical proposal concerning both action nouns (*noms d’action*) and agent’s nouns (*noms*



*d'agent*), as indicated by Milner (2002: 94). First person sentences (I am NP), comprising a *nom d'action* or a *nom d'agent* in the predicate perform original acts of speech. It seems worth mentioning the fact that the child presents her/himself as the author of an actual act, which is creatively named. From a discursive point-of-view, at the same time that the child performs an act, s/he expresses what s/he is doing at that very moment (a performative act). This empirical segments to be discussed, constituted of self-referential episodes, shall highlight such dimensions of language use in the language acquisition process. In addition to the above data, we also include anecdotal dialogue situations in order to identify particular "creations" borrowed from the so called diarists. What is remarkable about those utterances is the particular children's apprehension of the world and of language as well they show. The effects of those utterances are immediately felt in the other's laughing out loud or showing pleasant smiles.

### **Helen Attwood Andrew John Merrison**

**"So let's get the doors open and have some fun!": Investigating rapport management in work place briefings from a conversation analytic perspective** (Contribution to *The Pragmatics-Conversation Analysis Interface*, organized by Clift Rebecca [et al.]

Within institutional settings, and within the roles that are born from these institutions, conversation analysis is a valuable tool in understanding the sequential organisation (Schegloff, 2007) of the talk at work (Drew & Heritage, 1992). So, too, is an understanding of socio-pragmatic issues such as (*mock*) *im/politeness* (Haugh & Bousfield, 2012) and *rapport management* (Spencer-Oatey, 2000). This paper thus serves to offer insights into exploring how the interface between each of these areas can be of mutual benefit to the other. This paper investigates talk at work using socio-pragmatic and conversation analytic frameworks. The data set we draw upon consists of 18 morning briefing sessions from a U.K. high-street target-oriented electrical retailer. Specifically, we use these data to demonstrate how the assistant manager and duty manager each attempts to manage rapport with their employees. Some of the CA-relevant aspects to be explored in this research include second position silences (Jefferson, 1989) after addressing a collectivity (Lerner, 1993); third position action following the response to *open* questions; third position action following the response to *closed* questions (Pomerantz, 1984; Stenström, 1984); and the ways in which the participants manage speaker selection (Sacks, Schegloff & Jefferson, 1974). Subsequently, this paper provides analyses of how these CA-relevant aspects of manager-employee interactions inter-connect with Face Theory (Goffman, 1967) and, more specifically, with humour (Holmes, Marra & Vine, 2011) and (*mock*) *im/politeness*, as well as common ground (Clark, 1996).

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**Nazli Avdan**

***Positioning in the Blue-card question and answer sequences in the European Parliament***

(Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

The paper focuses on the linguistic and discursive behavior of the Members of the European Parliament (MEPs) in their use of the Blue-card Question and Answer Procedure. Blue-card Q&A sequences constitute the only "naturally occurring" interactional situations in the EP, allowing the MEPs to provide "spontaneous" responses to prior or projected future stance actions. The corpus of the paper comprises a collection of Blue-card Q&A sequences from the plenary debates held in the EP in 2011, when the Sovereign Debt Crisis had just been stabilized but still evoked plenty of controversy. Theoretically the paper builds on Stance Theory (Du Bois, 2007), Positioning Theory (Davies & Harré, 1990) and research on Q&A practices in institutional settings. The pragmatic analysis of Blue-card Q&A sequences in the present paper is informed by, on the one hand, conversation analytic approaches to courtroom interaction (Archer, 2005) and to news interviews (Clayman and Heritage 2002; Haddington, 2005) on the other hand, pragmatic and pragma-rhetorical approaches to parliamentary interaction across cultures (Ilie, 2010a, Ilie, 2010b, 2015a, 2015b). The paper displays that there are certain types of question design that are recurrently deployed in the EP. The MEPs use these schablone-like question formats to package their often-adversarial stances (see also Harris 2001; Heritage 2002; Ilie 2003; 2015c). The primary function of Qs in the EP is, thus, not to "do questioning", but instead to make assertions that are meant to place constraints on the projected answer, to propose candidate positions for the Other vis-a-vis the Self, to force the Other into self (re)positioning, which may eventually damage the Other's public image. The paper argues that the MEPs use the Blue-card Q&A Procedure as a vehicle for stance-taking, thereby for managing interpersonal as well as intergroup positioning. Key words: Question and Answer Sequence, Stance-taking, Intergroup Positioning

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**Muzna Awayed-Bishara**

***EFL Narratives: Creating agents or interpellating subjects?*** (Contribution to *About*

*subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.]

This article deals with how the texts included in English textbooks shape and construct the English learner's national identity, attitudes towards the Other, and ideological stands regarding the Israel-Palestine conflict. This topic is particularly significant in Israel, as the English curriculum is uniform for all populations, including Palestinian Arabs.

Discourse analysis of English textbooks in Israel has shown how through the recurrence of Western – and specifically American and Jewish – culturally-based issues, the textbooks interpellate English learners as Western-oriented Jewish Zionist subjects, thus contributing to the reproduction and perpetuation of Western and Jewish hegemony (Awayed-Bishara 2015). Concomitantly, these English schoolbooks disregard the identity of the Palestinian Arab minority, its culture and communal traditions.

The present study presents a discourse analysis of interviews with 30 high school students (mainly secular Jews and Christian/Muslim Arabs). Analysis indicates that learners recurrently use re-contextualization, indexical pronouns, and positive-self or negative-other narratives to associate/disassociate themselves from the texts and narratives included in English textbooks. Interviewees' responses also indicate how discourse may contribute to the construction of a hybrid identity (Bhabha 1994). Analysis of responses to an article on a black teenage dropout, for example, reveals a constant shift in the self through differentiating a "positive self" from a "negative other" or going against and hence doubting "negative" representations coming from the text. In other words, the discourse about blacks presented in this text interpellated most respondents into reproducing and perpetuating the idea that blacks, as a minority, are deprived and in need of the West (more specifically whites) to help them manage in this world. Most of the Hebrew speakers' responses generally demonstrate how superior they feel towards the Other, how ignorant they are about who the other is, and how fully they accept the legitimacy of the Jewish-Zionist values promoted in the texts. Conversely, most Arabic speakers demonstrated an understanding of how marginalized they are in the Israeli educational system and other spheres, how cultural and religious narratives may be contradicting national narratives within their Palestinian Arab community, and how they seem to accept their role as victims of discrimination.

To conclude, identity seems to be constructed dialogically and in reference to the Other (Blommaert 2005; Wodak et al. 2009). This work examines the general assumption that EFL discourse in Israel has a constructive role in shaping people's ideologies, attitudes, and identities.

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### **Anna Baczkowska**

***Losing weight, bodybuilding and compliments in the context of social media*** (Contribution to *Complimenting behaviour in social media*, organized by Das Anupam [et al.]

While still skimpy, compliments expressed online have received some attention in recent studies into the language of social media, focusing primarily on Facebook (see among a few others, Placencia & Lower 2013; Placencia, Lower & Powell, in press). Verbal praise in theme-specific portals, on the other hand, has not been of much interest so far. The purpose of the present study is to analyse the language used on selected websites dedicated to health and fitness-related issues (e.g. healthy diets, sport). Specifically, complimenting behaviour on portals revolving around the problem of (1) dieting and losing weight and (2) those devoted to fitness and bodybuilding will be under inspection with the view to uncover (i) the linguistic structure of compliments (cf. Holmes, 1986; Manes & Wolfson 1980), (ii) the types of compliments most often involved (direct vs indirect), (iii) the most common topics used in both thematic areas, (iv) any similarities or differences in the act of complimenting used in the context of dieting vs. fitness (e.g. objects of complimenting), allowing for gender-specific variations. Thus the methodological framework employed in the analysis combines structural analysis of the compliments used, typological differences (direct vs. indirect compliments) and the topics of compliments. The study is corpus-based and the current corpus size oscillates around 5000 tokens yet it is still growing as part of an ongoing research project devoted to the analysis of compliments used in the social media. The tentative results seem to suggest that there are differences between the topics and the linguistic structures used by men and women in the two thematic groups (fitness vs dieting).

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### **Mehri Bagheri**

***The speech act of responding to dard-e-del ‘sympathy’ in Persian A cultural Linguistic Perspective*** (Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.]

Using the framework of Cultural Linguistics (Sharifian, 2011), this study unpacks the cultural conceptualizations that underlie the speech act of responding to *dard-e-del* (lit. pain of the heart) in Persian. Cultural Linguistics employs a multi-layered hierarchical framework to analyze the relationship between cultural pragmatic schemas, speech acts, pragmemes, and practs (collectively termed a "pragmatic set") (Sharifian, 2016). This multi-layered framework draws on the three analytical tools of Cultural Linguistics (cultural schemas, cultural categories, and cultural metaphors) and in particular the concept of ‘cultural schema’. Analysis of the data from a number of Persian online forums reveals that native speakers of Persian draw on the cultural pragmatic schema of *hamdardi* (lit. co-suffering) in responding to *dard-e-del*. The instantiation of the cultural pragmatic schema of *hamdardi* includes listening to people who are suffering or experiencing unpleasant circumstances, verbally responding to what they say (responding to their *dard-e-del* ‘sympathy’), and helping them. The speech act of responding to *dard-e-del* is reflected in a number of pragmemes which are informed by the cultural pragmatic schema of *hamdardi* and are expressed via different practs. The table below exemplifies this hierarchical analysis: **Cultural pragmatic schema: [Hamdardi]** Speech act/event: Responding to *Dard-e-del* (e.g. in case of an unwanted break-up or divorce) **Pragmeme 1: Showing willingness to suffer/be sacrificed for what happened to the sufferer** Practs: 1. *Elâhi man bemiram in roozo nemididam* [may I die and not see this day 2. *Kâsh koor mishodam nemididam enghadr azâb mikeshi* [I wish I was blind and would not see you suffer this much] **Pragmeme 2: Praying/wishing for God’s intervention** Practs: 1. *Khodâ khodesh halâle hameye moshkelâte* [God himself is the key to all problems] 2. *Hameh chizo bespor be khodâ* [Let God act on all your problems] **Pragmeme 3: Praying/wishing that the one/ones who caused the pain pay for their unfair deed** Practs: 1. *Omidavâram be haghe Ali nâbood beshe* [I hope, in Ali’s name, he is liquidated] 2. *Omidâvârm har chi saret âvordeh saresh biâd* [I wish whatever he did to you someone else does to him]

### **Fabienne Baidier & Monika Kopytowska**

***Hate speech and the youth: Intracultural beliefs, attitudes and affects*** (Contribution to *Current issues in intercultural pragmatics*, organized by Kecskes Istvan [et al.]

Drawing on the results of research carried out within an EU Action project on hate speech and hate crime (CONTACT), this presentation focuses on the analysis of data gathered with questionnaires and interviews conducted to qualitatively investigate attitudes towards homophobic and racist speech in Cyprus and Poland. After presenting a general overview of the socio-political and legal context of hate speech in the EU, we present our custom-designed methodology and the linguistic data relevant to the intra-cultural perception of hate speech among a sample of the youth population (aged 18-35) in each culture. The contrastive study of Cypriot and Polish data shows the impact of contextual parameters, such as religion, history, and legal framework, as well as the role of certain structural-functional features of online communication. The data will also be framed within the results of previous research on the mainstream and social media, along with their discourses related to sexual, ethnic and religious identities. The data will also be discussed from the perspective of psychological research examining the influence of anonymity and accountability on the complexity of the thinking process and verbal incivility of Internet users (Bandura et al. 1975, Santana 2013, Tetlock 1983). Intra-cultural beliefs, attitudes and affects, which are salient within the two communities, will be identified and analyzed, using the concepts of salience (Giora 1997, 2003; Kecskes 2013) and common ground (Stalnaker 1999, Kecskes & Zhang 2009).

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### **Heike Baldauf-Quilliatre**

**“Pf” as stance marker in French interactions** (Contribution to *Stance-Taking in Interaction*, organized by Imo Wolfgang [et al.]

French studies of interjections or French dictionaries mention frequently “pf” as interjection used to express anger (Fraisie & Paroubek 2015), sadness, desperation (Halté 2013), indifference (*Le Grand Robert de la Langue française*), annoyance or disapproval (*Trésor de la Langue française*). Interactional studies of “pf” confirm this variety of functions, but argue at the same time that analysis have to take into account the phonetic realization of the sound (length and articulatory force of the plosive and the fricative), the multimodal environment (mimics, but also changes in body posture or gestures) and its position in turn and sequence (Baldauf-Quilliatre 2016, in press). It seems that turn-initial “pf” is mostly related to disengagement (from a previous action, a previous topic or from the on-going interaction), appears frequently in repair-sequences or downgrading turns and is used to indicate an affective stance (ibid.).

In this presentation I want to show how the sound object (Reber 2012) “pf” in turn-initial position or as stand alone token shows the speaker’s unwillingness or inability to produce the next turn or action. “pf” appears frequently after questions and requests and may be followed by accounts indicating that the speaker is not able to produce the projected turn (e.g. “I don’t know”) or after longer periods of silence to show that the speaker reluctantly selected himself. In mid-turn position “pf” displays the speaker’s difficulty to continue the turn.

According to Du Bois (2007) I consider “pf” in these cases as stance marker. It displays a specific affective-laden position of the speaker, that is, it indicates that the speaker is not being able to continue as one could expect him or that he is not willing to do so and, simultaneously, shows a kind of disengagement: the speaker does not try to produce the turn or the action, which are required, neither he apologize or recognizes a mistake of any kind whatsoever. He rather displays annoyance about what he or she has asked to do or to produce.

The study is based on a linguistic, sequential and multimodal analysis of collections from the French database CLAPI ( [www.clapi.ish-lyon.cnrs.fr](http://www.clapi.ish-lyon.cnrs.fr) ) and focuses on the emerging of the stance in the unfolding interaction (cf. Goodwin 2007, Goodwin / Cekaite / Goodwin 2012).

### **Claudio Baraldi & Laura Gavioli**

**On migrant patient participation opportunities in healthcare interaction: A comparison of data with and without language mediation support** (Contribution to *Increasing mobility in health care and challenges to multilingual health care communication*, organized by Hohenstein Christiane [et al.]

Studies on healthcare interaction with migrant patients have highlighted that language barriers, as well as a lack of competence of healthcare professionals in managing those barriers, increase the hierarchical distribution of authority in talk, which makes the migrant patients’ participation difficult and calls for the necessity of removing linguistic obstacles (e.g. Baraldi & Luppi 2015; Harmsen et al. 2008; Moss & Roberts 2005). While healthcare interpreting has been regarded as a solution to the problem, research in interpreter-mediated interaction has shown that interpreters’ actions too may produce strong discourse asymmetry, in that interpreters may side with the healthcare operators in their exercise of authority (e.g. Bolden 2000; Davidson 2000; Hsieh 2007). More recently, however, a number of papers have shown that while managing the consequences of asymmetries in talk may require professionalism and engagement, there are ways in which language interpreting contributes to re-balance the hierarchy and give migrant patients voice (e.g. Angelelli 2012; Baraldi & Gavioli 2014, 2016). Our hypothesis is thus to see if and how different conditions of language negotiation affect patients’ participation in the interaction and give them actual possibilities of contributing to talk by providing information on their own health conditions.

Our study is based on a collection of audio-recorded and transcribed interactions involving healthcare professionals and migrant patients. The collection is divided into two sets, one with, one without interpreting-service support. We analyse the interactional distribution of the participants' rights and responsibilities in claiming knowledge in talk; examples of such claims may concern medical knowledge of health and illness or knowledge of patients' history, symptoms and worries. Drawing from a concept introduced in research by John Heritage, what he has called "epistemic authority" (Heritage 2012, 2013; Heritage & Raymond 2005), we look at the ways in which participants express or withdraw their claims for knowledge in order to favour or inhibit claims for knowledge by their interlocutors. Our aim is to compare the negotiation of rights and responsibilities for access to knowledge in interpreter-mediated vs. non-mediated interactions.

The presentation deals with two types of interactional structures. First, we look at the positioning of healthcare operators in the interaction and their consequences in giving more or less support to the patients' production of knowledge about their health conditions. Here, we focus on the dynamics which seem to be at the basis of the distribution of epistemic authority between the healthcare operator and the patient, in particular whether the operator's actions do (not) support participation by the patient. Second, we analyse the mediators' contributions distinguishing between those which give more or less support to the production of knowledge by the "main" participants, the operator and the patient. Here, we look at the distribution dynamics of epistemic authority involving the operator, the mediator and the patient. It seems that explicit negotiation based on clear coordination of rights and responsibilities among the participants plays a crucial role as for the management of the hierarchy in talk and consequent participation of the migrant patients.

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### Federica Barbieri

***Exploring stance-taking beyond the classroom in the university: Student talk in study groups.*** (Contribution to *Stance-taking in educational contexts*, organized by O'Boyle Aisling [et al.]

Previous research on stance-related phenomena in educational contexts has focused primarily on classroom settings, particularly in university settings (Csomay, 2005; Barbieri, 2015). These studies have typically investigated variation in the use of a comprehensive set of lexico-grammatical features (Cosmay, 2005), or of a comprehensive set of lexico-grammatical and discourse-pragmatic features associated with stance and involvement (Barbieri, 2015), across university classrooms representing different disciplinary domains and levels of instruction. Studies of spoken academic talk have also investigated variation across a range of registers,

including study groups, service encounters, office hour consultations (Biber et al., 2002). Overall, however, we know relatively little about the use of stance-related lexico-grammatical features in academic contexts beyond the classroom. Furthermore, because most previous research on the linguistic characteristics of academic talk has not separated the talk of instructors from the talk of students, we know relatively little about how the expression of stance in educational contexts might vary in association with different speaker characteristics. This study aims to begin to address this research gap by investigating the expression of stance in university student study groups. The study is based on the ‘Study Groups’ subcorpus (ca. 130,000 words) of MICASE and employs a range of exploratory corpus linguistics techniques in order to identify stance-related features in students’ talk in this particular academic speech event. Stance-related features by students in study groups are compared with stance-related features in other academic speech events representing lecturers and guest speakers, such as monologic (large) lectures and colloquia. Preliminary findings reveal important differences in the way that university students, and lecturers and guest speakers, express stance in these academic speech events. University students draw to a large extent on the same lexico-grammatical features they use in informal, non academic talk, such as casual conversation, thus displaying limited ‘register sensitivity’.

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#### **Leon Barkho & Vin Ray**

***How to bridge the chasm between institutional discourse theory and practice in the newsroom?*** (Contribution to *Research versus Practice: Towards a Stronger Partnership between Academia and the Real World in the Study of Institutional Discourse*, organized by Vandendaele Astrid [et al.]

There is an urgent need for institutional discourse research to connect with the organizations it studies. This paper suggests three steps to bridge the chasm. The first is for researchers to agree their topics with the practitioners in the institutions they study. The second calls for scholars to agree to have practitioners helping them in gathering the data, the analysis of data and drawing of implications. In the third step, the sides will agree on which implications are practical, relevant and useful to the organization. The scientists would ensure the rigor of investigation, particularly in terms of distance. Practitioners would help explain the real world of their organizations. The paper designs a method on how to operationalize the three steps by investigating institutional discourse of four major newspapers: two English-speaking and two Arabic speaking. The investigation shows that the dailies rarely consult academic work and are in the dark about the implications institutional discourse studies may have on their practice. The practitioners in the four newspapers acknowledge the credibility and worthiness of academic research, but they find its language difficult to read and its analysis and findings directed at peers rather than subjects of academic investigation. Based on the three steps above, the paper charts a path on how to bridge the gap and provides a roadmap to bring the two separate worlds together through dialogue, reciprocity and partnership. It provides examples and citations from the critical analysis of selected samples of the four newspapers’ discourse to illustrate how scholars and practitioners can cooperate and reciprocate interpretations of organizational world for mutual benefit. Finally, the paper highlights the hurdles preventing the sides from entering into a useful dialogue to bridge existing gaps and proposes new ideas on how to sustain links between the academia and the real world of institutional discourse.

#### **Michael Barlow**

***Gender and identity in TripAdvisor posts*** (Contribution to *Analyzing Online Prosumer Discourses: Consumer Reviews, Customer Feedback, and other modes of eWOM*, organized by Vasquez Camilla [et al.]

In this presentation we examine the differences in the content and style of TripAdvisor hotel reviews with the main focus being gender differences. To carry out the study, the username, location, heading, and comment from over 1500 Tripadvisor postings from a selection of 2-star and 5-star hotels in several US cities were

extracted and saved to a spreadsheet. The entries were filtered to include only those from contributors in America whose gender can be identified with reasonable certainty. The headings and comments sorted by gender were amalgamated to create four sub-corpora based on gender and type of hotel. The sub-corpora are analysed in various ways. For example, a keyword analysis of the headings highlights the most distinctive words and we find that the top-ranked words used by women are *lovely, love, charming, wonderful, comfy, here*. For the men, the top-ranking words are: *inexpensive, new, experience, my, terrific, classic*. We can proceed in a similar way to examine the language of the comment section of the reviews. The keyword analysis provides a useful starting point in understanding the themes and style preferred by men and women in this type of discourse. It is, however, necessary to follow up the results with a further fine-grained examination of individual variation in the way men and women approach the writing of TripAdvisor reviews. Further dimensions to the analysis are added by making use of POS-tags and semantic tags. The aim is to use the techniques of corpus analysis to provide insights into both the differences (and similarities) in the phraseology and discourse of online hotel reviews constructed by men and women. We examine both central tendencies and individual variation to give an account of both the linguistic features of this genre and the ways in which contributors project an online identity.

### **Anne Barron**

***Developing pragmatic competence in a study abroad context*** (Contribution to *Student mobility and pragmatic competence*, organized by Barron Anne [et al.]

Within interlanguage pragmatics, research into the effects of study abroad on the development of L2 pragmatic competence remained scant for many years. In recent years, however, study abroad has come into its own, as attested by current overviews of the area (cf. Bardovi-Harlig 2013, Barron forthcoming, Xiao 2015, Taguchi 2015, 2016). The present paper opens the panel on student mobility and pragmatic competence and in this context reports on a systematic meta-analysis of empirical studies of the development of pragmatic competence in a study abroad context. The meta-analysis reports on research design and levels of analysis, on the study abroad informants investigated and on major findings from a variety of perspectives, including those on differing study abroad contexts and learner profiles. It does so with an aim to situating the papers in the panel on student mobility and pragmatic competence within the broader research area and also to highlighting research desiderata and future potential research questions.

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### **Dagmar Barth-Weingarten**

***Discourse units in English interaction: A prosodic-phonetic perspective*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

The view that spoken language is produced in chunks, or units, is widely held (e.g., Chafe 1980: 13; Ladd 2008: 288; Szczepek Reed 2010, cf. Deppermann/Proske 2015). However, less scholarly consensus has been reached, at least in the anglophone "unit approach" (Barnwell 2013), with regard to defining what exactly these chunks are, which language-organizational dimensions create them, and how exactly they are indicated. Thus, "chunking" has been observed with regard to various linguistic dimensions, such as syntax, semantics, the accomplishment of actions, and prosody (see, e.g., Chafe 1994, Ladd 2008: 288, Szczepek Reed 2012), and there have also been various attempts to capture more *Gestalt*-like discourse units, such as "turn-constructural units" (e.g., Schegloff 2007: 3-4) and "talk units" (e.g., Halford 1996) (cf. Pons Borderiá ed. 2014). At the same



time, there is still some disagreement on relevant linguistic resources (e.g., Szczepek Reed 2010, 2012), and – more importantly – linguists, in particular interactional linguists, point out that, next to numerous cases of convergence of the various linguistic dimensions forming the more *Gestalt*-like chunks, we also have to deal with a considerable number of instances of divergence, in which the boundaries of turn-constructional units, for instance, are hard to determine without ignoring obvious linguistic facts (cf. Ford et al. 1996, Ford 2004). While some solutions question whether we can exhaustively segment discourse at all (Auer 2010), units do have relevance for the participants, not only for speaker change (e.g. Sacks et al. 1974) but also with regard to a number of cognitive issues (e.g., Bybee 2010). This paper therefore advocates pursuing the issue of chunking, but it proposes to do so in a different way:

- the linguistic dimensions need to be treated separately, to be able to do justice to each dimension and its specificities, so that we can pay attention to all at least potentially relevant details.
- the approach should provide for various degrees of granularity, to allow us to capture both the fine details of talk as well as the "bigger picture".

This paper will lay out such an approach for the prosodic-phonetic dimension. The cesura approach (cf. Barth-Weingarten 2016), which was developed with interactional-linguistic methodology, argues that prosodic-phonetic chunking is best treated in terms of what creates the chunks and promises to be able to deal with neat chunks as well as cut-off units and fuzzy boundaries in everyday talk exhaustively, non-circularly, and truthful to linguistic facts. While it focusses on prosodic-phonetic parameters, this approach will also be shown to prove fertile for the description of grammatical units, viz. the basis of constructions, on the word, phrase, clause, and sentence level as well as beyond.

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#### Rebeca Bataller & César Félix-Brasdefer

***Intra-lingual pragmatic variation in Mexico City and Bucaramanga (Colombia): The negotiation of service in small shops*** (Contribution to *Service Encounters in the Spanish-Speaking World from a Variational Pragmatics Perspective*, organized by Placencia Maria E. [et al.]

Research on service encounters (SE) has looked at different aspects of transactional and non-transactional talk in commercial and non-commercial settings (Félix-Brasdefer 2015; Placencia 2008; Placencia & Mancera Rueda 2011). While transactional talk refers to the negotiation of the request for service, non-transactional talk looks at how metalinguistic and small talk enhances the interpersonal relations between the customer and the service provider. In the present talk, we adopt a variational pragmatic approach to examine three levels during the negotiation of service: actional, interactional, and stylistic (Schneider 2010). We examine the negotiation of service in two varieties of Spanish, namely, Mexico City and Bucaramanga, Colombia. The data included 140 face-to-face interactions in corner-stores (70 in each region). Results: At the actional level, most frequent Mexican requests were realized in the form of assertions, ellipticals, and imperatives, while in the Colombian data, requests were mainly made in the form of imperatives and simple interrogatives. At the stylistic level, Mexican requests showed a deferential interactional style by means of formal pronominal form (*usted*), while in the Colombian data a deferential interactional style was shown by means of the formal pronominal form, the use of formal address terms, and the selection of verb lexical downgrading (*regalar* instead of *dar*). Presence or absence of internal modification of the request for service is also analyzed. We also examine the interactional resources used to negotiate the request for service-response. Finally, this presentation looks at relational sequences (non-transactional talk) as a way to express involvement or affiliation between the vendor and the customer.

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#### Yasemin Bayyurt

***Forms of address in e-mail communication between university instructors and students at an English medium university in Turkey*** (Contribution to *Address Forms across Cultures: A Cross-Cultural Comparison of Address Terms in Indo-European, Uralic and Altaic Languages*, organized by Bayyurt Yasemin [et al.]

In today's world, online communication has become part of our daily lives through social networking, online/offline learning and similar. Thanks to technological advances and the Internet, we can now access to information faster than we did not more than ten or fifteen year ago. This necessitates us to adapt and learn new ways of communication. In this respect, without any doubt we can say that e-mail communication is one of the earliest and most popular modes of electronic communication (Berghel, 1997; Sevingil & Bayyurt, 2010). We write e-mail messages to people for different purposes almost everyday – e.g., request messages, complaint messages, application messages and similar. While writing an e-mail message, we choose our words carefully in order not to offend the receiver of the message. In other words, we take into consideration how the receiver of the message would feel when s/he reads the message (Derks and Bakker, 2010; Izadi & Zilaie, 2012; Vinagre, 2008). When people come from different cultures their expectations about a polite e-mail exchange might be different (Watts, 2003). Ideally in an intercultural e-mail exchange, the expectation is to make the e-mail message polite according to politeness norms acceptable by both parties (Nistorescu, 2012). In this paper, the e-mail exchanges between undergraduate native/non-native English speaking students and their native/non-native English speaking instructors/tutors at an English medium university in Turkey are analyzed. Fifty-five university students and four university instructors participated in the study. Data were comprised of student/instructor e-mail messages, and a usability and user experience survey. In this paper, the results of the analyses of address forms in e-mail exchanges are presented. In these e-mail exchanges, the choice of which language to use in the e-mail message depends on the nationality of the instructor. The preliminary results of the study showed that the participant students addressed their instructors differently in their English and Turkish e-mail messages. To address both native and non-native instructors, they used deferential address terms, such as, “dear sir/madam”, “dear dr. xxx”, and similar. In some cases, the participants did not use an address form when the topic was a sensitive one like asking “what the grade of an exam was” or “why the instructor was not accepting her/him to her/his class”. In these kinds of cases, in the opening and closing parts of the e-mail

messages, the participants avoided using any address terms. This finding may be partially due to the increasing use of social media networks on smart phones, iPads/tables and so on (Eshghinejad & Moini, 2016; Miller et al., 2010). In conclusion, it can be said that factors like collective references drawn from the past experiences, the language choice of the parties, the relationship between the participants and the background of the participants might influence the way the participants prefer to use an address term in the opening and closings of the e-mail messages and what forms of address they use in their messages.

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#### William Beeman

***Creating Ba in discourse through modal pragmemic triggers*** (Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

The term “modality” has been used to describe the attitude of a speaker toward the propositions expressed in an utterance. Lyons elaborates on this, stating that modality is “having to do with possibility or probability, necessity or contingency, rather than merely with truth or falsity.” (Lyons 1970:322). In this paper I would like to extend the concept of modality to include expressions that demonstrate the attitudes of speakers toward other speakers and to their environment. In particular I wish to show how modal expressions can be used to indicate empathy, community and interconnection. This is the essence of what has been explored in *Ba* theory, as articulated in the philosophy of Kitaro Nishida and Hiroshi Shimizu. *Ba* can be thought of as cognitive space for developing relationships—both interpersonal and in relationship to shared environments. However, *ba* does not arise *sui generis*. It arises in social interaction, and for individuals to enter this state there need to be pragmatic signals—something I have termed “pragmemic triggers” in other publications—to initiate creation and sustaining of a *ba* state. I will demonstrate in this paper the role that modal structures play to carry out this function in Japanese, Persian, German and English. The modal pragmemic triggers I will be exploring include not only specific indexical and deictic vocabulary, but also performative dimensions of discourse, including supra-segmental markers such as tone, pitch, emphasis and length as well as kinesics, including facial expression, bodily attitude, proximity and gesture.

#### Kristy Beers Fägersten

***The role of swearing in creating an online persona: The case of YouTuber PewDiePie*** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

Social media websites are a relatively new development within the Internet context, and despite the emergence of communication protocol and ‘netiquette’, not all users adhere to prescriptive guidelines for online interaction, nor do they necessarily apply established practices of face-to-face interaction. Instead, the Internet context seems to encourage users to rebuke or challenge linguistic norms. Consequently, face-to-face interaction and

computer-mediated communication can differ substantially with regards to that which constitutes ‘normal’ or ‘standard’ interactional practices. In this paper, I continue previous investigations of new media contexts as e-communities of practice (Graham 2007) where impolite language use constitutes a norm.

Dynel (2012) has suggested that in the YouTube context, “cursing is commonplace” but perhaps only offensive to those not acclimated to the culture of impoliteness that characterizes this e-community of practice. Continuing this line of argument, I propose that impolite language in the form of repeated swearword usage can be considered a new media norm. Furthermore, this “new normal” has been established most prominently by Youtuber, PewDiePie. PewDiePie is the alias of Felix Kjellberg (born 1989 in Gothenburg, Sweden) whose YouTube channel, started in 2010, is the most subscribed channel on the site, currently with over 48 million subscribers. PewDiePie’s videos, now numbering nearly 3000, feature him playing and commenting on video games, using English to do so. Despite an early, noticeable accent and occasional code-switches to Swedish, PewDiePie’s language has instead drawn public attention for the frequent use of swearwords. In this paper, I consider his swear word usage in three example videos, arguing that the use of English allows the Swedish Kjellberg to perform his online persona of PewDiePie, which is characterized most saliently by English-language swearword usage. The use of English in general, and the use of English swearwords specifically are analyzed according to the theories of lingua franca English as *lingua emotiva* (Phillipson 2006), the use of English swear words in Swedish media (Beers Fägersten 2014) and the neuro-psycho-social aspects of swear word usage (Jay 1999). Finally, I use Horton and Wohl’s (1956) theory of para-social interaction to approach YouTube as a new form of mass media that gives “the illusion of face-to-face relationship” with a media performer, arguing that PewDiePie’s excessive use of swearwords ultimately creates a “bond of intimacy” with his viewers.

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#### Andrej Bekeš

*Japanese "characters" meet 'habitus'* (Contribution to *Japanese-born "characters" meet European and American insights*, organized by Sadanobu Toshiyuki [et al.]

Linguistics has always profited from insights from the ‘outside’. Work in literary sciences (Bahtin), anthropology (Malinowski), social sciences (Goffman), etc., has in important ways contributed to deeper understanding of how language is related to and how it functions in society. In Japan there is, from about the turn of the new millennium on, an interesting ongoing research on linguistic variation stemming from and inspired by popular genres such as *manga* and *anime* but reaching deeper into discursive reality and its connection with society - namely, the research on *kyarakuta* (character) and its not necessarily only linguistic manifestations, and the related notion of *yakuwarigo* (role language). Toshiyuki Sadanobu plays the central role in the former and Satoshi Kinsui in the latter. Several monographs by these researchers or inspired by them have already been published, more recent ones being Sadanobu (2016) and Kinsui (ed. 2012), but their efforts have been almost unknown outside Japan. The insights of this research should be more widely known and dialogue with the similarly motivated research in Europe and America

Bourdieu’s research, with his stress on empirical and aversion towards apriori abstractions and rationalisations shares a lot with preoccupations of the research on *kyarakuta* (character). Indeed, Bourdieu’s notions of *habitus* and *capital*, focusing on the relationship between the individual and the social, seem to be prime candidates for such a dialogue. The goal of my research is to explore possible relations of the notions of *habitus* and *capital* and their relevance to the aforementioned research on *kyarakuta* (character) and by implication, *yakuwarigo* (role language). I argue that Bourdieu’s notion of *habitus* can shed light on the research on *kyarakuta* and that this research is relevant more widely in language research. With research on *kyarakuta* gaining impetus and scope there is also necessity of more ambitious theoretical considerations, going beyond description. Bourdieu’s work may provide directions in which to continue (structuring of *kyarakuta*, *symbolic capital*, more precise understanding of social space). On the other hand, research on phenomena related to

Japanese popular fiction and other genres may provide a rich new challenge and opportunity also for Bourdieu-inspired social scientists, or those working in cultural anthropology or conversation analysis.

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### Nancy Bell, Michael Haugh & Roslyn Rowan

#### *Jocular deception and pretence in interaction* (Contribution to *Trickery, Cheating, and Deceit in Language Play*, organized by Bell Nancy [et al.]

While it is now increasingly recognised that teasing constitutes a heterogeneous category of behaviour (Keltner et al. 2001), there has been little systematic investigation of different teasing practices in pragmatics (Haugh forthcoming), with the primary focus being on the extent to which the teasing is taken to be serious through to joking (Boxer and Cortés-Conde 1997). In this paper, we examine forms of teasing that have received little attention to date, namely, instances where the tease producer engages in some form of jocular deception or pretence that is subsequently revealed to be just that to the recipient.

- G: Quick Laura someone has messed up all your organisation in the pantry and even ripped off all the label.  
 L: ARE YOU SERIOUS?  
 G: Ha-ha nah just stirring you up. Knew I'd get a reaction.  
 L: God you're such a shit-stirrer. (Rowen 2012: 69)

While a limited number of studies have noted instances of playfully deceptive forms of teasing (Dynel forthcoming; Haugh 2016; Hopper and Bell 1984; Rowen 2012; Sherzer 2002), the interactional mechanics of jocular deception and pretence are not yet well understood. In this paper, drawing from interactions amongst American and Australian speakers of English sourced from a range of different corpora (Bell 2015; Haugh 2014, 2016), we examine the pragmatics of teases that are accomplished through jocular deception and pretence, including:

- How are jocular forms of deception and pretence constructed in interaction?
- How do interlocutors respond to such practices?
- What linguistic resources are drawn on in order to construct and cue these practices?
- What (serious) interpersonal and instrumental goals do they achieve?

We suggest in the course of our analysis that jocular pretence involves teases designed to occasion shared laughter, while jocular deception involves teases designed to provoke ostensibly negative affective responses from the target, in the latter case the negative response appears to be all too real in some instances. We also reflect on the interactional and interpersonal effects of these different forms of teasing in different relational settings.

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**Erika Bellingham, Sang-Hee Park, Juergen Bohnemeyer, Anastasia Stepanova, Kazuhiro Kawachi**

***Causality in discourse: Crosslinguistic patterns*** (Contribution to *Linguistic Expressions and Devices that Yield the Implicature of Cause and Effect*, organized by Hanazaki Miki [et al.]

This study examines crosslinguistic patterns in the encoding of everyday causal chains in narrative discourses, focussing on lexical underspecification and reliance on conversational implicatures for the representation of subevents and causal relations.

Video stimuli (N=43) depicting short causal chains (e.g. a woman tearing a piece of paper; a man being startled when a woman sneezes behind him) were created to test variables including volitionality, control and animacy of event participants, type of resulting event, and the presence of an intermediate participant (Causee). 12-22 speakers per language (English, Japanese, Korean, Russian, Sidaama, Yucatec) viewed each stimulus video, and were asked to describe the events depicted in response to the prompt 'What happened?'. To date, data has been coded and analysed from 5-12 speakers per language for a subset of the stimulus items (N=23).

52% of descriptions did not entail a causal relation between Causer action and resulting event (e.g. the pushing and the ripping events in (1)). In another 15% of cases, *responsibility* for the outcome was explicitly attributed to the Causer (e.g. as the subject of *caused* in (2)), but the description of the Causer's *action* (*pushed the girl* in (2)) was still only implicitly causally linked to it.

- (1) The first girl [CAUSER] **pushed** the second girl [CAUSEE], and the second girl **ripped** her paper [AFFECTEE].
- (2) She [CAUSER] **pushed** the girl [CAUSEE], and **caused** the girl to **rip** the paper [AFFECTEE].

We identified three distinct operations hearers can rely on to recover the causal chain from the descriptions (which correspond to three related types of underspecification in the descriptions). **Underspecified subevent recovery** is required when only a semantically underspecified representation of one of the causal chain subevents is encoded (e.g. the causing event of a causative transitive verb, a morphological causative or a periphrastic causative). **Causal link recovery** is required when two causally related events are encoded without an entailed causal relation. **Subevent unification** is required when the same event is encoded more than once in the description (often one of these is semantically underspecified), and the hearer must infer that these refer to the same subevent in order to recover the causal chain. All three operations were found in every language, although with considerable distributional variation between languages (Table 1).

Language	English	Japanese	Korean	Russian	Sidaama	Yucatec	Total
Underspecified subevent recovery	28.46%	35.48%	20.99%	43.61%	60.16%	60.78%	38.43%
Causal link recovery	37.80%	50.00%	77.77%	52.63%	80.49%	52.94%	56.63%
Subevent unification	19.92%	37.90%	9.26%	18.05%	21.95%	24.51%	19.66%
No operations required	34.96%	13.71%	9.88%	21.80%	1.63%	0.00%	16.85%

Table 1. Percentage of descriptions which require at least one application of the specified operation, by language. Multiple operations may be required per description.

Both **causal link recovery** and **subevent unification** involve a gap in the encoding of the causal chain, in which the representation of causality is implicit. The gap was most frequently located following the first event in the causal chain even in chains involving representations of more than two subevents. Chains involving two human participants were most strongly correlated (compared to the other causal chain variables) with a gap occurring after the first event in the causal chain ( $j=0.36$ ,  $p<0.001$ ).

A model of production strategies utilizing these pragmatic operations will be proposed: speakers leave out information (semantically specific subevent information, explicit encoding of the causal relation) when the hearer can readily recover such information. Our research is informed by the working hypothesis that these patterns may ultimately be reducible to one or more underlying heuristic algorithms speakers apply when

narrating causal chains. Such algorithms would make significant contributions to theories of discourse representation and coherence and the development of human-machine-interaction systems.

### **Diana ben-Aaron**

***Provided or provisional endings? Narrative closure in news*** (Contribution to *Beyond the myth of journalistic storytelling. Why a narrative approach to journalism falls short*, organized by Zampa Marta [et al.]

In dematerializing economies where ever more jobs are constructed in terms of attracting and keeping consumer attention, it is not surprising that journalists should be valorized for their ability to “tell stories.” However, the production of stories that can be formulated in an Aristotelian beginning-middle-end scheme sits uneasily with other models treating the desired role of news media as moderators in a dialogic news sphere, for example “public journalism” as described by Rosen (1999). This paper investigates the notion of closure in news stories as compared to other narratives, with particular attention to models informed by the organization of digital texts. This paper will suggest that news can be viewed as a hypertextual narrative in which “fuzzy coherence” (Tyrkkö 2007) is sufficient for producing satisfactory meanings. This model requires treating individual “stories” as part of a complex intertextual network through which readers form idiosyncratic paths without necessarily reaching closure or consensus, as with literary hypertexts whose aesthetics are based on irresolvable aspects of cognitive experience (Aarseth 1997); in particular, providing local rather than global endings. The narrative view of news has already been counterposed to “chronicle” functions in which the news provides colonistic or encyclopedic information such as crime news in brief, events listings or meeting minutes that may be reassembled into narrative by news producers or by readers (Bird and Dardenne 1988). Chronicle and story are not sharply divided; traditional hard-news stories vary in the degree to which order, completeness, and evaluation are present, sometimes to the discomfort of readers and analysts.

As Bird and Dardenne have pointed out, the telling of one story from the evidence tends to foreclose others; media systems are still asymmetric and whose story is told is critical. Ethnographically informed studies of news such as Cotter (2010), have described the practices by which journalists strive for their conception of balance and the constitution of their position as neutral or at least neutralistic authority. Different spatiotemporalized and specialist news cultures vary in the degree to which journalists are expected to draw conclusions for the reader, as opposed to acting neutralistically or representing difference. In some cases such as economic reporting and sports reporting there are often practices of seeking consensus with other news sources on the reasons for outcomes. Such examples will be examined along with narratives whose early framing was contested and ultimately overturned on new evidence, including the Hillsborough disaster and the Central Park jogger case, as well as the ongoing Brexit referendum coverage, which has so far been in large measure a narrative of indeterminacy on multiple levels. The extent to which genres can apprentice and scaffold news consumers as opposed to catering for their anticipated preferences will also be considered in arguing for a less “storified” treatment of news discourse both within the profession and in studies of it.

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### **Bethan Benwell & Catrin Rhys**

***The role of affiliation in responses to complaints to the NHS*** (Contribution to *Complaints in Institutional Settings: Accountability, Affect and Identity*, organized by Rhys Catrin S. [et al.]

In this paper we use Conversation Analysis to examine telephone complaints to the NHS which focus on a variety of issues raised by patients or their families. The Patient Relations department is the first point of contact for patients wishing to register a formal complaint and one of its key functions is to manage and resolve discord between patient and health service. Previous analyses of the activity of complaining have demonstrated how complaining occurs in extended sequences that emerge in a collaborative stepwise fashion in which

complainants may engage in elaborate interactional work oriented to securing recipient affiliation (Drew and Curl 2008). These sequences also display variations in participation frameworks that are closely tied to the restrictions of the recipient's institutional role and influence the trajectory of the sequence as well as the action orientation and stance of the complaint recipient (Heinemann and Traverso 2008). While callers to the NHS complaints helpline are overarchingly oriented to "telling their story", the call handlers are oriented to the institutional requirement to gather information and identify an appropriate outcome. Intricately enmeshed within these orientations is the participants' negotiation of the normative preference for alignment and affiliation (Stivers et al. 2011). Our analysis has focused specifically on the sequential and epistemic environments and forms of talk through which callers pursue affiliation and call handlers display or withhold affiliation. One of our key observations is that the receipt of complaints is not simply a matter of gathering information. The act of complaining in this particular institutional setting is socially and emotionally consequential for callers. Our data shows that a range of often quite subtle interactional resources are employed by complaints handlers to negotiate the interaction between epistemic stance and affiliation but in cases where affiliation is sought but withheld, complaints are often heightened and the grievance escalates.

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#### **Evelyne Berger & Simona Pekarek Doehler**

***A longitudinal study of L2 interactional competence: Practices for self-initiating other-repair in French talk-in-interaction*** (Contribution to *Interactional competence: CA perspectives on second language development*, organized by Pekarek Doehler Simona [et al.]

This paper investigates the development of second language (L2) interactional competence as it is observable in how an adult speaker of L2 French changes her repair practices over time while sojourning as an au-pair in a French-speaking host-family. Repair has been shown to be a pervasive feature of everyday interactions. It is a central vector for the maintenance of intersubjectivity (Schegloff, Jefferson & Sacks 1977) while sometimes putting at risk the progressivity of talk (Schegloff 2007, Heritage 2007). And it is a potential site of L2 learning (Brouwer 2003). Repair practices have been studied in terms of their local accomplishment, mainly in classroom contexts (e.g. Seedhouse 2004; Fasel Lauzon & Pekarek Doehler, 2011). Yet, how practices for accomplishing repair change over time as part of speakers' developing L2 interactional competence, has so far remained unexplored (but see Hellermann 2009, 2011). This paper presents a longitudinal case-study of an au-pair girl's practices for self-initiating other-repair during word-searches. Based on a corpus of 20 dinner table conversations (a total of 7h) between the au-pair (Julie, whose L1 is German) and her host family, the study documents how Julie's 'methods' for self-initiating other-repair change over time. Julie had followed 12 years of French instruction before her sojourn, yet her practices of self-initiating repair undergo a remarkable development within the nine months of her stay: Results show a shift from the use of 'heavy' resources that temporarily suspend the ongoing course of action (such as explicit calls for help), towards the use of more subtle resources (e.g. paraphrase) that maximize the progressivity of talk while still allowing the speaker to overcome lexical problems with the help of others. It is argued that these changes indicate the speaker's developing L2 interactional competence.

#### **Lawrence Berlin**

***The positionality of post-truth politics: Claims and evidence in the 2016 US Presidential Campaigns*** (Contribution to *Position and Stance in Politics: The Individual, the Party, and the Party Line*, organized by Berlin Lawrence [et al.]

The phrase "post-truth politics", widely attributed to a blogger in 2010 (Roberts), derived from the concepts of "post-truth era" (Keyes, 2004), "post-truth political environment" and "post-truth presidency" (Alterman, 2004)—the latter referring to the American presidential administration of George W. Bush whereby misleading statements were made to justify the invasion of Iraq in the post-9/11 era. Essentially, post-truth politics refers to a shift in the discourse within the political domain where assertions appeal to emotion (cf. Berlin, 2012) rather



than logic. Moreover, when assertions are suggested to be *untruths*, counterclaims (i.e., those asking for support for the claim, pointing out a lack of evidence, or even outright denying the veracity of the original claim) are largely ignored and/or simply dismissed. As an ongoing theme in pragmatics, the manipulation of language (e.g., by politicians) occurs as intentional attempts to sway the opinions of hearers. In an article from *The Economist* (September 10-16, 2016), for instance, a claim made by Donald Trump, the Republican candidate for the US Presidency in 2016, is given as an example of post-truth political discourse. Trump uses an emotionally-charged syllogism when he proffers the conclusion that US President Barack Obama is the “founder of Islamic State”, and that Hillary Clinton, his Democratic opponent and former US Secretary of State during Obama’s first term, is the “co-founder” (of ISIS) by association. The fallacy in his logic can be reduced to the deductive argument that Obama ordered the withdrawal of US troops from Iraq which, ostensibly, led to the vacuum that allowed ISIS to emerge. Using Positioning Theory (Harré & van Langenhove, 1991, 1999), statements made by the two candidates who represent the two major American political parties in the run-up to the 2016 Presidential Election are examined as potential exemplars of pragmatic acts in an ostensive post-truth era. Comparisons will be made between the candidates regarding their use of first-, second-, and third-order positioning in political speeches (Berlin, 2012) versus debates (Berlin, 2015). Additionally, their claims will be explored for uses of evidential markers (Berlin & Prieto-Mendoza, 2014; Chafe, 1986) and logical argument forms.

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### **Martina Berrocal**

***Corpus-based study of turn-initiators in Czech*** (Contribution to *Creating worlds from the inside: Turn-initial positions as Creators of Discourses and Worlds*, organized by Kosta Peter [et al.]

This study aims to scrutinize the use of turn-initiators in spoken Czech. Turn-initiators have many forms and several conversational and pragmatic functions. They can signal an alignment or disalignment with the previous turn by providing the preferred reaction or, on the contrary, by resisting to the present presupposition or by posing some sort of reticence. Moreover, as far as the conversational structure is concerned, turn-initiators occur in a variety of sequence positions (initial, middle, closing) (Heritage 2013). This rather complex situation is only hard to grasp with a purely qualitative pragmatic research. For this reason, this study opts for a corpus-based approach which enables us to assess the frequency (as a factor of observation) and the regularity of occurrences (as a factor of predictability) in Oral 2013 which is a lemmatized and tagged corpus of spoken Czech containing 2,8 Million tokens. After developing a general picture of some selected turn-initiators, a special focus will be dedicated to the many functions of the turn-initiator “no”.

**Anne Bezuidenhout**

***The direct challenge test of “At-Issue” content*** (Contribution to *Foreground and Background: The Conversational Tailoring of Content and Context*, organized by Chun Elaine [et al.]

Previous studies suggest that New Zealand English speakers tend to strongly mitigate or even avoid the direct expression of disagreement (e.g. Holmes, 1995; Holmes & Marra, 2004; Marra, 2012). In other words, they display a strong preference for agreement, implicitness and softening strategies such as tag questions, hedges, gambits and hesitations. Adopting a multimodal perspective, Stadler (2006, p. ii) notes that “New Zealanders’ non-verbal behaviour in disagreements differs little from their behaviour in neutral speech”, which consists, for example, of looking at the recipient less directly than in other cultures (e.g. in Germany). However, Stadler’s analysis is purely quantitative and no attention is paid to the situated coordination of verbal and non-verbal resources.

Drawing on a descriptive and language oriented approach to argumentation (Doury, 1997, 2012; Jacquin, 2014; Jacquin & Micheli, 2012; Plantin, 1996, 2012), this paper explores the multimodal dimension of argumentation in talk-in-interaction by looking at the various resources that are used by the speaker to “disagree without being disagreeable” (Marra, 2012). Data are taken from a video-recorded corpus of management meetings held in 2005 in New Zealand and recorded by the Language in the Workplace Project (e.g. Holmes, Marra, & Vine, 2011).

Linguistic, sequential, and multimodal analysis of various extracts shows the crucial importance – for the expression and accountability of the disagreement – of polyphonic negations combined with shifts in gaze direction and/or pointing gestures. While verbal negative formulations allow the speakers to uncover (and contest) contextually relevant points of view without having to attribute them to other participants in an explicit way (e.g. Ducrot, 1984; Nølke, 1992), shifts in gaze direction and/or pointing gestures are used to refer to participants who actually or potentially endorse such contested points of view. These complex multimodal resources appear as a politeness strategy to indirectly refer to the origin of the disagreement and therefore to counterbalance the New Zealand preference for mitigation.

This combination of resources taken from different semiotic repertoires in salient, sequential points of turn-at-talk – i.e. what Stukenbrock (2015) calls “Multimodaler Verdichtungsraum” [Multimodal Compaction Zones] – suggest the relevance of potential “Multimodal Gestalts” (Mondada, 2014) whose identification and description consist of interesting theoretical and analytical challenges for Politeness Theory and for Pragmatics in general.

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### **Rukmini Bhaya Nair**

***Famous politicians, infamous progeny: being ordinary onscreen when you are a dynastic heir apparent in the Indian context*** (Contribution to *Constructing Ordinarity across Media Genres*, organized by Weizman Elda [et al.]

Constructing ordinarity onscreen can routinely signal ‘trouble’ (Schegloff, Jefferson and Sacks 1977; Schegloff 1987) wherever public figures are involved since the presupposition is that they are up there precisely because they are not ordinary. This quasi-paradox is especially marked in the case of political leaders who have inherited their leadership roles by virtue of being dynastic scions. Indeed, one of the commonest features attributed to the structure of political parties in India, which is by far the world’s largest democracy, is that powerful positions within a party are inherited rather than earned. Since this is hardly the most democratic of procedures, the progeny of political leaders in India also inherit a major conversational burden whenever they face the media. They have constantly to ‘prove’ in speeches, interviews and other public forums that they are ordinary folk who understand the aspirations of ordinary people and the difficulties they face, even though they are themselves often extremely well off and highly privileged. Based on a microanalysis of the videotaped speeches and interviews of two of the most prominent political inheritors in India, who appear to be indelibly cast in the public consciousness as the undeserving progeny of justly famous forefathers, this paper tracks their efforts at conversational mitigation (Fraser, 1980) in episodes where references to their birth and status are anticipated, implied or directly mentioned. These relatively youthful politicians are Rahul Gandhi (b. 1970), Vice-President of the historic Indian National Congress, despite being much less experienced than others in that party; and Varun Gandhi (b. 1980), Rahul’s estranged first cousin, member of Parliament and General Secretary, no less, of the Congress’s major opposition party, the right-wing Bharatiya Janta Party (BJP) which is currently the ruling party in India having won a thumping electoral victory in 2014. In Rahul Gandhi’s case, his great-grandfather (Jawaharlal Nehru), grandmother (Indira Gandhi) and father (Rajiv Gandhi) were all Prime Ministers of India; and it was the same with Varun Gandhi although his father, while being groomed for a major political role, was not Prime Minister since he died early in a plane crash. So, how do this politically prominent pair of first cousins, belonging to rival political parties, adjust their speech styles to mitigate the very public facts about their personal identity in an age of intense media scrutiny? How different are the conversational stances they adopt and why? Using a ‘mixed methods’ approach that combines conversational analytic techniques with Goffman’s notion of face-work extended in this instance also to non-verbal cues, within the broad parameters of a Gricean theory that allows for a contextual examination of presuppositions, implicatures, metaphors and perlocutionary effects as well as speech acts such as apologies, this paper identifies foci of ‘trouble’ in certain conversational sequences produced by Rahul and Varun Gandhi that seem to necessitate repeated onscreen displays of ordinarity in the Indian political context.

### **Sarah Bigi & Mariagrazia Rossi**

***Collaborative deliberation and metaphors as processes for effective healthcare provision in multicultural medical settings*** (Contribution to *Increasing mobility in health care and challenges to multilingual health care communication*, organized by Hohenstein Christiane [et al.]

Changing geo-political scenarios, especially in Europe, Northern Africa and the Middle East, are displacing populations and reshaping societies. In this context, the provision of health care becomes even more challenging as the cultural and linguistic gaps add complexity to the institutional asymmetry of roles and knowledge, typical of medical interactions. In the effort to propose evidence-based indications regarding communication strategies for the effective provision of health care, researchers can be overwhelmed by the complexity of the context they are observing and by the need for appropriate models and methodological tools. The paper aims to reflect on a model of communication that could be particularly appropriate to tackle the challenges implied in the new scenarios offered by multicultural and multilingual medical settings. We propose that such model could be the ‘socio-cognitive approach’ (SCA) outlined by Kecskes (2008, 2010) and Kecskes and Zhang (2009). The model describes the process of meaning construction and comprehension as it develops around three different types of knowledge: ‘collective prior knowledge’, ‘individual prior knowledge’, and ‘actual situationally created knowledge’. It also highlights the dynamics between intention and attention in the process of meaning

production and the role of salience and relevance for the interpretation of meaning (Kecskes, 2014). In this respect, the SCA focuses on discourse segments, instead of utterances, as the level of analysis for intercultural interactions, and pays attention to the verbal and nonverbal means through which interlocutors create sense out of apparently meaningless units. The focus on the dynamics between salience and relevance is useful to explain cases of misunderstanding that can be traced back to the different 'collective prior knowledge' each interlocutor proceeds from, often generated by insufficient competence regarding the meaning of single words or phrases in the L2. On the backdrop of such a model, we consider in particular the role of collaborative deliberation (Elwyn & Miron-Shatz, 2010; Street, Elwyn & Epstein, 2012; Bigi, 2014a) and metaphors (Rossi, Macagno & Bigi, 2016) as pivotal strategies for the construction of common ground (Bigi, 2016a). Both dimensions are exemplified through the analysis of excerpts taken from a corpus of video-recordings of consultations in an Italian diabetes setting (Bigi 2014b). The discussion of collaborative deliberation and metaphors aims to clarify the mechanisms by which these two processes can contribute to bridge the cultural gap in multicultural and multilingual medical contexts (Bigi 2016b). We propose that a deeper understanding of the pragmatic and cognitive mechanisms that rule both intracultural and intercultural communication can be the starting point for designing new theoretical and methodological agendas to address the complexity of multilingual health care communication.

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### Liora Bigon & Yossi Katz

#### *De-colonising place-name historiographies: (Urban) Africa via Europe and Israel/Palestine* (Contribution to *The Pragmatics of Place: Colonial and Postcolonial Perspective*, organized by Levisen Carsten [et al.]

Embracing a synoptic perspective, we shall analyse research tendencies in place-name studies (toponymy) regarding sub-Saharan Africa, in light of their wider interference with other area-studies research traditions in toponymy, that is, of Europe and Israel/Palestine. While the last two decades are characterised in a 'critical turn' in place-name scholarship and self-conscious engagement with critical theories of space and place, only meagre number of references touches sub-Saharan Africa (and Latin America and Asia). In addition, the recent research is over-concerned with the understanding that place naming reflects the power of modern political regimes, nationalism and ideology. The preoccupation with political power's control over both landscape and history is especially true for publications in English, which tend to be centred on the West and Eastern Europe, with only few geographic exceptions. The Euro-centrism is even enhanced considering the manifested uni-directionality of some of the research, such as that on street-renaming policies in European cities following revolutionary changes of political regimes, often disconnected from bottom-up responses on the part of the urban residents. It

is also enhanced because of the classical methodological problem within the field of human geography, of the reliance on maps and gazetteers to study place names, on the expense of participant observation, interviews, and ethnographic methods. Similarly, in the case of the highly ideological and contested environment of Israel/Palestine, the Jewish-Arab conflict has engendered not only a divided and split space along status, ethnic and national lines -- but also split place-name historiographies with a remarkable contextual arrogance. By referring to some recent pioneering collective projects in place-name studies regarding the global South and by showing their potential enriching quality in terms of methodology and content, we strive to contribute for a de-Eurocentrisation of toponymic scholarship. This is through pointing on some inspiring and inclusive research directions, highlighting urban histories and colonial legacies.

### **Jack Bilmes**

***Regrading as a conversational practice*** (Contribution to *Upgrading/Downgrading in Interaction*, organized by Prior Matthew [et al.]

The purpose of this paper is to initiate the topicalization of upgrading and downgrading (regrading) in conversational interaction; that is, to offer some fundamental considerations for viewing regrading as an object of study rather than as a taken-for-granted conversational practice. I begin by noting that regrading is a manifestation of scaling. Regrading, from the CA (as opposed to linguistic or linguistic pragmatic) perspective, involves the relocation on a scale of some object or expression—it involves a positioning followed by a repositioning, and so is inherently sequential. The regrading makes a scale salient even as the positing of a scale is what makes it possible to perceive regrading. I first consider a couple of basic issues involving types of regrading and the nature of regrading as an analytic notion. Then, through the examination of a transcribed segment of talk, I comment on the prevalence of regrading as a conversational practice, and on scales as constituting, to a large extent, the underlying structure of talk. I try to show that looking at conversational exchange with a special sensitivity to regrading produces a particular and analytically interesting description. I want to claim that (1) Interaction consists, to some considerable extent, of movements on various scales. (2) Understanding of those scales guides interpretation, especially implicature and implication. And (3) understanding word choices as scaling choices is a key to the analysis of how utterances function. Regrading is one way in which scales are made evident in talk and are made to do interactional work.

### **Polly Björk-Willén & Asta Cekaite**

***Multimodality and affectivity in adults' storytelling for children*** (Contribution to *Storytelling in adult-child and children's peer interactions*, organized by Burdelski Matthew [et al.]

The present paper examines storytelling activities routinely enacted in adult-child interactions in Swedish preschool settings. The study is based on a video-ethnography (20 hours of recordings) conducted in two Swedish preschool groups for 1-4 year olds. The story-telling activities were analysed by using multimodal interaction analysis (Goodwin, 2000). Whereas children's narrative skills and linguistic capacities have received considerable attention in pragmatics (Hickman, 2006), children's (interactional) participation in storytelling as an audience has thus far not received much attention. A growing number of studies have examined how adults, during storytelling, ask questions and initiate children's verbal responses (Heath, 1983; Markova, 2015). In the present study, we direct attention to the multimodal and affective features of storytelling for children. We investigate in detail how the participants, adults and children, draw upon a range of modalities, such as voice, intonation, facial expressions, gaze and gestures in the affective indexing of the story (soliciting attentive listening, inviting affective alignment, enacting story events and modelling audience's affective responses). By directing our focus towards multimodal features of children contributions (e.g. audience responses) to the story told, we highlight the ways storytelling is permeated with and involve a close coordination of children's and adults' affective stances.

### **Oscar Bladas Marti**

***Teaching formulaic language: The case of discourse markers*** (Contribution to *Teaching Formulaic Language to L2 Learners*, organized by Bladas Marti Oscar [et al.]

To date research in Second Language Acquisition suggests that L2 learners tend to use discourse markers (DM) differently from native speakers. In general, L2 learners seem to use fewer DMs, and less frequently, than native speakers, and to use these particles for a limited set of pragmatic functions only (Müller 2004, 2005; Fung and Carter 2007). As a result, non-native spoken discourse may seem disfluent in the eyes of native speakers (Romero Trillo 2002, Aijmer 2004, Hellerman and Vergun 2007). However, research in the field tends to focus on DMs as isolated elements, that is, without taking into consideration that DMs are prototypical examples of formulaic language. Typically, DMs are formally fixed; they can be highly idiomatic, and they are associated with a variety of pragmatic functions. Yet these particles are rarely analysed as a type of formulaic language, particularly in relation to non-native spoken discourse. This paper aims to shed light on this issue by analysing how DMs, as prototypical formulaic elements, are used in non-native spoken discourse. To do so, L3 English discourse produced by bilingual Catalan/Spanish speakers is examined. A total number of 36 spoken tasks from Corpus Audiovisual Plurilingüe (Payrató and Fitó 2008) are analysed quantitatively and qualitatively. Findings indicate that participants produce coherent L3 discourse but *a)* they do not master completely the usage of DMs, and *b)* they generally make limited use of formulaic elements. Consequently, participants' L3 spoken discourse is coherent, but non-typical. It is argued that participants' underuse of DMs is a consequence of a limited use of formulaic elements in general. In terms of language learning and teaching, these results suggest that a greater focus is needed on the teaching of typical formulaic elements, including DMs, among bilingual Catalan/Spanish learners of English, particularly in the area of spoken discourse.

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#### Cornelia Bock

***Reaching out to everyone – language use and regulation in multicultural and multilingual churches in Germany*** (Contribution to *Language regulation in professional contexts*, organized by Nissi Riikka [et al.]

Church services have mainly been monolingual in Germany. With the decline of members over the last decades, many churches have tried to change the style of worshipping to be more attractive, incorporating different styles of speech into the traditional ritual (e.g. services for bikers, for young people). Yet, the services remain monolingual. There are, of course, many religious communities with a non-German background that use their heritage language in services. But joint services of communities with different linguistic and cultural backgrounds are still an exception.

Many elements in services can be understood without knowing the language in use because they are part of the shared religious knowledge and are performed similarly in all languages (e.g. the Lord's Prayer). But in order to follow the sermon – the 'horizontal communication' between the pastor and the congregation – and to fully understand the message for one's own life, it is crucial to know the language in which it is presented (Paul 2009). The pastor has to decide when to use which language to convey certain meanings, values and opinions to everyone.

Focusing on language use in two African churches in Germany, my research aims to analyse how pastors deal with their multilingual congregations and especially how this influences the design of their sermons. While still in the process of data collection (audio and video recordings of sermons, interviews, participant observation), some preliminary findings show similarities as well as differences in language regulation: Both communities use two languages in the services. Although the pastors decide on all issues concerning the worship, including language use, it is not a pure top-down regulation. They have to be in close contact with the church members and consider their linguistic competences as well as preferences.

In one church, the second generation's growing lack of competence in the heritage language Akan and – as a consequence – the declining interest in the services was the reason to add English; but not yet German. The other church offers a joint service with the resident German community, where two pastors preach together in dialogue form in English and German. Each is supposed to use only one language and to give a gist translation of what the other one said before. In the course of the sermon, however, this structure is not always followed. Phenomena such as code-switching and forms of language negotiation can be noticed and will be analysed in detail.

The language regulation is closely intertwined with the aim of the institution 'church': to transmit the message of the sermon to everyone in the congregation in order to strengthen the belief in God as well as to attract new members and to keep the old ones. The use of two or more languages does serve this goal in that more people have access to the service in general and the sermon in particular.

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#### Grit Böhme

***“He just sounded like he wanted to go home” – Speech styles of radio presenters described by German and Danish listeners*** (Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.]

According to insights from cognitive science, frequently encountered patterns of associations among features we perceive, are represented by stronger connections between neurons, which have a greater influence on our cognitive processes. A common culture tends to lead us to experience certain regular occurrences, and may thereby result in schemata we share with people who were socialized in a similar fashion. Linguistic styles are being perceived and categorized in this manner as well. The meaning of such styles is learned through subjects interacting with each other and in so doing synchronizing their stylistic resources. One way of approaching these meanings empirically, is through metapragmatic labels people use to describe their impression of a certain style. These labels, however, are also learned through socialization processes.

If one is to research the meaning of styles, this can lead to methodical issues. The same stylistic features can be of varying degrees of salience for language users, depending on their previous experiences. They may be categorized in different ways, different meanings could be attributed to them and they may be described with differing labels

utisoftLocal.ByteClass and even the same label does not necessarily have the same meaning for everyone. This makes it hard to compare subjects with diverse social and/or cultural backgrounds, and even harder to do so in the form of quantitative surveys. The same goes for qualitative approaches if there cannot be found a structured way of comparing.

An attempt to address the issue will be presented here. The aim of this project is to find out how radio listeners differentiate among presentation styles of different radio stations and formats. Today's radio formats are highly influenced by US-American and British traditions, while simultaneously great efforts are made to cater to the needs of local audiences. In a first study, a sample of 32 German radio listeners had been interviewed, using the

Repertory Grid technique: Participants listened to three presentation takes at a time, which were randomly selected from a number of different radio stations. After listening, they were asked to decide which two of these takes they perceived as being more similar, which one was different, and then to describe these similarities and differences in their own words. This way, it is possible to collect metapragmatic descriptions from a specific target group, building a network of perceived differences and similarities that is being grounded by the stimuli they refer to. This method can give insight into how stimuli are spontaneously categorized and which features might be especially salient. In an additional pilot study, 6 Danish radio listeners of the same age and educational background as the German sample were interviewed in the same manner, using the same German radio presentation takes. Comparing both samples, remarkable similarities were found in the descriptions the participants used, even though the Danish subjects spoke little or no German. This indicates that voice and prosody may be an important cue to differentiate among presentation styles, which had so far been somewhat underappreciated in “disembodied” linguistic research.

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### Alexa Bolaños-Carpio

***“Could you be so kind and help this man?”: Entitlement and contingency in requests for help to the 9-1-1*** (Contribution to *Orientations to Low Entitlements and/or High Contingencies During Request Sequences*, organized by Kent Alexandra [et al.]

This study examines the practices that callers use when requesting help to the 9-1-1. The data for this study come from audio-recorded telephone calls to the 9-1-1 Costa Rica. The corpus consists of a random selection of 7300 audio files recorded during the 2013; however, not all of them are emergency calls (e.g. some are just the institutional automatic recording). Preliminary findings show that callers use various practices when requesting help: (a) practices orienting to contingencies of the outcome via the phrase “para ver si” (“to see if”), (b) practices orienting to less entitlement in the request via the “favor” construction, and (c) practices orienting to low contingencies via presenting the incident as self-evident. For example, one practice that callers use when requesting help orients to the contingencies of the outcome via the phrase “para ver si” (“to see if”; excerpt 1 below). The caller explicitly requests an ambulance (line 5). The linguistic composition of the request using the verb “ver” (“to see”) and the conditional “si” (“if”) build upon a request that shows low entitlement and high contingency (Curl & Drew, 2008).

#### Excerpt 1. (ECR-87 Vaginal infection)

001 CT: Emergencias nueve uno uno¿  
Emergencias nine one one  
Nine one one emergency¿

002 (0.7)

003 C: Bue:nas¿  
Good  
Good day¿



004 (.)

005 C: Es para ver si nos mandan una  
Is for see.INF if to-us send.2PL an  
*I'm calling to see if you send us an*

006 ambulancia aquí a Dulce Nombre  
ambulance here to NEIGHBORHOOD  
*ambulance here in Dulce Nombre*

007 of San Isidro de Alajue:la;  
of DISTRICT of COUNTY/PROVINCE  
*of San Isidro of Alajuela;*

008 (3.7) ((typing sounds))

009 CT: Y la dirección exacta?  
And the address/direction exact  
*And the exact location?*

Other practice that callers use when requesting help orients to less entitlement in the request via the “favor” construction. In excerpt 2 below, the caller requests the help (lines 3-5). The composition of the request is made as “a favor” showing low entitlement (“el favor”; line 4) and acknowledgement of high contingencies (“if”; “could do”; lines 3-4). In the data, this lexical choice was found only in cases where the callers called a second time to request the help (that was not delivered in the first call). In such cases, the callers seem to be acknowledging the contingencies for not getting the assistance in the first call, and displaying low entitlement in the request by soliciting the assistance in the second call as “a favor”.

#### Excerpt 2. (ECR-02 Papaya color house)

001 CT: Emergencias nueve uno uno;  
Emergencies nine one one  
*Nine one one emergency;*

002 (0.5)

003 C: Sí buenas muchacho.=Para ver si  
Yes good young-man For see.INF if  
*Yes good-day sir.=I'm calling to see if*

004 usted me puede hacer el favor de  
you to-me can.2S do.INF the favor of  
*you can do me the favor of*

005 mandarme una ambula:ncia?  
send.INF-me an ambulance  
*sending an ambulance?*

006 (0.7)

007 CT: >Cuál es su nombre?<  
What is your name  
*>What is your name?<*

Other practice that callers use when requesting help orients to low contingencies of the outcome via presenting the incident as self-evident (excerpt 3 below). The caller presents the problem (lines 6-11). The request of help is build up in the form of a description, since the caller provides information about the context: the type of incident (lines 5-6), the victim (lines 6-7), and the condition of the victim (line 7). The composition of the request for help shows high entitlement and low contingency, as it presents the problem as self-evident.

Excerpt 3. (ECR-96 El Jobo beach)

- 001 CT: Emergencias nueve uno uno¿  
Emergencies nine one one  
*Nine one one emergency¿*
- 002 (0.5)
- 003 C: Gracias mire, =estoy llegando al  
Thank-you look.2S am arriving to-the  
*Thank you look,=I'm on the way to*
- 004 Jobo en La Cruz de Guanacaste,  
TOWN in COUNTY/DISTRICT of PROVINCE  
*El Jobo in La Cruz of Guanacaste,*
- 005 (0.3)
- 006 C: Y me acabo de encontrar, (0.7) un  
And I just-end.1S of find.INF an  
*And I have just come upon, (0.7) an*
- 007 accidente con un, (0.7) cuadraciclo,  
accident with a ATV  
*accident with an, (0.7) ATV,*
- 008 (0.5)
- 009 C: Hay un hombre herido,  
There-is a man wounded  
*There is a wounded man,*
- 010 (0.7)
- 011 C: Sangra mucho por la cabeza,  
Bleed.3S much by the head  
*bleeding a lot from his head,*
- 012 (0.7)
- 013 CT: Entonces [qué distrito sería eso?  
So what district would-be it/that  
*So what district would this be?*

This paper sheds light on the interactional functions of the composition of the request for help in calls to the 9-1-1, and a potential to improve provision of 9-1-1 services by having a better understanding of the practices that callers use when requesting help. Examining other languages rather than English will also help us understand culture-specific practices within broaden activities that occur in social interactions (e.g., understanding different ways to formulate place, or variations in the opening sequences of emergency calls such as greetings).

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### **Galina Bolden , Beth Angell & Alexa Hepburn**

***Requesting medication changes in psychiatry*** (Contribution to *Orientations to Low Entitlements and/or High Contingencies During Request Sequences*, organized by Kent Alexandra [et al.]

In psychiatry, as in other medical fields, practitioners are encouraged to adopt a patient centered approach that emphasizes the sharing of decisions with their clients. In this paper, we shed light on this process by analyzing how clients with severe mental illnesses (schizophrenia, bipolar disorders, etc.) advocate for their treatment preferences. Our focus is on how clients request changes in their medication regimen, e.g. request to eliminate or lower dosages of psychotropic medications or to prescribe a new medication. The paper uses Conversation Analysis to examine audio-recorded consultations between a psychiatrist and her clients in a long-term intensive community treatment program. We show that clients launch medication change requests opportunistically at activity transitions and may do so in several distinct ways. First, clients may directly request a change. Participants orient to such requests as requiring an account that grounds the request in the client’s negative experiences with the medication; and if none is offered, the psychiatrist will solicit one:

CLT: I wanna be taken off Seroquel.

PSY: >Why’s that.< (.)

CLI: Because I don’t like the side effect that makes me eat like horse

While here the client’s request is designed as a demand, a majority of requests for medication changes are mitigated (e.g., “I was wonderin’ if you could take it away”) to convey a stance of low entitlement, high contingency, and low deontic authority (Curl & Drew, 2008; Stevanovic & Peräkylä, 2012). Second, medication changes may be requested indirectly by reporting a problem: e.g., by reporting a possible side effect (“I’m having a tremendous tremor”) or by reporting an issue with a medication (“Geodon is the problem now”). Problem reports preserve the boundaries of medical authority and expertise, inviting the psychiatrist to offer a solution to the client’s problem. We show that the psychiatrist treats all such reports as (virtual) requests for a medication change.

Overall, the paper advances our understanding of patient advocacy in psychiatry and across medical contexts (Angell & Bolden, 2015, 2016; Kushida & Yamakawa, 2015; McCabe, et al., 2013; Quirk, et al., 2012), as well as, more generally, of requesting as a social action.

### **Catherine Bolly & Guillaume Duboisdindien**

***“And... and... you see, sweetheart?”: Verbal and gestural pragmatic markers to remain involved in the conversation at very old age*** (Contribution to *Functions of pragmatic markers: why should we care?*, organized by Crible Ludivine [et al.]

It is now recognized that Pragmatic Markers (henceforth, PMs) can contribute to the cohesion and coherence of speech by revealing expressivity and stance and regulating intersubjective processes (Fitzmaurice, 2004). Through their indexical and metalinguistic dimension, they help the speakers co-build a contextualized representation of the ongoing discourse (Aijmer & Simon-Vanderbergen, 2011: 224). By contrast, we still know very little about how PMs can also be instantiated by gestural and prosodic features (Fernandez, 1994). Early psychosocial and therapeutic support for old people in situation of cognitive frailty (Rockwood, 1994) requires the ability to decipher their pragmatic, emotional and conversational abilities to ensure individual care. Studies in applied linguistics have shown that frail older people develop compensatory strategies to maintain their involvement in the exchange (Davis, Maclagan & Cook, 2013; Tacconat & Lemaire, 2014) as well as their psychological identity, by using verbal and gestural PMs (either together or separately) that could inform about

their cognitive resources. With respect to Halliday's (1970) threefold categorization, PMs are thought to be used by older people (i) to organize their speech and structure the information conveyed (structuring function), (ii) to express their views and feelings as to preserve their identity through narration (expressive function), and also (iii) to optimize the interaction between speakers (interactive function). We assume that the use and combination of PMs in various communication modes can provide relevant information about methods to preserve empathic and conversational abilities in late life. It can also give useful insight into the preferential strategies used by the aging person as cognitive deterioration develops, depending on the discursive task at stake. Our study is based on the CorpAGEst protocol, which includes a multimodal tool (Allwood, 2008) designed to analyze the verbal and nonverbal behavior of very old people (75 y. old and more) in their natural environment. The corpus is twofold: (i) the transversal subcorpus comprises 16.8 hours of audio and video recordings, corresponding to 18 interviews in Belgian-French (9 old speakers; mean age: 85; sex: 8 F, 1 M; average MoCA-Test score: 25/30); (ii) the longitudinal subcorpus includes 20 hours of audio and video recordings, corresponding to 36 interviews in French-French (9 old speakers; mean age: 83; sex: 9 F; average MoCA-Test score: 20/30). The present study focuses on the comprehensive analysis of 4 video samples per subcorpus (total duration: 53 min.). The longitudinal data under investigation correspond to 2 video samples from a reminiscence task based on a visual stimulus and 2 video samples based on the narration of past remembering (old speaker 1: Constance, 86 y. old, MoCA 17/30; old speaker 2: Tristane, 81 y. old, MoCA 21/30). The transversal data correspond to 2 video samples based on the narration of milestones in aging and 2 video samples whose topic is about the old person's self-perception of aging today (old speaker 3: Albertine, 84 y. old, MoCA 29/30; old speaker 4: Anne-Marie, 82 y. old, MoCA 28/30). Among the physiological articulators involved in the interaction, we will examine hand gestures and head movements produced by the old speakers to uncover how these nonverbal cues combine with speech, and especially with verbal PMs. Preliminary results emerged from two exploratory studies. First, the analysis of a 5 min. sample among the longitudinal data indicated functional patterns in the use of PMs and an increase over time in their use and combinations of verbal and gestural markers. These results tend to confirm the hypothesized role of PMs used by frail old speakers to compensate for cognitive decline, in order to remain involved in conversation. Secondly, the analysis of some data from the transversal subcorpus showed that cognitively unimpaired old speakers tend to use recurrent combinations of multimodal PMs to fulfill specific functions in use (e.g. expression of common-ground vs. planning device), but that they also vary from each other in their gestural choice to express the same function (e.g. palm-ups vs. shoulder shrugs to express common-ground). This functional approach to PMs in very old people's speech, as well as approaches induced by linguistics and specifically pragmatics, undoubtedly contribute to the urgent need for non-medicinal and psychosocial methods (Van der Linden & Juillerat Van der Linden, 2014). We also believe that such evidence-based methods will contribute, in the end, to ensure older people's well-being by answering more closely to their 'real' needs with respect to their 'real' behavior in 'real'-world settings.

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**Eniola Boluwaduro**

*Translating Yoruba medical interactions to English: Problems and prospects for a*

**conversation analysis based research** (Contribution to *Interpreting and representing non-English language data in discourse studies*, organized by Zabielska Magdalena [et al.]

This paper discusses the implications of translating and adopting Non-English language data for analysis in the English language. Specifically, I focus on the problems of adequately translating select transcripts of medical interactions in the Yoruba language to English language, and adopting the translated data for analysis with Conversation Analysis (CA) approach. Data for the study is derived from audio recordings of 70 doctor/patients encounters, i.e., interactions between female HIV positive patients and doctors within HIV specialized outpatients' clinics in general and state hospitals in Southwestern Nigeria.

The translation procedure usually involves mediating between source-text (source language, SL) and target-text (target language, TL) elements and transferring these text elements in small linguistic parts from the SL to the TL (Schaffner 2001; Nord 2007). During this process, translation problems may occur. And by translation problems, I refer to what Nord (2007) describes as "objective or at least intersubjective" problems. She further categorizes translation problems into pragmatic, intercultural, interlingual and text-specific problems. This paper focuses on interlingual translation problems which centers on the structural/linguistic differences (including vocabulary, syntax and suprasegmental features) between two languages. In my corpus for example, I find that during the translation process, lexical items which did not exist in the SL sentences were transported to the interlinear gloss and the final translation (FT) strands in the TL. The following questions and declarative sentence in Yoruba, and their FT in English, exemplify this. Q1: 'Sékòsí tí e fì bèwá wò o?'; FT: 'Hope no problem has necessitated your visit with us?' Q2: 'Sékòsí nkankan? 'Sékòsí ìyonu?'; FT: 'Hope there are no issues or problems?' S1: 'Epèlè mà'; FT: 'Well done madam'. The FTs in Q1&2 and S1, have gone through an explication process. While certain information was compounded in the SL clauses, the FT de-compounds them. For Q1&2, the compound word *Se+kosi* is derived from a full clause and needed to be explicated into several lexemes in English i.e., "Hope no problem" and 'Hope there are no issues...' respectively. And for S1, the compound word *E+pèlè*, 'to greet' is also represented with more than one lexeme in the FT. Probably the most crucial aspect of the translation process is that the word 'Hope' (as in Q1 & 2) and clause 'Well done' (as in S1) are not literally present in the SL, but are inserted in the translation process, to fit the translation purpose. Other possibilities for the translation are possible without the lexical insertions. However, the derivations were found to suit the context of the talks within the medical institutional setting.

The method used for data analysis is conversation analysis (CA; for review see Atkinson and Heritage 1984; Drew and Heritage 1992; Heritage and Maynard 2006). The basic structures of CA, which include turn-taking, adjacency pairs and interactional sequences, describe the rules that apply in analyzing data in any interactional contexts. Central to these rules, is that talks should be examined, of naturally occurring interactions. In other words, the data and its analytic representation must reflect as closely as possible, what the research subjects are naturally using the talk for. And here lies the conflict between the translation process and the actual use of the translated data. For the transcriber, the translation process may initially pose no challenges but for data analysis, the FT may distort how utterances are interpreted, different from how the research subjects mean them. This paper discusses this interconnectedness between the translation process and its use for data analysis. The discussion will therefore focus on these two objectives.

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**Simon Borchmann**

**Topics of empractical communication** (Contribution to *Empractical speaking and knowledge construction*, organized by Hauser Stefan [et al.]

Utterances like the following are frequent in empractical communication: 1) eighty (captain to first officer, US Airways Flight 1549, 2009) 2) A-D-I (second officer to captain, Birgenair Flight 301, 1996) 3) længere ned (Gliding instructor to student glider pilot, True, 2016) 'further down' 4) it's three thousand RVR (Captain to first officer, Southwest 1248, 2007) 5) der trækkes kun med fem en halv bar (Hang glider pilot to airfield attendant, FASTERHOLT, 2015) Lit: there pull[PRESENT-PASSIVE] only with five and a half bar 'the pull force is only five and a half bar' 6) der er åbent fra den side (Sports director to riders on a semiprofessional cycling team, Hobro, 2014) 'there is open from this side' 7) hold hastigheden (Gliding instructor to student glider pilot, True, 2016) 'keep the speed' 8) flyv rent (Gliding instructor to student glider pilot, True, 2016) Lit: fly purely 'keep it straight' 9) så skyd for helvede ude fra (Handball coach to handball players, Nordsjælland, 2016) Lit: so shoot bloody hell from outside Within the established descriptions of natural language message structure utterances like 1-9 have primarily been negatively characterized. The common trait of 1-9 in this perspective, thus, is the *absence* of a referential subject. In line with this, holophrases and short forms like 1-3 have been characterized as elliptical/incomplete; thetic constructions like 4-6 have been characterized as topic-less; and imperatives like 7-9 have simply been left out of the descriptions. The starting point of this paper is that these characterizations and exclusions are based on the assumption that the categorical judgment is the fundamental cognitive unit, and thus, that the predication is the basic semantic structure. This assumption might be warranted in the analysis of communication where the listener is a spectator to the activity that the utterances relates to semantically and has no activity specific knowledge and no activity specific need for information. But it is not necessarily so when we are dealing with communication where the listener participates in the activity that the utterances relate to semantically: Skilled performers of activities are actively seeking information in order to select and control actions; their ability to perform the activity consist in knowing which variations in the environment that are relevant to attend to. The main point of this paper is that participants of activities are using utterances to regulate attention and share information about the state of known variations in the environment. Thus, 1 is about velocity, 2 is about attitude, 3 is about altitude, 4 is about runway visibility range, 5 is about pull force, 6 is about topographical effect on wind speed, 7 is about velocity, 8 is about sideslip angle, and 9 is about shooting distance. The observations and suggestions presented in this paper is based on a study of empractical speech in scheduled air transport, semi-professional cycling, hang gliding, recreational scuba diving, glider pilot students training and handball. The paper suggests two new semantic distinctions: mode-value and sharing-nesting. These distinctions serve as an alternative to the subject-predicate distinction and enable a description of utterances like 1-9 as full-blown messages.

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**Tom Bossuyt**

*"Tute mir Leite, ich verstehe Ihre Akzente nicht" - English and ethnolectal accents in the*

***U.S. original and German dubbed versions of "South Park"*** (Contribution to *Films in Translation – all is not lost: Pragmatics and Audiovisual Translation as Cross-cultural Mediation*, organized by Guillot Marie-Noelle [et al.]

Research on linguistic variation in fictional discourse is a recent phenomenon (cf. Stamou 2014: 6f.). Sociolinguistic comparisons of fictional TV-shows and their dubbed or subtitled counterparts are particularly rare. A useful object to study the problems and strategies involved in rendering linguistic variation crossculturally is *South Park*, a U.S. animated TV-series about a town in Colorado and its inhabitants. The show is famous for its provocative humor and satire, and contains a wide range of accents which prove difficult to reproduce in dubbed versions.

An earlier study on *South Park* in English and German was conducted by Keseberg (2010). However, Keseberg focuses more on the translation of culture-specific elements and puns than on linguistic diversity as such. To fill this gap, my presentation will (a) take stock of the most frequent accents in both the original version and its German dubbed counterpart and (b) systematize the translation strategies applied to different accents.

Regarding the translation of different languages in a single source text, Zabalbeascoa and Corrius (2014: 256) distinguish two strategies:

(1)  $L1 + L3^{ST} \rightarrow L2$ , where both the “unmarked” (L1) and “marked” language (L3) of the source text (ST) are translated by the same language (L2) in the target text (TT), basically ignoring the linguistic diversity in the original;

(2)  $L1 + L3^{ST} \rightarrow L2 + L3^{TT}$ , where the language used in the TT to translate the “marked” language in the ST is also “marked”, in an attempt to preserve the linguistic diversity of the original.  $L3^{ST}$  does not necessarily equal  $L3^{TT}$ .

By analogy, these two strategies can also be applied when translating different accents:

(1)'  $A1 + A3^{ST} \rightarrow A2$ ;

(2)'  $A1 + A3^{ST} \rightarrow A2 + A3^{TT}$ .

The present study analyzes four *South Park* seasons (= 21.3% of all episodes) for linguistic variation and compares the most frequently occurring “marked” accents in both versions, distinguishing between English and ethnolectal accents. The English accents are British, New Yorker, and Southern U.S.; the ethnolectal accents are Chinese, Japanese, and German.

The data shows that different strategies are used for different accents. All English accents are simply translated into Standard German ( $A1 + A3^{ST} \rightarrow A2$ ), whereas all ethnolectal accents under investigation are rendered by “marked” varieties in the dubbed version ( $A1 + A3^{ST} \rightarrow A2 + A3^{TT}$ ). Not only does the use of these accents provide insights into dominant indexicalities, language ideologies, and stereotypes in both source and target cultures; the translation strategies also reveal which accents have functional equivalents in the two cultures, thus making them “transferable”, and which ones don't. Thus, German has functionally equivalent accents indexing Chinese and Japanese stereotypes, but none indexing British, New Yorker, and Southern U.S. stereotypes.

**Primary Source**

Parker, Trey / Stone, Matt, et al. (production, 2001, 2002, 2011, 2012): *South Park: Seasons 5, 6, 15, and 16* [TV-show]. USA: Parker-Stone Studios, Comedy Partners. Accessible online at: [southpark.cc.com](http://southpark.cc.com) and [www.southpark.de](http://www.southpark.de).

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**Patricia Bou Franch & Pilar Garcés-Conejos Blitvich**

***Spanish retailer-consumer interactions on Facebook: A variational pragmatics perspective***

(Contribution to *Service Encounters in the Spanish-Speaking World from a Variational Pragmatics Perspective*, organized by Placencia Maria E. [et al.]

This presentation examines the multimodal ways in which service providers communicate with their clients on Facebook. Language research in the areas of service encounters and Facebook interaction have very seldom intersected. Service encounters have received great scholarly attention over the years, with studies mainly investigating the transactional and interpersonal aspects of face-to-face and telephone-mediated communication (M>Irukez Reiter & Bou-Franch *in press*). However, the world of business has currently increased its presence in the social media, among these, in Facebook. Paradoxically, there is hardly any language-based research into corporate communication on Facebook (but see Bou-Franch 2016), as Facebook researchers have mostly explored personal sites (Tagg & Seargeant 2016). This talk seeks to bring together these areas of research by examining retailer-consumer interactions on Spanish commercial Facebook. More specifically, it focuses on multimodal markers of (in)formal and interpersonal communication in the status updates of four stores based in Spain. We hypothesized that these will vary depending on social factors like the affluence of the store or the type of product. To carry out this research, a corpus of 40 commercial wall interactions from different stores was compiled and analysed from a variational pragmatics perspective (Barron & Schneider 2009; Félix-Brasdefer 2015, Placencia 2008, 2015). Findings reveal multimodal variation, which can be related to the identity the corporations wish to construct for themselves and for the consumers they target.

**Sofian Bouaouina & Lorenza Mondada**

*Early responses to requests: The precise timing of first vs. second actions* (Contribution to *Early responses*, organized by Deppermann Arnulf [et al.]

This paper deals with embodied actions that emerge in a sequential environment in which requests are produced. Requests are a first action that projects the relevance and normative expectation of a response granting them. These responses are often formatted in a silent embodied way (Mondada, 2011, 2014, De Stefani & Gazin 2014, Goodwin & Cekaite, 2013, Lindwall & Ekström 2012) – such as when a surgeon directs the hand of his assistant and the assistant, in response, silently moves his hand. Here, we focus on actions that are made by a participant in an environment in which requests occur, and that are achieved within a specific temporality, as ‘early’ responses to requests and even as responses ‘anticipating’ requests. Typical settings in which these actions are observed in our data are surgical operations as well as sports and games – which are activities undertaken in a context of temporal pressure – but also non urgent actions such as in commercial encounters. In all these settings, requests are often uttered (to coordinate the surgical procedure, instruct gamers, ask for a product, etc.) and formatted thanks to verbal resources as well as embodied ones. The analysis focuses on actions that could be seen as responses to requests (as second pair parts) but could also be seen – because of their early temporality – as first actions. In the latter case, these actions can be described as orienting to the same circumstances and contextual features as the request and as being produced at the “same time” as the request, resulting in the achievement of an action that is the same as the one requested. These particular cases are interesting to study because a) they address the importance of fine-grained temporality in the analysis of sequentiality (Deppermann & Günthner 2015), b) they show the consequences of the temporal organization of complex multimodal Gestalts (Mondada, 2016), c) they discuss key concepts such as ‘responsivity’ and ‘firstness’/‘secondness’, d) they consider what the participants do within a continuous stream of actions, and their orientation to previous actions and context as a source for the emergent formation of the next action.

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### **Catherine Bouko**

***Reactions to the Brexit on Facebook and Twitter: A multimodal content analysis of shared images, in search of European identities*** (Contribution to *Mediatizing emotion in reactions to global events and crises*, organized by Giaxoglou Korina [et al.]

On 23 June 2016, Britain voted to leave the European Union, which led to the greatest political crisis since World War Two, also known as the *Brexit* (White 2016). In this context, our research question is the following: After the Brexit announcement, what were the images which citizens posted on social media to share their feelings and opinions? Our corpus is based on images posted and shared in different European languages (English, French, German, Spanish and Italian). With such a multilingual corpus, we seek to identify possible differences between language-based practices, in order to analyse the different approaches to European identity, intensified in such political watershed moments.

**Methodology** We aim to analyse Flickr messages posted between 24.06.06 and 23.07.16, that contain images, gathered under the international hashtag #brexit. We decided not to use hashtags such as #UKIP or #LeaveEU, as they are mostly exclusively used in Great Britain.

Our work is a content analysis based on a grounded theory approach. We aim to classify the images into three types of categories: Firstly, we will see how our dataset responds to the claims developed during the campaign. Stevens and Banducci (in Jackson 2016 : 22) identified two claims made by the Leave and Remain camps during the campaign. "First, there were arguments that reflected fundamental values and revealed differences in visions for the UK. These were about regaining sovereignty or maintaining a shared destiny and security within Europe. A second type of claim rested on dystopian visions of remaining (unbridled immigration for the Leave side) or leaving (economic devastation by the Remain side)." Secondly, beyond the topic of the post as such, we aim to frame the dataset according to two frames that reflect the tone of the post: -

- Which performative functions are fulfilled by the post? Fact, opinion, and/or emotion? (Seo 2014) -

- Are the posts embedded in personal stories or not? (Papacharissi 2015)

Thirdly, additional categories will undoubtedly emerge from the corpus, as this study is merely exploratory for the most part. One hypothesis that we would like to verify is whether these shared images show an approach to European identity that is based on nation states, in which national points of view are up against each other, or on Europe as a collective community, beyond national stances. Multimodality is a key concept in our work (Jewitt 2014, Rose 2016) : the images will not be considered as separate entities but as part of posts, which means that the comments that accompany the images will be analysed with discourse analysis tools. Our research is qualitative and manual, without automatic image annotations.

### **Antonio Bova & Francesco Arcidiacono**

***Children's acquisition of argumentative and explanatory discourse competence:***

***Examining the contribution of family interactions at mealtime*** (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.]

Mealtime practices represent privileged moments to investigate how family members interact, since they can bring all family members together daily (Blum-Kulka, 1997; Bova & Arcidiacono, 2015; Fiese, Foley & Spagnola, 2006; Pontecorvo, Fasulo & Sterponi, 2001). This study sets out to examine the contribution of family interactions at mealtime to support children's acquisition of argumentative and explanatory discourse competence. The data corpus is composed of 48 discussions between parents and children aged 3-6 years selected from 30 video-recorded meals (constituting about twenty hours of video data) of 10 middle to upper-middle-class Swiss and Italian families. The criteria adopted in the selection of the Italian families were the following: the presence of both parents and at least two children, of whom the younger is of preschool age (3 to 6 years). All participants are Italian-speaking. The method of analysis relies on the integration of two theoretical and methodological approaches: the first one is the model of a critical discussion, derived from the pragma-dialectical perspective (van Eemeren & Grootendorst, 2004). It represents an ideal argumentative discussion against which real-life interaction can be analytically reconstructed and evaluated. The second one is the conversational and discursive approach that aims at identifying the sequential patterns of discourse produced by participants (Antaki, 1994; Edwards & Potter, 1992; Psathas, 1995; Sacks, Schegloff & Jefferson, 1974). The findings of this study indicate that discussions at mealtime appear as areas of language socialization in which children have frequent opportunities to engage in argumentative and explanatory discussions with their parents. On the one hand, the presence and involvement of children in family discussions represents a stimulus factor, inducing parents to reason with their children. For example, parents engage in argumentative discussions with

their children to teach them how to behave appropriately not only at the meal-table, but also in all situations in which children can be in contact with other people outside the family context. On the other hand, through their continuous questioning, in particular why-questions, children request their parents to explain the – often implicit – reasons on which their standpoints are based. It is a responsibility of parents to take advantage of the opportunity offered by children's questions, providing the responses, i.e., arguments and explanations, that children need. This feature is connected to the value of family discussions as spaces in which dynamics of generational positions can be developed as part of language socialization and interactional events. Further research in this direction is needed in order to better understand specific potentialities of language in the everyday process of socialization within the family context.

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#### Ruth Breeze

##### ***The politics of anti-politics: Three populist parties in the transition to mainstream politics***

(Contribution to *Personal and collective identities in populist discourse*, organized by

Levonian Raluca Mihaela [et al.]

A stance favouring “the people” against mainstream political parties has been a recurring theme in recent European politics, understood by many commentators as representing a “populist turn” (Taggart 2000). By positioning themselves discursively against the political establishment, parties situated at different points along the political spectrum have been able to capitalise on broad dissatisfaction with local, national or European politics, and attract substantial numbers of disaffected voters to their cause. However, it is clear that such a strategy is hard to maintain: as such parties gather momentum and parliamentary representation, they effectively come to form part of the establishment that they have denigrated. This paper considers three recent examples of parties that have crossed the divide into mainstream politics in the last four years: *Alternative für Deutschland (AfD)*, *UKIP*, and *Podemos*. Despite their contrasting histories and ideologies, these parties all construct politicians as at best, out of touch, at worst, traitors. *AfD* was launched in 2013 to combat “die Zwangsjacke der erstarrten und verbrauchten Altparteien” (the straitjacket of the paralysed, burnt-out old parties), but now couches its accusations in terms that are more theoretical, alluding to sinister collusion: “the inviolable sovereignty of the people has been shown to be fiction”, since power secretly lies in the hands of “a small, powerful political elite group” within the different parties. Their campaign literature attacks “Berufspolitiker” (“professional politicians”) motivated by self-interest, while claiming a special status for *AfD*'s own representatives. *Podemos* initially launched highly inflammatory attacks on Spain's established parties, which it grouped together as “la casta” (“the caste”), but stopped using this word altogether in the run up to the 2015 general election, when it was able to gain a substantial proportion of the vote. Since then, it has replaced this word with subtler allusions, as in their current slogan “nunca más un país sin su gente” (“never again a country without its people”), backed up with promises of greater grassroots democracy. *UKIP* has maintained its barrage of criticism of politicians – especially MEPs – with direct attacks delivered orally (“you’ve never done a proper job in your lives”), but has adopted a written style which favours a narrative-based approach: “the establishment parties have repeatedly and knowingly raised the expectations of the public, only to let us down, time and time again”. In all three cases, it seems that the discourses of these parties are more extreme in spoken genres than in webs or manifestos, and that their strategies for attacking established politicians become more subtle as they come closer to gaining real power.

**Bernhard Brehmer**

*Variability of Russian forms of address in authentic oral speech* (Contribution to *Address Forms across Cultures: A Cross-Cultural Comparison of Address Terms in Indo-European, Uralic and Altaic Languages*, organized by Bayyurt Yasemin [et al.]

Forms of address in Russian have been studied from mainly two perspectives in previous research: (i) with regard to recent changes in the address system after the Perestroika (cf., e.g., Krouglov 1996, Krongauz 1997, 2004); (ii) concerning the inventory of nominal and pronominal address forms in Russian. The latter studies often take a contrastive perspective (cf., e.g., Afonin 2011, Berger 1995, Buchenau 1997 or Rathmayr 1992) and rely on data obtained from questionnaires, corpora of literary language or random observations. Another common feature is that they try to systematically investigate the impact of contextual factors (social distance and status of interlocutors, degree of formality of speech situation) on the distribution of forms of address in Russian. By doing so, they suggest a certain kind of sociolinguistic stability and predictability in the selection of address forms in different types of encounters. However, if these predictions are confronted with actual addressing behavior, the limited value of existing accounts gets evident. The purpose of the present paper is to shed new light on Russian addressing behavior by adopting a microanalytic perspective. Our goal is to investigate the variability in the use of nominal and pronominal forms of address in contemporary Russian. After introducing the main components of verbal address in Russian, we will use data from the “One Day of Speech Corpus” (ORD) to document and explain the variability of forms of address in authentic everyday discourse. The “One Day of Speech Corpus” contains recordings from individual speakers who were equipped with a micro digital voice recorder throughout a whole day. This offers excellent insights into the use of various forms of address by a single speaker depending on the persons addressed, but also with regard to forms of address used to address the speaker him/herself. These data attest a wide variety of address forms, among them forms that are not mentioned in existing surveys on address in Russian. Furthermore, they reveal an extremely flexible degree of combinability of nominal and pronominal address forms which allows for expressing very fine-graded shades of (temporary) social and personal relationships between interlocutors. Russian address, thus, seems to be governed much more by pragmatic considerations of speakers than is commonly assumed. They are definitely not just encodings of (presumably rather stable and predictable) social semantic properties of the interlocutors.

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**Agnese Bresin, John Hajek & Heinz L. Kretzenbacher**

*Umbria: Attitudes and practices of address* (Contribution to *Address Forms across Cultures: A Cross-Cultural Comparison of Address Terms in Indo-European, Uralic and Altaic Languages*, organized by Bayyurt Yasemin [et al.]

In the diverse linguistic landscape that characterises Italy, the repertoire of a native speaker may include a local dialect, i.e. one of the many languages that developed from Latin parallel to Italian, as well as a ‘regional Italian’, i.e. a regional variety of contemporary spoken Italian (Tosi, 2001). This contribution has the main purpose of investigating a potential relationship between address practices in local dialects and address practices in regional varieties of Italian. Within a large scale research on language variation in service settings in Italy, restaurants in particular, Umbria has been selected as a case study for this purpose. The reason for this choice is the documented distribution of two distinct systems of address pronouns in the local dialects spoken in two parts

of Umbria (Moretti, 1987). In north-western dialects, three address pronouns are used: the local versions of the T pronoun 'tu' (2sg) and the local versions of the two V pronouns 'lei' (3sg) and 'voi' (2pl). In south-eastern dialects, in contrast, 'tu' is traditionally used to address any single interlocutor, without a T-V distinction in pronouns.

Do respondents in north-western Umbria report different address practices from respondents in south-eastern Umbria? If so, to what extent? This investigation addresses the questions above based on quantitative data from 84 local speakers surveyed, as well as qualitative data originating from 7 interviews and 2 focus groups conducted on site.

Results show differences in the address practices reported in the two parts of Umbria. Results also suggest that different pragmatic behaviours reported in regional varieties of Italian could be related to different address resources in local dialects. However, many more variables could be at play, including perceived social prestige. Umbrians' perceptions of dialect use show various degrees of dialect stigmatisation in the two geographical areas. This issue of prestige and stigmatization is of relevance to this study, because it can influence the way speakers report on language practices.

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**Susan Bridges , Gloria HM Wong, Cynthia KY Yiu, Colman McGrath, Terry KF Au, Olga Zayts & Paul Drew**

***Diasporic healthcare providers: An analysis of multilingual healthcare interactions in Hong Kong*** (Contribution to *Global Transitions in Health Care*, organized by Zayts Olga [et al.]

This presentation examines the underexplored intersection of two international research agendas: the impact of globalization on healthcare, and health literacy and communication. Researchers in the fields of health, psychology and sociology have established a causal relationship between clinical communication and patient outcomes in general healthcare, both in terms of satisfaction and health status, with work also examining the relationship between real-time interactions and such outcomes (Heritage et al 2007). Research exploring diasporas has predominantly examined the issue of macro transitions and healthcare provision from the patient perspective (Crosby, 2013). Our interdisciplinary team's publicly-funded project (GRF: 760112) is examining the notion from the perspective of the clinical provider, specifically, the globally mobile clinical academic using English as the lingua franca in an Asian hospital. Recent findings on 'mediated interpreting' have indicated how the assisting para-professional, in this case a bilingual or multilingual Dental Surgery Assistant (DSA), performs the dual capabilities of clinical assistant and interpreter for expatriate clinical academic dentists in Hong Kong (Bridges et al., 2011, 2015). In this presentation, we explore the overarching question, *how do global intersections impact on the health literacy and clinical communication of multilingual communities in Asia?* We adopt a multivariate framework (Heritage et al., 2007) to examine the relationship between patient functional oral health literacy, patient satisfaction and interactional analysis from a video corpus of multilingual primary care consultations (n=120). In a sub-set of 61 recorded multilingual consultations, patients agreed to undertake additional instruments measuring oral health literacy and satisfaction. Conversation Analysis (CA) of interactional patterns supports detailed analysis of the layers of complexity involved in the management of communicative and social interactions critical to effective healthcare delivery, in the specific case of clinical dentistry.

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**Saskia Brockmann, Susanne Riecker, Irene Rapp & Jonas Bozenhard**  
***Pragmatic enrichment in drama*** (Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.] )

The present research project is concerned with Grice's (1975) account for pragmatic meaning with considering dramatic texts as a data source. Drama is especially fit for this investigation as here, two communicative layers interact: the internal level of communication among characters (IC), and the external level of communication between the play and the audience (EC). Specifically, we hypothesize that the cooperative principle and the conversational maxims are valid in drama, but that the two levels give rise to different kinds of pragmatic enrichment that each trigger different effects. The following example shall illustrate our point:

(1) *Liebelei*, Arthur Schnitzler (Situation: The audience knows that Fritz is having an affair with the lady in the black dress)

**Christine:** Wer war denn die Dame im schwarzen Samtkleid?

*Christine: Who was the lady in the black velvet dress?*

**Fritz:** Kind, ich hab gar kein Gedächtnis für Toiletten.

*Fritz: Child, I don't have any recollection for dresses at all.*

Fritz's utterance in (1) is a violation of the maxim of relevance, as he is not directly answering Christine's question. Christine and the audience still deem Fritz to be cooperative. The implicature arises that Fritz is not familiar with the lady. However, the audience is aware that the implicature itself violates the maxim of quality: Fritz knows the lady. Here, on the external level EC, the audience is able to detect this violation and identifies Fritz as an uncooperative speaker: He intentionally wants to deceive Christine. On IC, the internal level, Christine is not aware of the violation of quality. Instead, she considers the implicature to be true. The difference between IC and EC captures that on each level, a different pragmatic enrichment takes place: While in IC, Christine draws the implicature that Fritz does not know the lady, in EC, the audience observes the false belief of Christine and the resulting deception of Fritz. On the global level of the overall dramatic text, the pragmatic enrichment in EC contributes to the meaning of the play: Here, the implicature drawn by Christine and the resulting deception of Fritz are part of the overall meaning and serve to characterize Fritz as deceptive. Furthermore, the interaction between the two layers and their respective pragmatic inferences serve to reinforce the tragedy of the play. By considering a wide variety of plays, we aim at clarifying Grice's account by including a theoretical explanation of additional pragmatic effects that come about because of the embedding of several communicative levels. We want to substantiate this theoretical investigation by differentiating between the "Common Ground" (Stalnaker 1987), the shared information state of all participants in the conversation, and "Individual Grounds," which we define as the information states of each participant. Furthermore, we seek to systematize which specific effects arise because of this embedding. Possible effects as identified in the example above serve as characterization, generic markers, or to trigger emotional effects such as tension for the audience. We will discuss whether the same effects can be observed across the board.

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**Geert Brône , Jelena Vranjes, Annelies Jehoul & Kurt Feyaerts**  
***Multimodal microphenomena. On the co-occurrence and synchronization between gaze events, speech and gesture*** (Contribution to *Mobile Eye-Tracking in Interaction*, organized by Stukenbrock Anja [et al.] )

Research in a variety of fields, including conversation analysis, human-computer interaction research and cognitive psychology, has focused on the role of human eye gaze behavior, both as an index of cognitive processing and as a communicative instrument in face-to-face conversation (see Van Gompel et al. 2007, Rossano 2012, Risko et al. 2016 for overviews). With the development of **mobile eye-tracking systems** (in the form of eye-tracking glasses or table-top systems), researchers can now collect fine-grained information on people's eye movements while they engage in natural action and interaction. In a series of recent studies, mobile

eye-tracking was used to investigate the distribution of visual attention of speakers and hearers in multiparty interactions (Vertegaal et al. 2001, Jokinen 2010, Holler & Kendrick 2015, authors 2016). These studies, at least in part, confirm some of the early findings based on video analysis, reported by Kendon (1967), Goodwin (1980) and Argyle & Cook (1976), while at the same time presenting more detailed temporal information on gaze patterns, based on aggregated data of multiple speakers and addressees engaged in face-to-face conversation.

This talk will continue on this novel line of investigation and explores the potential of mobile eye-tracking for research on **multimodal microphenomena**, for which highly detailed temporal information is needed. Using a multimodal video corpus which consists of two- and three-party interactions, with head-mounted scene cameras and eye-trackers tracking all participants' visual behavior simultaneously (authors 2015), we first singled out all participants' micro-gaze events, i.e. short gaze aversions or gaze shifts between interlocutors with a maximum duration of 500 ms. In a second step, we looked at which (micro)phenomena typically co-occur with these gaze events, both at the level of speech and gesture. This co-occurrence analysis yielded a range of recurrent multimodal pairings, of which the following are treated in more detail in this study:

**1. Speaker gaze behavior:**

- gaze + speech: fillers (uh, uhm)
- gaze + gesture: gestural holds

**2. Hearer gaze behavior:**

- gaze + speech: listener feedback (uhum, yeah)
- gaze + gesture: feedback (headnod, headshake)

What this set of phenomena shows, is that gaze and other (non)verbal markers build strong **multimodal pairings** that are used in the realization of specific interactional functions, even within a minimal time-frame. This time-frame was explored in more detail in a third step, in which we measured the temporal synchronization between eye gaze and speech/gesture in the above-mentioned phenomena, using the technique of **cross-recurrence quantification analysis**. This analysis, based on a comparison of recurrent patterns in two time series, set off against a baseline, reveals a minimal time-lag between the onset of the gaze event and the co-occurring phenomena. This provides additional evidence for a tight coordination of multiple communicative resources in spontaneous social interaction.

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**Lucien Brown**

***“Doing deference” through nonverbal behavior in Korean*** (Contribution to *Multimodal (im)politeness*, organized by Brown Lucien [et al.]

Doing deference, defined as “submitting to or showing regard to a superior” (Haugh, Chang, and Kadar 2015), is a pervasive relational practice in Korea. Korean indexes deference through an honorific speech register: *contaymal*. Recent studies show that deference is also indexed through voice quality, since *contaymal* speech is slower, lower-pitched and breathier (Winter and Grawunder 2012). However, the role of nonverbal behavior in

the expression of deference has not been studied until now. The current paper examines how Korean speakers use nonverbal behavior to do deference by examining both clips from Korean televised dramas, and video recordings of natural interactions. The position of the body and head, as well as bodily orientation, were the most common nonverbal indices of doing deference. The subordinate typically oriented their body towards the status superior and maintained eye contact on them, whereas the status superior oriented their body slightly away from the subordinate and withheld eye contact. This finding mirrors Burgoon and Saine's (1978: 181) observation that being faced by other interlocutors while withholding eye contact is a marker of power. However, it complicates the assumption that eye contact indexes a lack of respect in East Asian cultures. Consistent with previous studies on non-manual gestures in Japanese sign language (George 2011), we found that a lowered and forward leaning chin and head position was associated with deference, whereas status superiors used a heightened chin and head position as a sign of power. The analysis showed that manual gestures, self-touching and physical contact are indices of casual/informal behavior, which are therefore not used when doing deference. Superiors initiated these forms of behavior, but they were not reciprocated by the subordinates. The absence of these gestures confirms to Winter and Grawunder's (2012) observation that deferential speech is acoustically more restrained and less animated. Thus, words, acoustics and gestures work together in "doing deference."

**Silvia Bruti & Serenella Zanotti**

***"Don't talk out loud, you lower the IQ of the whole street": Representation of impoliteness strategies in Sherlock across AVT modes and languages*** (Contribution to *Films in Translation – all is not lost: Pragmatics and Audiovisual Translation as Cross-cultural Mediation*, organized by Guillot Marie-Noelle [et al.]

As is widely recognized, the language of television is a relevant area for investigation for a plurality of reasons: TV series in particular, be they dramatic or comic, have gained in popularity all over the world, as the phenomenon of fandom clearly testifies (cf. blogs, fanfiction, etc.), and have developed their own narrative strategies and conversational features, which have often become so popular and well spread that some set phrases have promptly been adopted in spontaneous speech too (Richardson 2010). Quite often these products are viewed and enjoyed by a wide if not global audience in translation, mainly as dubbed or subtitled products, whose challenging aim is that of mediating a representation of a lingua-cultural scenario from a source to a target-domain by replacing the spoken dialogues. In this contribution, we will investigate into the representation and mediation of impoliteness strategies in the British drama series *Sherlock* (Hartwood Films, BBC Wales, WGBH, 2010 - in production). This series boasts a huge international fandom, not only due to the interest of spectators in the narrative and the cast, but also for its remarkable qualities, i.e. setting Holmes and Watson's adventures in present-day London and adopting contemporary English preserving at the same time some typical landmarks of the Conan Doyle saga, most notably a plotline which abounds in twists and turns. In addition, as happens for other TV dramedies (e.g. *House*), *Sherlock* "represents a return to the hero-based format" (cf. Richardson 2010: 171). The fact that Sherlock behaves oddly, shows very little emotion - when dealing with murders -, ignores social conventions and even labels himself as a "high-functioning sociopath" directly impinges on his idiolect (Porter 2012, Stein and Busse 2012). He often results abrasive or sarcastic so much so that he can be defined as a good provider of impoliteness events (on impolite characters in TV series cf. Richardson 2010 and Mandala 2012). After highlighting the narrative function and stylized effect of impoliteness strategies at work (Culpeper 1996, 2005, 2011; Culpeper, Bousfield and Wichmann 2003; Leech 2014) in Sherlock's speech, the paper will scrutinize linguistic and cultural (a)synchrony between the English source and various target texts (Guillot 2016), i.e. the Italian dubbed version, the Italian subtitles and a selection of subtitles in different languages, in relation to impoliteness dynamics (Bruti 2009a, 2009b, Gartzonika and Șerban 2009, Pinto 2010). The research avails itself of a corpus of the scripted dialogues (original and dubbed) and of subtitles in different languages, which will be analyzed through a corpus-linguistic methodology, relying on different software, i.e. W-Matrix and AntConc. In particular, the construction of the character of Sherlock will be compared in the different modes and languages by means of both qualitative and quantitative analysis (see Bednarek 2010, 2012; Mahlberg 2013; McIntyre 2012). We will thus evaluate whether the visual cues, which remain inevitably the same in mediated texts, are compatible and coherent with the aural code, verbal and non-verbal (e.g. prosody and voice qualities), in the target texts.

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### **Michael B. Buchholz**

***Change in psychotherapy needs dyadic states of consciousness (DSC)*** (Contribution to *The Pragmatics of Change in Therapy and Related Formats*, organized by Graf Eva-Maria [et al.] )

The DSC-hypothesis was developed for the details of proto-conversation between mother-infant interaction by Ed Tronick (Boston) before infants speak. Infant observation showed that there is a coupling needed between baby and caregiver so that the insufficient problem solving capacities of the baby can be enriched by another consciousness offering more complexity in problem solving capacity. However, this must happen in a way not to endanger the infant's self coherence. Thus, a balance between coherence and complexity enrichment is to be handled by both participants. Tronick's hypotheses includes that the same "dyadic state of consciousness" is to be achieved in psychotherapy sessions between adult persons. However, this hypothesis was never documented via transcribed sessions nor tested in experimental designs. Clinical intuition of many psychotherapist leads to the assumption that Tronick's general idea can be extended to therapeutic conversations between adult participants. To achieve a state of DSC is a singular experience for most patients. This can be documented in transcripts if one uses Tronick's concept in a combination with Tomasello's concept of "joined attention" and linguistic concepts of "common ground". It can be shown how the achievement of mutually recognized states of joined attention contribute to the establishment of a common ground. Entire "technical" procedures of psychotherapy can be applied in a meaningful way only if these important precursors of establishing "contact" are considered as consistent and mutually confirmed by participants. Testing technical operations in psychotherapy process designs without this important precursors of establishing a dyadic state of consciousness should be reflected in process research, then. Analyses of transcripts taken from the Berlin CEMPP-Project conducted at IPU, Berlin, form the empirical base analyzed by conversation analysis.

### **Kristin Buehrig**

***Diabetes and (multilingual) communication: Towards a difficult liaison*** (Contribution to



*Increasing mobility in health care and challenges to multilingual health care communication, organized by Hohenstein Christiane [et al.]*

In this paper I would like to explore the communicative challenges of so called “diabetes education” encounters. A rough review of research shows that successful communication plays a very important role with respect to the patients’ adherence. Nevertheless conceiving and performing a communication of ‘empowerment’ (Rappaport 1987) seems to be rather delicate. The focus of my analyses will encompass the way in which recommendations and requirements which are addressed to the patients are communicated. Within a detailed analysis (in terms of the framework of ‘functional pragmatics’ cf. e.g. Rehbein 2001, Redder 2008) the effects of the different medical doctors’ verbal communication will be reconstructed. The data stem from monolingual and multilingual audiotaped situations. A part of them belongs to the corpus *Interpreting in hospitals* ([https://www.corpora.uni-hamburg.de/sfb538/de\\_k2\\_dik.html](https://www.corpora.uni-hamburg.de/sfb538/de_k2_dik.html), cf. Bührig et alii 2012) which includes doctor-patient interaction where so called ‘ad hoc-interpreters’ are involved.

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**Peter Bull & Anita Fetzer**

***Calling Mr Speaker Mr Speaker: The strategic use of references to the Speaker of the House of Commons*** (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

Prime Minister’s Questions (PMQs) is the central British parliamentary institution and its highest profile parliamentary event. Every week in the House of Commons, Members of Parliament (MPs) have the opportunity for half an hour to pose questions to the Prime Minister (PM) on any topic of their choice, frequently utilizing quotations from various sources, e.g. allies from the quoter’s political party, political opponents, experts, or ordinary people. The Speaker presides over the House’s debates, determining which members may speak, and is also responsible for maintaining order during debate. There are a number of ritualistic conventions governing the discourse of PMQs. In particular, MPs must address their remarks to the Speaker of the House rather than directly to the PM. MPs must also refer to other MPs in the third person (rather than as “you”), and may use formal and honorific titles, such as the Right Honourable Gentleman, or the Foreign Secretary. These conventions are enforced by the Speaker, who may suspend a Member from sitting in the House (referred to as “naming”). So, for example, a left wing Labour MP (Dennis Skinner) was suspended for a day (11 April, 2016) from the House of Commons for persistently referring to David Cameron not as Prime Minister but as “Dodgy Dave“, in relation to a controversy over Cameron’s personal tax affairs. This paper examines interactional rituals in PMQs, utilising illustrative examples of third party language, especially forms of address and references to the Speaker. So, for example, David Cameron when Leader of the Opposition (LO) launched this wholesale attack on former Labour PM Gordon Brown (Bull & Wells, 2012):

Mr Speaker, for 10 years the PM plotted and schemed to have this job—and for what? No conviction, just calculation; no vision, just a vacuum. Last week he lost his political authority, and this week he is losing his moral authority. How long are we going to have to wait before the past makes way for the future?

If Cameron’s comments had been addressed more directly to the PM (e.g., *you* have plotted and schemed to have this job .....*you* have lost *your* political authority, and this week *you* are losing *your* moral authority”), it would make the attack much more personal, and would be regarded as beyond the bounds of acceptable parliamentary language. Certainly, Cameron would have been corrected for not addressing his remarks to the Speaker. In this paper, our illustrative examples will show that the inherent formality of third person language occurs primarily in loaded contexts coloured by a high degree of controversy. In other situational contexts, such

practices might suggest a high degree of formality and deference; however, in PMQ discourse they are often combined with intentional face-threatening acts (FTAs). In the context of PMQs, they arguably serve to mitigate FTAs. Thereby, they keep the discourse within the bounds of acceptable parliamentary language (Harris, 2001; Bull & Wells, 2012), and help to avoid mud-slinging, name calling, and personal abuse.

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### Matthew Burdelski

***Embodied socialization in preschool: Preparation for a graduation ceremony in a Japanese as a heritage language classroom*** (Contribution to *Touch in Social Interaction: Integrating Haptics into Embodied Interaction Research*, organized by Cekaite Asta [et al.]

Schools are central sites for socializing children's bodies. As the sociologist Chris Shilling (2003 [1993]) has observed, "schools are not just places which educate the minds of children, they are also implicated in monitoring and shaping the bodies of young people" (p. 19). From mundane actions such as raising a hand before speaking and standing in line to formal actions such as participating in school ceremonies, children acquire various 'techniques of the body' (Mauss, 1973 [1936]), that is, the ability to use their bodies in culturally specific ways as part of their 'habitus' (i.e. set of dispositions for acting and being in the social world) (Bourdieu, 1991).

This paper explores embodied socialization in a Japanese as a heritage language preschool classroom in the United States. The analysis is based on audio-visual recordings made during three months of ethnographic and linguistic research in this classroom. While previous research on Japanese preschools has shown how children's bodies are operated upon and socialized within a range of everyday activities (e.g., Ben-Ari, 1997; Burke & Duncan, 2015; Hayashi & Tobin, 2014), this research primarily examines more 'everyday rituals' (Enfield, 2009), such as co-sleeping, bathing, mealtime, and play. This paper, in contrast, considers a more 'formal ritual,' which occurs only once during the academic year but is nevertheless a powerful site of socialization. This ritual is a graduation ceremony in which children will receive a certificate one-at-a-time from the school principal on the auditorium stage. The ritual entails the performance of a fixed series of embodied moves involving gaze, posture, hand and foot work, bowing, and handling of the certificate. The analysis focuses on the rehearsal in the classroom on how to receive this certificate from the school principal. It shows how teachers use touch and guided manipulation of children's body parts in instructing and correcting their bodily moves and bodily orientation at various points during the rehearsal. The paper also considers how touch and guided manipulation socialize children to deeper socio-cultural meanings of their heritage culture, especially to pay attention to the details of (embodied) form.

### Marcel Burger

***When world leaders react to terrorist attacks: A multimodal analysis of discursive affectivization in statements addressing multiple audiences.*** (Contribution to *Mediatizing emotion in reactions to global events and crises*, organized by Giaxoglou Korina [et al.]

In the wake of the Charlie Hebdo attacks, there was a strong political reaction from around the world in a symbolic act of "joining together in condemnation of the terror attacks on Charlie Hebdo in Paris" (<http://www.telegraph.co.uk/>). As that case showed terrorist attacks constitute a particular type of tragic event which not only leads to a critical situation, but also puts the political and public sphere into global crisis. In these specific contexts, it is the role of world leaders to react quickly by the means of public statements that are multi-functional and multi-faceted in terms of the emotions and affect encoded as they address multiple audiences.

So far there has been increased scholarly attention to reactions on social media and less so to reactive discourses of politicians themselves. This paper examines the statements of politicians from around the world immediately after the terrorist attack in Nice on 14th July 2016, that killed 84 people attending the French National Day. It looks at the co-patterings of verbal and non-verbal affect cues deployed in front of cameras and relayed by written statements e.g. on Twitter in an attempt to convey a balanced stance of empathy, compassion and resilience.

The paper first theoretically anchors the political statements into the domain of public communication and social media which implies conventional modes and genres of discourse and conventional modes of staging the body language of the politicians and the overall setting (Burger 2013). It is suggested that the frame of public communication in a digital era favors specific emotions to be displayed. They have to match with the expectations of news media and at the same time align on sharing practices (e.g. Androutsopoulos 2014) and modes of affectivization (e.g. Giaxoglou 2015) proper to digital communication and social media (Papacharissi 2015). The analysis presented focuses on the statement made by the French president François Hollande right after the attack and on the reactions that followed immediately by Barack Obama, Angela Merkel, David Cameron, Boris Johnson between 14th and 15th July 2016 via their government's official media and on Twitter. A multi-method approach is used combining argumentation & mediated discourse analysis (Burger & Delaloye 2016; Jones 2015), multimodality (Jewitt 2017) and small stories narrativity in digital communication (Georgakopoulou & Spilioti 2016). The close examination of Hollande's multi-faceted statement and comparative considerations of the data set show emerging common properties of a public statement "in the critical context of a terror attack" beyond stylistic singularities. The research in progress could therefore lead to question these political statements as part of a new communicative practice based on the link between politics, the news media and social media.

**Sina Burghardt & Selina Schmidt**

***Laughing about food in CASE – "Little green round ones" and other delicate topics***

*(Contribution to Food description and assessment in individual sensory evaluation, focus groups, and spontaneous face-to-face and SKYPE conversations in English, ELF, Japanese and German, organized by Szatrowski Polly [et al.]*)

This paper investigates laughter in the context of Skype conversations about food in the Corpus of Academic Spoken English (CASE, forthcoming), compiled at Saarland University, Germany. CASE consists of conversations between English as a Lingua Franca (ELF) speaking students from Europe and the US. For the purpose of this study, we analyse instances in the transcript where participants discuss food with their conversation partners. These instances include explanations of culture-specific dishes, the discussion of culinary stereotypes, food preparation methods, and evaluative comments, for example about the consumption or the quality of food. The conversations occur in the absence of the food item in question, and without a shared sensory experience.

CASE conversations about food contain a statistically significant amount of laughter, when compared with conversations concerning other topics. As laughter fulfils various functions in the conversations and is an essential element of meaning construction, its frequent occurrence in food discourse will contribute to meaning-making. Laughter is not only motivated by humorous contexts, but is also used to reduce situational awkwardness (cf. Chafe 2007) and create rapport (Schmidt 2015). Its functions can roughly be grouped into three main domains: metalinguistic, evaluative, and joking (Stewart 1997). Laughter often creates ambiguity, as it allows for a possibly non-serious interpretation of the interaction by interlocutors without having to affirm their stance (Brunner et al. forthcoming). Delicate situations can thereby be mitigated and diffused and harmony established. This relates to the social, interactional effect of laughter (cf. Gervais and Wilson 2005, Warner-Garcia 2014). In CASE, we differentiate between nine easily retrievable types of laughter. The taxonomy used for the transcription of laughter in CASE merely describes the laughter form, but leaves the analysis of its function to the researcher's interpretation (Schmidt et al. 2014, Schmidt 2015, Brunner et al. forthcoming). Results suggest that laughter often occurs not directly in relation to food itself. Conversations about food often contain cultural expectations and stereotypes. The unacquainted speakers mix descriptive and evaluative speech and are prone to develop diverging stances (Du Bois 2007). In a corpus such as CASE, where there are many non-native English speakers, subjective views on food and culture and uncertainty about (English) food terminology (Brunner et al. 2014) create possibly delicate situations which draw, among other things, on laughter to reframe situations as non-serious or unproblematic. The positive effect on the communicative setting is visible in the creation of rapport between individuals and their increasing ability to understand each other's culture. Laughter within food discourse therefore rather reflects the necessity to continually reframe and reinterpret situations.

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### **Cade Bushnell & Risako Ide**

***We laughed, we smiled: A microethnographic examination of smiling and laughter in first-time interactions between L1 and L2 speakers of Japanese*** (Contribution to *The Pragmatics of "Bonding" in Cross-Cultural Encounters: East Asian Perspectives*, organized by Ide Risako [et al.])

The purpose of this research is to examine the function of smiling and laughter in the moment to moment construction and management of rapport in first-time interactions between first and second language speakers of Japanese (JL1 and JL2 below). The data comes from a corpus of video recordings of dyadic interactions between JL1 and JL2 participants who are interacting for the first time in order to discuss a number of topics written on strips of paper. Using a microethnographic methodology, which draws primarily upon conversation analysis and context analysis (LeBaron, 2008), we describe the concrete ways in which the participants deploy smiling and laughter during their interaction, and how such actions work to facilitate and modulate their interactional space. In particular, we focus on moments when the participants engage in joint decision making in regard to a next course of action, and on post sequential expansions, where the participants momentarily depart from the task-at-hand to engage in interactional work with the ostensible focus of building rapport. During joint decision making, the smiling and laughter was observed during what we have named "water testing," and during the "proposal" (Stevanovic, 2012) stage of decision-making sequences. It is suggested that such laughter may serve to display amicability, and to construct a proposal as being naughty, among other things. In post sequences, smiling and laughter are shown to be part of a set of resources used to reframe the interaction as "rapport-relevant" (see Bushnell, 2009 on laughter in reframing a task as play). In this capacity, laughter may be used to modulate delicate moments during which the participants negotiate the revelation of personal information. The findings of the analysis are considered in light of how they may contribute to our understandings of L2 smiling and laughter as an interactional competence (see Bushnell, 2014, forthcoming).

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## Lieven Buysse

**'It was a bit stressy as well actually'. The pragmatic markers "actually" and "in fact" in learner English** (Contribution to *Functions of pragmatic markers: why should we care?*, organized by Crible Ludivine [et al.]

The adverbials *actually* and *in fact* have been described as markers of unexpectedness (Oh, 2000), fulfilling a range of pragmatic functions, most of which can be described as adversative and elaborative (Aijmer, 2013). The differences between the two appear to be extremely subtle: *actually* expresses a denial of expectation more often than *in fact*, which in its turn rather strengthens an expectation (Oh, 2000); *actually* is more common in spoken English than *in fact* (Oh, 2000; Aijmer, 2013); and the function of *actually* is strongly determined by its position in the clause, which can be initial, medial or final (Oh, 2000; Clift, 2001; Taglicht, 2001; Aijmer, 2002, 2013; Defour *et al.*, 2010). Although they have not examined English equivalents in their study, Mortier and Degand (2009) show that Dutch and French have markers that occur with similarly high frequencies in these languages as *actually* and *in fact* in English and that perform similar functions, most notably Dutch *eigenlijk* (and to a lesser extent *in feite*) and French *en fait*. This begs the question whether native speakers of Dutch and French make use of *actually* and *in fact* in learner English, and if so to what extent and to what end. Apart from a rare exception (Cheng and Warren, 2001) these markers have so far not been in focus in the study of pragmatic markers in EFL discourse at all, let alone in that of learners with Dutch or French L1. This investigation will, therefore, analyse the Dutch and French components of the Louvain International Database of Spoken English Interlanguage (LINDSEI; Gilquin *et al.*, 2010). Each sub-corpus consists of 50 informal interviews with second- or third-year university students majoring in English. These two learner sub-corpora will also be juxtaposed with a native speaker reference corpus (the Louvain Corpus of Native English Conversation, LOCNEC), which was compiled along the same format as the learner data. A preliminary quantitative analysis has brought to light that (i) the Dutch learners use *actually* considerably more often than the native speakers whereas the French learners do so significantly less often; (ii) the French learners use *in fact* to almost the same extent as the Dutch use *actually*, which sets them off from the Dutch learners and the native speakers, who hardly make use of it. A more in-depth qualitative analysis will map the functional scope of both pragmatic markers in the learner and native discourse, comparing the learners' use of *actually* and *in fact* with native practice as well as with functions attributed to their equivalents in Dutch and French. As such this study will help build a completer picture of the pragmatic language behaviour of learners, which can inform pedagogic tools aimed at improving the pragmatic skills of EFL learners.

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**Adrián Cabedo & Gloria Uclés Ramada**

***Mitigating/appraising mechanisms in Spanish. Inventory of forms and prosodic description in a corpus of conversations and interviews*** (Contribution to *The Interrelation between Evidentiality, Mitigation and Appraisal across Genres*, organized by Figueras Bates Carolina [et al.]

The present contribution aims to delve into the interface between mitigation and appraisal in Spanish, especially from a prosodic perspective. To do so, a cross-generic corpus study has been carried out, considering two oral genres, namely free-wheeling conversation and interviews. The corpus considered consists of three main sources: the Val.Es-Co. oral corpus (Briz et al. 2002; Cabedo and Pons online), containing spontaneous, non-directed conversations; the PRESEEA corpus, containing (sociolectal) interviews, and a self-compiled corpus consisting of ten episodes of the reality TV show *Gandía Shore*, containing both fragments of conversation and interview. A two-stage filter has been applied to the corpora mentioned above. Firstly, those sequences were isolated in which appraisal of any kind was detected. Second, the fragments obtained in the first stage were searched for in order to find those where mitigation occurred, be it mitigation aimed to protect the speaker's self-image or to prevent a potential harm to the conversationalist's. After this process, a set of elements have been identified that function as mitigating and appraising (M/A) devices. The set of evidential mechanisms obtained have been analysed A. Cross-generically, in order to find different distribution/behaviour/inventory of forms in conversations vs. Interviews, and B. Prosodically, in search of any prosodic patterns distinguishing M/A functions from other instances of the same linguistic form where this meaning triad does not apply. The preliminary results point to A. An uneven distribution of mechanisms in both genres, in terms of frequency; also a specialisation of their functions is observed, being self-protecting functions more frequently found in interviews and preventing functions, in conversations. B. A separate prosodic behaviour of the M/A devices, that appear frequently accompanied by a marked prosody

**Liliana Cabral Bastos & Liana de Andrade Biar**

***Narratives of inequality: Felicity conditions and the telling of violence, exclusion and stigma in contemporary Brazilian contexts*** (Contribution to *Some Are More Equal: Constitutive and Regulative Rules in Pragmatics Revisited*, organized by Bhaya Nair Rukmini [et al.]

In this paper, we look at narrative performances in different contemporary sites of inequality, considering connections between higher order social structures and the interactional moment. Inspired by Goffman's (1983) understanding of felicity conditions, we will focus on the introduction of topics in communicative action, and on the relationship between narrators and listeners, and on how these relations are displayed and made relevant in actual talk. According to Goffman (1983), "the felicity condition behind all other felicity conditions" would be "our sense of what it is to be sane", or, as he puts it in other moments of the text, our sense of not sounding strange. Pragmatic analysis, therefore, has to deal with the description of "how we are obliged to display that we are sane during spoken interactions, whether through the management of our own words or the display of our understanding of the words of others". Along these lines, we revisit several analysis of narrative performances developed within our research group (in a social-interactional approach to discourse), including narratives enacted by women victims of violence in police stations; by poor and stigmatized patients in medical consultations; by young political activists in urban occupations; by adolescents in popular social projects; by prisoners convicted of drug trafficking; as well as by socially stigmatized individuals in different research interviews. These analysis of narrative performances (Mishler, 1986; Bauman and Briggs, 1990), now following Goffman's pragmatic path, concentrate in issues of topicality, location in the discursive sequence, and, above all, the hierarchy of participants and their acquaintance status (intimate, acquainted, strangers). Relying on data from such different contexts (of violence), and with such different participants (in different positions in the social hierarchy), it is possible to observe how fluid and situated (locally and socially) can our understanding of the other be. Rules concerning felicity conditions will then have to consider that certain topics can be forbidden in certain moments of the conversation, but can be introduced in others; shifts in frames and power relations occur during some interactions, but not in others. This kind of analysis offers us the opportunity to understand more profoundly the complexities involved in talk about violence (in interviews) or talk in violent settings (in police stations, poor communities, prisons), as well as to understand how we "render our behavior understandably relevant to what the other can come to perceive is going on" (Goffman, 1983, p.192).

### **Adriana Caldiz**

***Prosody and evidentiality: About how some intonational features pertain the roots of discourse in the Spanish of Buenos Aires*** (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.]

From a dialogical perspective of polyphony and argumentation –Enfoque dialógico de la argumentación y la polifonía enunciativa (EDAPE)-, evidentiality is defined as the staging of viewpoints that orient interpreters towards the appreciation and consideration of the discursive frame which triggers off the act of enunciation (García Negroni, 2016a y b; García Negroni y Libenson, 2016). Such discursive frame unveils the locutor's stance and boosts the interlocutor's interpretation. Based on a corpus of formal previously planned speech, read-aloud discourse and colloquial spontaneous Buenos Aires Spanish, the present study focuses on the prosodic marking of evidentiality. We will first briefly show the intonational behaviour of utterances in which evidentiality is structurally or lexically marked. Then, we will focus our attention on the quotative role of the *circumflex* pitch contour and the dialogical behaviour of *marked prominence* in order to explore the *evidential* function they serve. We propose that the *circumflex* tone as well as the allotment of *marked prominence* pertain *evidential* meanings that are compatible with the discursive frame: <they say x, however, neg-x>. We posit that intonational features may themselves unveil *self's* argumentative stance and the polyphonic bearing of its utterances as they simultaneously stimulate *other's* interpretation. In fact, through the study of phonological marks, we seek to demonstrate that, contrary to traditional definitions, which relate evidentiality to the way speakers have acquired the knowledge they enunciate, *evidentials* should be seen as discursive marks that reactivate the hearer's knowledge, without which, interpretation would be unviable or at least incomplete.

### **John Campbell-Larsen**

***Teaching fluency: Discourse markers, general extenders and reported speech as key L2 targets*** (Contribution to *Teaching Formulaic Language to L2 Learners*, organized by Bladas Marti Oscar [et al.]

The importance of formulaic language in the L2 classroom is becoming increasingly reflected in teaching and learning materials (Meunier 2012). But not all formulaic constructions are equally useful for learners to incorporate into their active speaking skills. Colorful idioms and proverbs, whilst often interesting or culturally insightful are not central to sounding or, more importantly, interacting like a native speaker. Rather, it is common formulaic utterances such as discourse markers, (e.g. *I mean, you know*) vague expressions and general extenders (e.g. *something like that, and stuff*) and reported speech structures (e.g. *I said to him I said, I was like*) that are key indicators of fluency. (See McCarthy, 2010, McCarthy 1998, Hasselgreen, 2005, Overstreet, 1999, Channell, 1994). However, discourse markers often seem to lie below speaker's cognitive horizon, disattended to by transcribers (Lindsay & O'Connell, 1995), or judged negatively (Schiffrin, 1988, Watts, 1989). Similarly, reported speech is often taught from the perspective of backshifting of tenses (Campbell-Larsen 2015) with formulaic reporting structures often neglected in the classroom (McCarthy, 1998). Likewise, vague expressions and general extenders (Overstreet 1999) are poorly represented in most course books where information gap type exercises and may "stifle the cognitive and linguistic development which is facilitated by a more creative open-ended approach to language learning." (Evison, McCarthy & O'Keeffe, 2007, p.154). This presentation will report action research carried out by the author in university EFL classes in Japan to answer the questions "What do we need to teach?" and "How can we teach it?" Analysis of transcripts of student talk prior to instruction showed a lack of formulaic language, especially common discourse markers such as 'well', 'you know' and 'I mean'. In addition, learners often used Japanese language discourse markers such as 'eto' and also used Japanese language chunks in self-repair sequences. In subsequent lessons the interactional architecture of the classroom was reconfigured from an institutional space to a social space where students were given ample opportunity to interact with one another in English. Specific focus was given in instructional sections of the lessons to discourse markers, vague language, general extenders and reported speech. At the end of the semester, after extensive teaching and practice of these items, with constant monitoring of student conversations and real-time interventions by the teacher to prompt usage, conversations were recorded, transcribed and analyzed. This analysis revealed multiple instances of formulaic language use by learners, especially discourse markers and general extenders, uttered as hearable chunks in a way which was similar to native speaker usage in terms of speed and placement. The use of L1 formulaic utterances was much reduced. The presenter will illustrate the analysis with before and after video of classroom interactions showing the changes in students' spoken output. The presenter will conclude by suggesting that formulaic speech can be teachable and can have a

large impact on the interactional abilities of students, helping them to transition from language students to language users.

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#### **Kelsey Campolong & Agnes Bolonyai**

***Right-wing populism and women: A comparative discursive analysis of collective identity construction*** (Contribution to *Personal and collective identities in populist discourse*, organized by Levonian Raluca Mihaela [et al.]])

In recent years, an increasing number of scholars of right-wing populist (RWP) discourse have recognized RWP as a burgeoning discursive ‘type’ in the global political-public sphere, seeking to identify the exclusionary, xenophobic, and nationalistic tropes that have come to be associated with various RWP politicians and political parties (van Leeuwen & Wodak 2014, Wodak 2015, Bolonyai & Campolong forthcoming). However, relatively few have addressed the issue of gender within the current global upsurge of RWP influence. This paper aims to provide a comparative discursive analysis of the representation of women in two recent and influential RWP contexts, each led by an authoritative male figure: 1) Viktor Orbán, the Prime Minister of Hungary and leader of the RWP FIDESZ party, along with other right-wing politicians within the ruling government, and 2) Donald Trump, the United States Republican presidential nominee, and Trumpian-Republican politicians influential in support of his RWP platform and campaign.

Our data comprises recent political speeches, parliamentary debates, campaign events, and other official political avenues that address gender or the representation of women. Our goal is to elucidate the discursive-pragmatic means by which these RWP actors draw upon and enmesh discourses of morality, patriotism, feminism/liberalism, and proper motherhood (often rationalized through economic or legal terms) to solidify hierarchical, asymmetrical power relations between men and women. RWP representations of the ‘ideal woman’ are enforced through epistemic modalities (women ‘should/must’ act a certain way), prepositional or adverbial chrono-spatializations (glorifying prior eras or locating women in gendered spaces), implicature, and other pragmatic features in the discursive construction of an imagined identity for women. In the Hungarian context, the role of women is often essentialized through patriarchal ideals of child-bearing, (im)morality, and blame/shame (cf. Annus 2014). In the American context, accusations of abuse against women are readily met with strategies reminiscent of discursive work on RWP racism, including the outright denial of sexism or sexual abuse, followed by its trivialization, the reversal of victimhood, and the invalidation of women through delegitimation strategies. These transnational contexts provide discursive representations of women that are slightly variant yet compatible, further justifying the notion of a global RWP discourse.

#### **Zoé Camus**

***Les tensions présuppositionnelles comme élément du processus de formation des identités***



***dans les interactions orales conflictuelles*** (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.]])

Dans ce travail à visée aussi bien descriptive que théorique, nous nous proposons de mettre au jour le rôle d'un phénomène sémantique, la « tension », dans la formation d'identités au cours de délibérations. Le corpus est constitué d'enregistrements d'assemblées de la commune de Marinaleda (Espagne), du mouvement contestataire français « Nuit debout » et du Nouveau Parti Anticapitaliste. Notre approche se concentrera sur les éléments d'ordre sémantique qui participent à la construction des identités dans l'interaction, éléments bien souvent laissés de côté dans les analyses de ce type de corpus. Cet aspect du problème sera traité en convoquant et en enrichissant les outils développés par Lescano dans son analyse des controverses sociales<sup>1</sup>. Nous reprendrons en particulier sa conception du conflit comme structuré par un espace sémantique en constante évolution, composé essentiellement de schémas de production de discours (des « concepts »), et qui constitue le terrain des opérations effectuées par les discours. L'adaptation de cette hypothèse au cas des délibérations nous permettra de mettre en évidence certaines particularités du processus de formation des identités individuelles et collectives des interactions orales conflictuelles étudiées. Dans une délibération, chaque intervention participe à la construction des identités en même temps qu'elle modifie l'ensemble de l'espace sémantique en opérant sur des concepts. Nous nous intéresserons aux cas de mise en tension de ces concepts. La tension est une relation entre des concepts (ou ensembles de concepts) qui fait obstacle à la défense ou au combat simultanés des membres de la relation, et qui est spécifique à une (ou des) phase(s) particulière(s) d'un espace sémantique donné. Notre corpus nous permettra d'étudier ce phénomène propre aux processus de création des identités dans des interactions conflictuelles. Nous caractériserons la tension *présuppositionnelle* en distinguant les tensions *modérées*, opérées par des présupposés incompatibles, des tensions *fortes*, déterminées par des présupposés contraires ou antonymes.

<sup>1</sup>Voir par exemple Lescano, A. (2016) “El signo de polémica”. In García Negroni, M.M. (éd.), *Argumentación y polifonía enunciativa, Tópicos del seminario*, 35, 173-204.

**Duygu Candarli**

***Stance in asynchronous discussion forums*** (Contribution to *Stance-taking in educational contexts*, organized by O'Boyle Aisling [et al.]])

Stance is regarded as a key element in the construction of argumentation and effective communication in educational contexts. Previous research into stance features has been mostly limited to published academic writing and students' essays (Hyland & Guinda, 2012). There has been an increasing interest in stance-taking in spoken academic discourse (e.g. Fung & Carter, 2007; O'Boyle, 2014). However, little attention has been paid to hybrid genres (Egbert, Biber, & Davies, 2015) which can be considered as a bridge between written and spoken discourse. In higher education, online discussion forums, which can be regarded as a hybrid genre, provide a platform for asynchronous communication, and they have been used for assessment purposes since 1990s. This study aims to investigate stance-taking in MA students' posts in the discussion forums and compares L1 English and L2 English MA students' use of stance features on Blackboard. In their posts on discussion forums, MA students, who study educational technology at a UK university, are expected to engage with the topic, critically evaluate the previous literature on the topic and discuss the issues with their peers. This study focused on the first personal singular pronoun *I*, clusters of *I*, and stance verbs + *that/to*-clauses (Biber, 2006). The preliminary results indicate that L2 English MA students used stance verbs that convey attitudes and desires more frequently than L1 English MA students. The features of both L1 and L2 students' stance-taking in discussion forum posts will be discussed, and implications for English for academic purposes training will be provided.

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**Monica Cantero-Exojo**

***From image to word: The transcendent abjection of the Zombie or how the Zombie metaphor entered the lexicon.*** (Contribution to *Going viral: The socio-pragmatics of iconic communication in a shared world*, organized by Cantero-Exojo Monica [et al.]

In his book *In the Dust of This Planet* (2011), Eugene Thacker states that “the genre of supernatural horror is a privileged site in which this paradoxical thought of the unthinkable takes place. What an earlier era would have described through the language of darkness mysticism or negative theology, our contemporary era thinks of in terms of supernatural horror” (10). With the ability to operate at the level of the abjection, and subvert the category of what it is considered conventional, horror narratives allow the unknown to challenge normativity. Moreover, filmic horror narratives encapsulate the visual construction of fear and its mirroring effect in the audience’s emotional response (Carroll 1990). It is within this realm of the horrific imaginary that society thinks about unrelenting issues that need to be answered by unearthing them and placing them into reality through cultural categories.

Drawing from the works on Conceptual Metaphor Theory (CMT) (Lakoff and Johnson, 1980) and conceptual metaphors in filmic discourse (Fahlenbrach, 2016; Eggerstson & Forceville 2009; Forceville 2006; Coëgnarts and Kravanja, 2012; Carroll 1990) this presentation explores narratives that construct the disintegration of human identity by using the zombie figure as a catalyst for the metaphor. Thus, the zombie is studied as a source domain for human’s fears over societal changes and challenges. I argue that the zombie character is an image that triggers a structural-conceptual metaphor for society’s fear of extinction as a modern and shared human emotion. Hence, the zombie metaphor articulates metaphorical expressions of HUMAN IS SUBHUMAN. Since its earlier filmic inception in *White Zombie* (Halperin, 1932) to mainstream films like *Night of the Living Dead* (Romero, 1968) and recent TV shows, *The Walking Dead* (AMC 2010-2017), and through different geographies, the abstract concept of the undead has been widely understood and gone viral by evolving and adapting itself to society’s crises and being widely used as a popular culture icon that embodies humanity’s worst fears: dying, human identity, corporal violation, biological and chemical disease, capitalism, wars, hunger, etc. on the basis of the abject. As a result, this metaphor given shape originally in the visual discourse of film, and later comics and video games, has transcended the visual to enter the lexicon as a source of evidence of how this visual metaphorical thinking has replicated itself as a “unit of cultural transmission” (Dawkins, 1976) and it is relevant in processing language structures that embody a given meaning (zombie economy, zombie-like, zombification, zombie bank, zombie bank accounts, etc.) understood and evaluated in terms of threat and repulsion.

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**Piotr Cap**

***‘A September morning’: Are forced construals governed by constitutive rules?***

(Contribution to *Some Are More Equal: Constitutive and Regulative Rules in Pragmatics Revisited*, organized by Bhaya Nair Rukmini [et al.]

Constitutive rules are classically understood to define how certain communicative acts are to be counted. Thus, giving a hug shows affection, smiling can show friendliness, paying attention counts as respect, etc. In verbal communication, they prescribe ways in which speech acts are interpreted as felicitous or infelicitous. For example, a promise that follows the rules such as futurity, beneficialness to hearer, etc., is considered felicitous and an utterance that includes the word ‘promise’ but still breaks one or more constitutive rules, is not. The simplicity of making such a distinction makes it tempting to believe that virtually all speech acts can be identified and classified with respect to different but always finite sets of constitutive rules defining felicity conditions for their correct performance. This conclusion is, however, premature, as it covers mostly direct acts. There are in fact many indirect speech acts which rely for communicative success on violating their constitutive rules, rather than following them. In this talk, I discuss the acts which derive their illocutionary force from forced conceptualizations involving temporal analogies and confluences. My specific focus is on indirect warnings, which break the conventional rule of futurity to construe the centrality and momentousness of the present. The force of this construal is especially salient in political discourse, where it serves a prompt mobilization of the warned party to respond preventively. Using examples from anti-terrorist interventionist discourse, I demonstrate that the futurity rule is violated conceptually and linguistically in the use of temporal markers which employ the mechanism of analogy to extend their reference both retrospectively and prospectively, along the time axis. These formulas, such as the famous “A September morning” phrase used during the last Iraq war, seem to need a separate framework of constitutive rules to define their felicity.

**Bert Cappelle & Ilse Depraetere**

***Short-circuited implicatures: A view from construction grammar*** (Contribution to *Pragmatics and Constructions*, organized by Finkbeiner Rita [et al.]

How can we integrate *pragmatics*, which consensus tells us is about ‘extra-linguistic’, context-generated meaning, and *constructions*, which in Construction Grammar are defined as stored form-function units comprising pragmatic information? To answer this question, we would like to reassess Morgan’s (1977) notion of ‘short-circuited implicature’ from a constructional perspective. Short-circuited implicatures are (in principle cancellable) inferences which the hearer arrives at directly, without having to calculate them. It is well known that Morgan introduced them to adequately deal with conventionally indirect requests of the type *Can you pass me the salt?* What is usually less in the foreground, though, is that Morgan used the concept of short-circuited implicatures to explain a far wider range of cases, which he subsumed under the label of ‘conventions *about* language’, to be distinguished from ‘conventions *of* language’. We will start by giving a quick overview of the examples that Morgan discussed. We will argue that his ideas involve a kind of constructional approach *avant la lettre*. However, we will take his approach one step further, proposing that there can be short-circuiting, i.e., fast, non-computed determination of meaning, not just of (pragmatic) implicatures but also of context-dependent semantic values. Drawing on cases discussed in Cappelle and Depraetere (2016), we will illustrate the viability of this proposal with substantive (lexically filled) and more formal (more schematic) constructions (cf. Croft and Cruse 2004) containing modal auxiliaries (e.g., *Not if I can help it; I can’t complain; If I could just VP; How can we VP?*). We will demonstrate that these cases are constructions in the usage-based sense (i.e. frequently used linguistic units) by adopting a quantitative approach highlighting the collocational strength among the lexical elements contained in these (constructional) idioms, as revealed by mutual information scores obtained from the Corpus of Contemporary American English (COCA). We will complement this corpus-based method with a qualitative approach, in which we explain how the short-circuited meaning in each case is situated at the pragmatic level, at the semantic level, or at both levels. We will also position the constructional view and Morgan’s short-circuitedness with respect to other non-explicitly constructional notions such as ‘pragmaticalization’ (Leech 2014) and ‘conversational routines’ (Aijmer 1996). Finally, we will address the question: If short-circuitedness can play at the level of constructional semantics and constructional pragmatics alike, is it necessary to maintain the distinction between semantic and pragmatic information within constructions? We will answer this question positively. The common portrayal of constructions as form-meaning pairings, with a single, undifferentiated functional pole, too often fails to recognize that constructional semantics and constructional pragmatics should be kept distinct.

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### **Bernardino Cardoso Tavares & Kasper Juffermans**

***Transnationalism in Cape Verdean linguistic landscapes: South-North trajectories, expectations and contestations*** (Contribution to *Postcolonial linguistic landscapes: Reading globalisation in the margins*, organized by Juffermans Kasper [et al.]

In 1992 the young nation of Cape Verde changed its flag from a red-yellow-green design with a black-starred coat of arms to a blue-white-red design with ten yellow stars representing the nation's ten islands located in the ocean and under the sky. This change indicates a symbolic move away from Africa towards more proximity to Europe and North America in the country's changing self-imagination since Independence (1975). This 'creative destruction' carried iconic expectations of progress and peace (encoded in the new colour scheme), but was also contested for its erasure of the pan-African colours that replaced the earlier colonial flag. This material change of the national symbol is illustrative of transformations in postcolonial Cape Verde at large, as more broadly visible in its linguistic landscapes. This article draws on data from an ongoing project at the University of Luxembourg on language and migration between Lusophone West Africa (Guinea-Bissau and Cape Verde) and Europe (Luxembourg) and adopts a southern perspective to language and migration, investigating South-North entanglements and affinities from the vantage point of ethnographic and material linguistic landscaping. Following the vignette of the 1992 flag change, we consider a series of semiotic moments and objects that capture Cape Verde's changing relations with the outside world, focusing in particular on relations with Luxembourg. These include a bilingual painting, transnational street names as well as portable linguistic landscape items sent as *inkumendas* (remittances, transnational gifts). The paper argues that linguistic landscapes are a useful analytical tool for understanding the local and present significance of migration and international relations between the global South and North. Reading the linguistic landscape multimodally for transnational and diasporic affinities rather than purely multilingually for distribution of languages or as signs of ethnolinguistic vitality in this diglossic Creole-Portuguese society allows us to see the past, present and future of Cape Verdean transnationalism in terms of trajectories, expectations or aspirations and contestations. It also lets us raise questions about authorship in the linguistic landscape and to problematize the top-down/bottom-up distinction in public signage. We conclude by arguing that linguistic landscape research can fruitfully be engaged as a 'mobile method' in understanding global connections in local place-making.

### **Marta Carretero**

***"Evidentiality, epistentiality, manner and stance: The case of English clearly and Spanish claramente"*** (Contribution to *Evidentiality: Discourse-Pragmatic Perspectives*, organized by Carretero Marta [et al.]

This paper takes as point of departure a definition of evidentiality as the linguistic expression of the kind or source of the evidence that someone, typically the speaker or writer, has at his / her disposal concerning the communicated content (Carretero and Zamorano-Mansilla 2013), and a definition of epistemic modality as the estimation of the chances that a proposition has for being or becoming true (Nuyts 2001). From the semasiological point of view, a third category will be considered, that of 'epistential' expressions (Lampert 2015), which express evaluation of evidence for (or against) the truth of a proposition. The English adverb *clearly* and its Spanish correlate *claramente* will be shown to have an epistential meaning 'it is clear that' and a meaning of manner 'in a clear way' (Simon-Vandenberg and Aijmer 2007), thus being polysemous. Both meanings will be shown to be of a semantic kind rather than conversational implicatures, since they cannot be cancelled or suspended. The epistential meaning consists in the expression of high commitment to the truth of a proposition based on evidence; the role of the conceptualizer as source of the epistential qualification is not highlighted and the evidence is coded as (having the potential to be) easily accessible to others. Due to these semantic traits, the adverbs may be considered as intersubjective (Nuyts 2001), and as belonging to the category of *Concur* in Martin and White's (2005) Appraisal framework.

Through the analysis of examples from two comparable corpora, the *British National Corpus* and the Peninsular Spanish part of the *Corpus Oral de Referencia del Español Actual* (CREA), the two adverbs will be shown to have clear cases of each of the two meanings as well as cases of co-occurrence of both meanings, in which the epistential meaning is best treated as an implication of the meaning of manner. The weight of this implication is influenced by the syntactic factor of clausal position and the pragmatic factor of communicative

relevance. Remarkably, the meaning of manner, even when it is more prominent, has a pragmatic effect related to epistemic stance in the sense of Marin-Arrese (2015), since it can reinforce the strength of the commitment to the information transmitted. In other cases, occurrences with the meaning of manner with no epistential implication also express high commitment due to the linguistic contexts in which they occur. For example, when combined with verbs of proof or perception (*indicate, prove, show...*), the adverbs are part of constructions that pragmatically have similar effects to those of epistentials, since they express commitment to the information transmitted based on evidence. Similarly, if combined with verbs of saying (*say, state...*), the adverbs communicate a Generalized Conversational Implicature of high commitment to the information transmitted and to the validity of the original source of information.

The paper will end with a pilot comparative study of *clearly* and *claramente*, based on examples from the corpora mentioned above and the MULTINOT parallel corpus (Lavid et al. 2015, 2016). The study includes a discussion of the similarities and differences in the relative frequencies of the kinds of cases mentioned above.

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### Vittorina Cecchetto, Magda Strojinska & Grażyna Drzazga

#### *The new face of hate speech: Mechanisms and social effects of the discourse of hatred*

(Contribution to *Conflict, public sphere and mediated experience: perspectives on proximization*, organized by Kopytowska Monika [et al.]

Political discourse in some democratic countries has been changing in an unprecedented way over the past few years. To some degree, these changes may simply reflect the populist turn in political discourse across Europe and in North America. In this paper, we examine the recent developments in the political discourse of two distinct political movements as defined by their most striking current contexts: Polish nationalism and US populism. The two situations may seem very different but they share several characteristics, thus allowing for interesting comparisons and more general conclusions. Both countries take pride in their longstanding tradition of societal tolerance and acceptance of multiple viewpoints. Thus, the current waves of boorishness and xenophobia are both atypical and worrisome. Throughout history, political discourse (and political propaganda) have used stereotyping to single out individuals or groups as the proverbial “other.” Most recently, the influx of refugees from North Africa and the Middle East is testing many of the values and principles declared by both European and North American societies. We are witnessing new phenomena which require a thorough analysis, for example, the rejection of the moral obligation to help the less fortunate is justified; the linguistic mechanisms for judging people and putting them into different categories (“better” and “worse sorts” in Poland and “terrorist threat” in the US) have increased. We examine the shortcomings of the corpus linguistic methodology since the impact and meaning of hate speech are not based solely on words but rather on larger

discourse units as interpreted in specific contexts. Our analysis of the use of language in recent political debates and speeches carried by the media in both countries, highlights a marked tendency towards stereotyping based on those characteristics of the individual that are independent of volition and not a matter of choice (Hilton & von Hippel 1996, Löschmann & Stroinska 1998). In the current refugee crisis, the concepts of ethnicity and religion are intertwined in the political discourse reported by the media, contributing to the confusion. The language used in public debates of these issues is strikingly rude and unapologetically offensive. In the US presidential debates, abusive language is used mostly by one candidate but its destructive force spreads exponentially to both his political supporters and to online fora. In Poland, hate speech is practiced by the new ruling party, which sanctions its widespread use in the official media. From there it trickles down to online *hejt* in comments and discussions. We believe that this linguistic shift is a very strong indication of a dangerous change in societal attitudes: changes that have led to violent conflicts in the past. We use examples of the stereotyping characteristics found in the discourse around the ethnic conflict in Kosovo (Stroinska & Popovic 1999) and compare them to the linguistic mechanisms of ethnicity- and religious- based stereotyping characteristic of political discussions in Poland and the US today. Using empirical linguistics as a diagnostic tool, we identify specific mechanisms of exploiting language for propaganda to target minorities and any political opposition.

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#### Asta Cekaite & Disa Bergnehr

##### ***Social touch and 'carnal intersubjectivity': Lamination of affection and control in embodied social interaction*** (Contribution to *Touch in Social Interaction: Integrating Haptics into Embodied Interaction Research*, organized by Cekaite Asta [et al.]

The present paper aims to discuss the concept of the 'carnal' intersubjectivity, or 'intercorporeality' (Merleau-Ponty, 1964; Crossley, 1995) by engaging in an empirical examination of touch as it is utilized in adult-child interactions in Swedish families and preschools. It is argued that exploration of touch in social encounters provides a fruitful avenue for demonstrating the social interactional anchoredness of human intersubjectivity defined as an "intertwining of 'flesh' of "sentient-sensible beings" (Merleau-Ponty, 1964; Crossley, 1995). Touch plays an important role in human interaction, including areas such as achieving another person's compliance and displaying intimacy, affection, or status (Cekaite, 2010; 2016; forthcoming; Goodwin & Cekaite, 2013). The study examines the interactional organization of affectionate and control touch used in adult-child interactions (in preschools and families in Sweden with 1-5 year old children). Video-recorded data involves 24 hours of recordings. Multiple characteristics of touch conduct are examined: type, location, approximate duration, function, and interactional context. The present study deploys a multimodal interactional approach, examining the organization of situated activities (Goodwin, 2000; Depperman, 2013). The analytical focus is on touch behavior and what can be identified as the interactional uptake of touch, displayed through the publicly visible actions of the participants. It is demonstrated that adults recurrently use multimodal interactional design of affectionate and controlling acts, involving lamination of touch, talk, gazes and facial expressions. Such acts are deployed in, for instance, disciplining encounters, where adults' disciplining talk is coordinated, i.e., simultaneously or consecutively embellished, with affectionate touch (stroking, patting, half-embracing the child), and facial expressions. It is shown that the communicative potentials of touch are commonly bidirectional and contingent on the participants' progressively evolving embodied actions. Touch can be accepted or rejected, such as when a recipient complies, or moves away, grimaces, or withdraws from corporeal contact.

#### Irene Cenni

##### ***The representation of tourist-staff encounters in negative reviews in TripAdvisor.***

(Contribution to *Analyzing Online Prosumer Discourses: Consumer Reviews, Customer Feedback, and other modes of eWOM*, organized by Vasquez Camilla [et al.]

Within the Web 2.0 setting, tourism is a widely discussed topic and travel reviews are among the most popular online reviews. As a consequence, online travel reviews have not only attracted the attention of tourism marketing researchers (Zehrer, Crotts & Magnini 2011), but also of discourse analysts (Vásquez 2011, 2014; De Ascaniis & Gretzel 2013:157).

In this contribution I will explore a specific feature of online hotel reviews, namely the representation and evaluation of interpersonal interactions between tourists and hotels' staff. This study draws upon previous research (Cenni & Goethals 2017) in which we found that comments on tourist-staff encounters represent a recurrent topic in negative hotel reviews in TripAdvisor, but also that both the frequency and the content of these comments may vary according to the language group of the review authors, and according to their status as domestic or foreign tourists. We came to the conclusion that this specific aspect of hotel reviews can provide very interesting input for examining possible intercultural tensions or sensibilities in tourism contexts, and for examining how these sensibilities are worded in 2.0 tourism discourse.

In order to get a deeper insight into this specific dimension a corpus of 900 negative reviews from TripAdvisor.com has been created. The corpus consists of 300 reviews written in English by travelers who reportedly reside in the U.K., 300 written in Italian, and 300 in Dutch, by travelers who reportedly reside in the Netherlands. The reviews concern hotels in Rome and Venice (Italy), London (UK) and Amsterdam (NL).

Our main goal is to study which are the discursive functions and content characteristics of interpersonal interaction narratives in negative hotel reviews. Moreover, we will examine to what extent this aspect is commented about in negative reviews, and whether the comments on this aspects have a positive or negative orientation. Additionally, we aim to explore the similarities and divergences that emerge among the three different languages groups.

The qualitative analysis of our dataset is carried out within the rapport-management theory framework developed by Spencer-Oatey (2002, 2008). This framework allows us to study how tourists perceive and represent their interactional relations in tourism contexts in a comprehensive way, including aspects such as face management, interactional goals and the management of sociality rights and obligations.

Preliminary results indicate that comments on the interpersonal interaction between tourists and hotel staff can be defined as a stable characteristic of negative hotel reviews in the three language groups. Moreover, divergences in both discursive and content aspects emerged especially between domestic and foreign tourists. In particular, domestic tourists' evaluations seem to include less negative comments and more positive comments, which points towards the hypothesis that cultural distance may lead to a different tourist satisfaction (Tuna 2006). Moreover, specific intercultural and language-related issues emerged, as for instance the issue of linguistic barriers mentioned by foreign tourists travelling in Italy, and the presence of racist comments performed by Italian reviewers towards foreign staff members working in hotels in Italy.

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#### Angela Chan

*A comparative study of questioning in Q&A sessions in academic presentations by professionals and students* (Contribution to *The interfaces between Pragmatics and Language Education*, organized by Lee Cynthia [et al.]

Previous studies have researched questioning in various settings such as news interviews, medical consultations,

and teacher-student interaction. The present study focuses on a less-researched setting -- the Q&A session in an academic presentation. The Q&A session in an academic presentation is very different from the presentation session by nature. The Q&A session involves impromptu interaction between the speaker and the audience and therefore poses a greater challenge to the speaker and the audience. It is more difficult when the Q&A session takes place in a course assessment setting and when there is limited input to the students on asking and answering questions at the end of a presentation.

This paper examines the turn design of questioning from a discourse analytic perspective. It draws on video recordings of academic presentations given by professionals and students in the field of health sciences. The student participants consist of medical and pharmacy students of an English-medium university in Hong Kong. Questioning, as a form of social action, can be accomplished through a range of linguistic forms and be used to serve different purposes. Our data shows that in the student presentations there is a lack of such components as praise and tokens of appreciation which are frequently found in the professional presentations, suggesting the students pay less attention to the relational aspects of communication when asking questions. Moreover, the students tend to relate their questions to what was said in the presentation and use more WH-questions (especially why and what questions) while in the professional presentations the most frequently used question type is the Yes/No-question type and no why-questions are found. An analysis of the purposes of the questions reveals that nearly one-fourth of the questions in the student presentations appear to serve the function of asking for confirmation or challenging the speakers while only a small percentage of the questions in the professional presentations serve such functions. These findings can be attributed to the embedded assessment setting in which the student presentations take place. Building on the findings of the present study we discuss pedagogical implications for teaching questioning skills

### **Wei-Lin Melody Chang & Michael Haugh**

***Getting acquainted across cultures: Self-presentation sequences in initial interactions amongst Australians and Taiwanese*** (Contribution to *Current issues in intercultural pragmatics*, organized by Kecskes Istvan [et al.]

Getting acquainted with others is one of the most basic interpersonal activity types. Yet research on the interactional practices through which such unacquainted persons become acquainted and establish (passing or ongoing) relationships has been undertaken primarily from a social psychological perspective, with only a limited number of studies being grounded in the actual details of face-to-face interaction (e.g. Haugh 2010, 2011; Haugh and Carbaugh 2015; Maynard and Zimmerman 1984; Pillet-Shore 2010, 2011, 2012; Svennevig 1999), and even fewer focusing on getting acquainted in intercultural settings (Brandt and Jenks 2011). In the current study we focus on analysing audio/visual recordings of initial or “getting acquainted” interactions between first language speakers of English from Australia and speakers of English as an additional language from Taiwan. Drawing from approaches in interactional pragmatics (Arundale 2010a, 2010b; Haugh 2010, 2012), we analyse 10 recordings of initial interactions between Australian and Taiwanese participants, and compare these with 10 intracultural interactions in which Australians are getting acquainted, and 10 intracultural interactions where Taiwanese are getting acquainted. The analysis of this interactional data is supplemented with follow-up interviews with participants in the intercultural interactions. In the course of this analysis we identify self-presentational practices as a key locus of difference and thus potential misunderstanding or misconstrual in initial interactions between Australians and Taiwanese. Our analysis focuses on the environments in which “self-presentation sequences” (Svennevig 1999) arise and the responses of recipients to them. We suggest that differences arise with respect to the relative frequency of prompted versus unprompted self-disclosures (Haugh and Carbaugh 2015), as well as the degree to which participants reciprocate presentation-eliciting questions. These differences reflect the different emphasis placed on the multiple preference structures at play when self-disclosing in initial interactions across Australians and Taiwanese, namely, the value placed on talking about oneself (Carbaugh, 2005; Scollon & Wong-Scollon, 1981), avoidance of self-praise (Pillet-Shore 2015), and the overall preference for agreement (Sacks, 1987; Schneider, 1988).

### **Siobhan Chapman**

***'She only remembered occasionally that she was a woman': Implicature, subjectivity and gender identity in George Moore's "Albert Nobbs"*** (Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.]

George Moore's novella *Albert Nobbs* originated as an extended anecdote in his 1918 collection *A Story-Teller's*



*Holiday*. It is the story of an orphaned and impoverished young woman who assumes a male persona, follows a successful career as a waiter, and lives for many years undetected as a man. Critics have noted that subjectivity and the narration of point of view are central to the portrayal of Albert's story (e.g. Friedman 1983). More recently, it has been argued that the text's themes of sexual inequality and gender performance indicate that it is explicitly concerned with feminism (Jaime de Pablos 2006; Grubgeld 2013) or with transgender identities (McIvor 2013). In this paper I will argue that the themes of identity, gender and social disenfranchisement are best understood in relation to choices made in the text concerning thought presentation. I will use pragmatic analysis in the neo-Gricean tradition (Horn 2004, 2007, following Grice 1975) to illustrate ways in which the balance between explicit and implicated meaning ensures that Albert's inner life is the main subject matter of the novella, rather than the external events of her story or the reactions of those she encounters. This effect was heightened by the small but significant revisions that Moore made to the text before it was republished in the collection of short stories *Celibate Lives* (1927). In this later text, also, it is mainly in the relationships of implicature and inference between narrator and reader that the full significance of Albert's experience becomes apparent.

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#### Anna Charalambidou

**(Old) age identities in everyday conversations of Greek Cypriot women** (Contribution to *Stage of life categories: Morality and identity work in talk in interaction*, organized by Weatherall Ann [et al.]

This contribution will discuss the language and social practices of older Greek Cypriot women. It looks at the casual, every-day interactions of an all-female group, with a long interactional history (most of them in their seventies). The ethnomethodological approach to identities is adopted (see e.g. Antaki & Widdicombe 1998), and a toolkit from membership categorisation analysis and conversation analysis (Sacks 1995) is used. The data used are eighteen hours of self-audiorecorded interactions, collected over a period of two years, and supplemented by participant observation and ethnographic interviews. In all but one of the self-recorded conversations the membership categorisation device of age and, more specifically, categories of *old* age were made explicitly relevant (90 instances of old-age categorisations). The presentation focuses on how the participants employ various terms to explicitly categorise self and others as 'older women' and what meaning and associated features they attribute to old-age categorisations from various registers, including Standard Modern Greek (e.g. 'ηλικιωμένη' *elderly woman*) and the Cypriot Greek dialect (e.g. 'κοτζιάκαρη' *old woman*). It will be shown that members employ a nuanced machinery for age categorisations with different classes of old-age categories (be it generic categories in noun form, age-in-years categories, categories in verb form, or old-men categories) with different attributions and rules of application that are quite different from age terms used in other contexts. The interactional organisation of old-age labels -and specifically instances of (self-) repair of age categorisations shows that old-age categories are hierarchically positioned, inference-rich and that members orient to a very intricate set of expectations of who can be categorised by whom, with what specific age category term and at which context. Literature on peer-elderly naturally-occurring interactions (e.g. Degnen 2007; Hurd 1999; Paoletti 1998) has shown that older women construct a positive self image by claiming the category 'not old', which, however, places them in the precarious position where health problems,

changes in the body image and loss of spouse continually endanger their membership to the category 'not old'. In contrary, the participants of this study through their local system of self- and other- age categorisation participants are able to categorise self and others as old, without necessarily accepting association of age-related decline. On the whole, this bottom-up, empirical analysis of interlocutors' categories provides a glimpse to older women's conversational practices and situated understanding of their age (and gender) identities and how the deployment of various category labels ultimately achieves positive self-presentation.

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#### Dara Chase

***Profanity in authoritative assessment*** (Contribution to *Stance-Taking in Interaction*, organized by Imo Wolfgang [et al.] )

This study explores the use of profanity in informal interactions among college-aged women at a public university in the western United States. In the corpus of over 100 instances of swear words, we see a recurrent practice through which profanity is used by the recipient of an extended telling to assess a facet of the telling. Through a profane assessment, the telling-recipient positions herself as authoritative. In these interactions, the roles of narrator and listener mostly remain consistent, with one woman as narrator and another as listener. In two- and three-person dynamics, the listener, or one of the listeners, will additionally take on an assessor role beyond assessments that can also be continuers (Goodwin, 1986). These assessments work to problematize the narrator's story, in particular the opinion or stance (Du Bois, 2007) the narrator has taken regarding the events she is recounting. Through this practice, the assessor constructs her contrary stance and asserts her authority to contradict the narrator. These stances are taken by other participants in the interaction as more definitive—a stronger stance—in a kind of one-upmanship to the narrator. These stances, in turn, accumulate to something like Ochs and Taylor's *problematizer* (1995), in which the assessor (in their work, 'the father') takes on the role of ultimate judge, which is accepted by the narrator. The use of swear words by young women within the interaction thus points to the repurposing of profanity to create an authoritative identity.

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#### Qian Chen

***The pragmatic mechanism of offence in Online polylogue*** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.] )

This study aims to explore the pragmatic mechanism of offence in online polylogue from the perspective of moral order. Drawing upon the data collected from Baidu *Tieba*, the largest online Chinese asynchronous communicating community, the study firstly will conceptualize the offence by sketching those methodological and theoretical challenges in previous studies. Accordingly, online offence is defined as a sequential face-attacking acts performed by the offender to damage the multi-layered face of the offence-taker in online interaction. Then, taking an interactional approach the study will examine the linguistic realizations of online offence, which are further divided into (1) assertive derogating, (2) directive compelling, (3) commissive warning, and (4) expressive swearing. Finally, the study will analyze the types of face attacking acts in online offence, and discuss how various face-attacking acts are designed to challenge different facets of moral order,

since it is argued that online offence is a challenge to moral order in nature. This study is expected to reveal pragmatic mechanism of offence in online polylogue, and provide insights into some differences between online and offline (i.e. face-to-face) interactional polylogues.

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#### Xinren Chen, Jia Qiu & Mengxin Li

*Advanced L2 Chinese learners' relational work in peer tutoring* (Contribution to *The interfaces between Pragmatics and Language Education*, organized by Lee Cynthia [et al.]

By and large, existing research on the development of L2 pragmatic competence has long focused primarily on secondary and tertiary-level learners on the one hand and their development of general pragmatic competence on the other. However, given that the level of L2 linguistic development does not necessarily have a positive correlation with L2 pragmatic development and that communication in special domains involves genre-specific norms and principles, it would be a serious oversight not to heed the development of L2 pragmatic competence among more advanced learners, who are more immediately and extensively linked to intercultural communication, or not to examine their development of genre-specific pragmatic competence. This study seeks to look into Chinese advanced learners' development of L2 pragmatic competence for managing interpersonal relations in the context of peer tutoring. It proposes to answer the following research questions: 1) Do the advanced L2 learners manage rapport differently when they do peer tutoring in Chinese and in English respectively? To what extent is their management of rapport influenced by their own cultural background? 2) Do MA and PhD learners differ in their management of rapport when they do peer tutoring in English? Which group is less influenced by their own cultural background? To address these questions, this empirical study will adopt Spencer-Oatey's (2002, 2002, 2005, 2008) rapport management model in the analyses of the naturally occurring data involving Chinese advanced learners' peer tutoring. It will demonstrate that while peer tutoring is an important site of maintaining and developing interpersonal relation, significant pragmatic transfers occur among the Chinese advanced L2 learners, especially the PhD students. The findings suggest that the Chinese advanced learners be advised on the mainstream academic culture of relational work in the context of peer tutoring apart from being only trained on how to do research.

#### Yuan-shan Chen

*What are students' thinking?: The case of email requests to faculty* (Contribution to *The interfaces between Pragmatics and Language Education*, organized by Lee Cynthia [et al.]

The present study examined L2 learners' cognitive processes when engaging in an email task involving two requests to faculty. The email task was chosen as an object of investigation because the widespread application of emails in academia has revolutionized student-faculty interactions from face-to-face communications to cyber-consultations. Previous research has also shown that L2 students' email requests to faculty consist of

different kinds of pragmatic errors for two reasons. First, most L2 learners are left to their own devices regarding linguistic and stylistic rules for institutional email when writing an email to faculty. Second, since making requests is a face-threatening act, it requires sophisticated pragmatic competence on the part of the learner to maintain institutional asymmetry to ensure compliance from the faculty recipient (Biesenbach-Lucas, 2006, 2007). As a result, probing learners' cognitive processes when they are drafting email requests to faculty becomes a fascinating area of investigation for ILP researchers. In the present study, the data included concurrent and retrospective verbal reports collected from 15 pairs of intermediate-level Chinese EFL learners. Paired verbal reporting was employed in this study because compared to single-subject verbal reporting, it may add to the naturalness of data collection, produce more elaborate verbal protocols, and reduce the learners' processing load to a greater extent. The procedures are as follows. First, each pair was asked to write two different emails to get permissions from the professor to add and drop a course. The collaborative verbalizations were audiotaped. Next, immediately after they finished the task, the audio recording was replayed as recall cues. Then, fixed and probing questions were asked about how they planned or executed such an email task. The retrospective verbalizations were audiotaped as well. Finally, all the concurrent and retrospective verbal reports were transcribed, coded and analyzed using Ericsson and Simon's (1993) coding scheme consisting of four categories: *intention*, *cognition*, *planning* and *evaluation*. Overall, the present study widened the scope of existing verbal report studies in ILP research. In addition, pair work can be used not only as a research tool, but also a classroom activity because collaborative dialogue can make students understand their own problems and monitor their productions, making individual novices become collective experts (Donato, 1994; Swain, 2000).

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### Xi Chen

#### *Perceptions and performance in evaluation speech acts by Koreans and Chinese*

(Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.]

As observed by the panel, cognitive aspects are often neglected in intercultural pragmatics and/or cross-cultural pragmatics. It is often the ways of reaching communicative goals than the intercultural/cross-cultural understanding being discussed, according to Wolf (2005). To understand cross-culturally, it is important to understand the actual contents that cultures load on people's cognition and their language use. Cultural schemas and categories are thus investigated from the Cultural Linguistic point of view. Coming to the intercultural pragmatics, a cognitive exploration to the existing theories may result in new discoveries as the Cultural Linguistics proposes. For example, the culture schema of 'family' has been evidenced to be different between aboriginal and non-aboriginal English groups (Sharifian 2003). The aboriginal schema of family may include distant relatives or even others' families which non-aboriginal people do not normally refer to. Here, the notion of 'social distance' is one of the frequently discussed issues in pragmatics, although it is rarely considered from the cognitive path. The current study aims to connect people's cognitions to their pragmatic performance. It investigates the perceptual differences between three different groups with regards to their perceptions of social distance, power and the degree of imposition (*P*, *D*, *I*). It also investigates how the way that *P*, *D*, *I* tend to be perceived affects people's language use. The target of language use to be investigated is evaluation speech acts, which has rarely been studied before. The groups involved in the study are Korean native speakers (KNS), Chinese native speakers (CNS) and Chinese learners of Korean language (CLK). Both the perceptual and performance data are collected via written questionnaires, following two previous studies – Bergman & Kasper (1993) and Economidou-Kogetsidis (2010). In the process of investigation, the collectiveness of *P*, *D*, *I* perceptions within-group has been statistically proved. The KNS and CNS groups appear to have a holistic difference in perceiving the *I*. They are also found to react reversely to *D* perceptions. In CLK's performance,

the perceptions of *P, D, I* are found in competition with the perceived distance of their L1 and L2. It is interesting that the current pragmatic findings match a claim from Cultural Linguistics: the learners may have their own cognitive systems which do not necessarily correspond to either of the L1 or L2. Furthermore, the perceptions of *P, D, I* are culture-specific as some cultural schemas are. In Cultural Linguistic terms, the perceptions of *P, D, I* are distributed unevenly not only within one group but also across different groups.

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#### Paul Chilton

***Near and far, in and out: What DST is all about*** (Contribution to *Conflict, public sphere and mediated experience: perspectives on proximization*, organized by Kopytowska Monika [et al.]

In this paper I would like to focus on DST — the deictic space model of language that I developed in Chilton (2014). This theory was framed in terms of a small set of geometrical concepts (coordinates, vectors, frames of reference), which provided a way of clarifying and exploring what appeared intuitively to be a basic property of human linguistic communication, namely deixis. The aim of the paper is to explore and clarify two aspects — an 'internal' one and an 'external' one. Looking at deixis in the 'internal' perspective, a speaker always has to take their own physical, temporal and intentional 'position' into account. These three dimensions must have cognitive counterparts, i.e. be neurally implemented in the brain. The paper will thus consider the cognitive and neural grounding of the three axes of the DST model, with particular emphasis on the axis that has been variously called 'modal', 'epistemic', 'axiological' or 'intentional'. Looking at deictic phenomena in the 'external' perspective, the language faculty evolved in a social context with social functions that are manifest in what can loosely be called 'discourse'. The claim is that deictic mental phenomena, grounded in spatial cognition, are emergent in language as discursive, i.e. social, behaviour. Now, according to current proximization theories, the key spatial component is relative 'distance' (physical or metaphorical). However, I expect to show in the paper how additional geometrical (but cognitively grounded) concepts are required, and in particular the cognitive topology of 'containers'. From a theoretical point of view, this will integrate proximization models with several strands of cognitive linguistics and cognitive science. From an applied discourse analysis point of view, I will try to show, by brief analyses of contemporary discourse specimens, how the discursive manipulation of both proximization and containment cognitions contribute to the construction of self at both the individual level and the socio-political level

#### Wladyslaw Chlopicki

***Strategies of humorous otherising the political opponent. The case of recent Polish political struggle*** (Contribution to *Laughing at the 'other': Critical pragmatic insights into the humorous construction of opposing groups*, organized by Chovanec Jan [et al.]

The paper deals with the unfolding political situation in Poland seen through the prism of the prolonged outburst of political humour, the end of which is not in sight. I am going to discuss the humour in political communication (cf Tsakona and Popa 2011) in terms of *us* vs *them* dichotomy, which is crucial in the Polish case since the government and the opposition perceive the European Union as *them* and *us* respectively. The latter difference concerns the macro level of social practice (Fairclough 1992) as it deals with value systems. In my analysis I will refer to discursive practices (esp. satire, in terms of Simpson 2003) in social media (cf. (Dyrel and Chovanec 2015) but will focus on specific micro-level discursive strategies. Specifically I will deal with humour examples (encountered mainly on Facebook pages of the Committee for the Defence of Democracy) that will include visual humour, memes, verbal satire, parody, heavy irony, allusion, with special emphasis on

Logical Mechanisms in Attardo's (2001) terms. Saturation (inflation) and attenuation (deflation) in Simpson's (2003) terms do occur, but do not seem to exhaust the list of satirical mechanisms. The major satirical mechanisms described by Draitser (1994), namely infantilisation, animalisation and reification seem to be clearly in evidence too. The most general method of humorous political struggle seems to be recontextualisation of the non-humorous stimulus, which results in the occurrence of exaggeration, false parallelism or simple juxtaposition as leading Logical Mechanisms. I am particularly interested in the influence of various macro-level contextual elements on the operation of these mechanisms, which will be subject of detailed analysis.

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#### Hanwool Choe

***Eating together multimodally: Co-constructed action in mukbang, a Korean livestream of eating food*** (Contribution to *Food for thought and social action: Constructing ideologies in food-related communication across digital and cultural contexts*, organized by Gordon Cynthia [et al.]

Mukbang is a livestreaming online eating show (hosted at [www.afreecatv.co.kr](http://www.afreecatv.co.kr)). It has become a new eating trend in Korean popular culture especially among Korean youth. In mukbang, a broadcaster, called BJ (Broadcast Jockey), shows mouthwatering dishes and enjoys them as hundreds of viewers watch. Importantly, the broadcaster and viewers multimodally interact with each other: the eater 'speaks' to the viewers while eating and the viewers 'write' each other and the eater through a chat room while watching it. This spoken-written interaction of mukbang significantly influences the eater's eating action. In Korea, eating traditionally has been considered a group activity. However, as single-person households are gradually increasing (Kim and Lee 2014), mukbang provides an alternative eating companion and a new, online, means of interacting while eating. Mukbang participants may feel a sense of 'togetherness' while eating alone. Also, mukbang gives viewers vicarious satisfaction, serving as a kind of 'food porn'. It is a stimulating visual and audio representation of eating foods that arouse a desire to eat. I bring together Tannen's (2007) sense of involvement (emotional connection through sound and sense); Goffman's (1981) concepts of move (a unit that constitutes sequential organization of talk) and footing (alignment); and the notion of recruitment, the idea of getting others to do things (e.g., Kendrick and Drew 2016; Drew and Couper-Kuhlen 2014; Zinken and Rossi 2016; Rosaldo 1982) to discuss how the joint activity of eating is multimodally created and invites involvement in mukbang. Through analysis of BJ Chang-Hyun's 67 mukbang videos uploaded on YouTube during September and October, 2015, I identify three types of eating action: 1) eating through recruitment; 2) eating through constructed action; and 3) eating as busking. In 1) eating through recruitments, eating is uttered and embodied by viewers and the broadcaster. Specifically, speech acts like requests and directives are used to recruit and non-verbal actions are taken to respond to those speech acts. I observe that recruitments are the overall basis of eating moves in mukbang. Also, I note that the eating recruitments produce a chain of recruitments between the viewers and the broadcaster where they take turns to recruit and be recruited. In 2) eating through constructed action, borrowed from Tannen's (2007) constructed dialogue including ventriloquizing, or the idea that people animate the voice of another while speaking, I suggest that the eating action is accomplished via the eater's embodied animating a viewer's written voice and the viewers' puppeteering the broadcaster's eating moves. In 3) eating as busking, mukbang is characterized as show business in that many viewers voluntarily send the broadcaster digital currency that is actually converted into real cash in return for the food entertainment he provides and for vicariously satisfying their eating needs. The busking example indicates how a social form of benefaction is constructed online through the act of eating and watching eating. The analysis highlights that mukbang participants jointly and multimodally construct eating moves and this contributes to creating involvement among the mukbang participants. I argue that what lies behind the co-construction of eating actions is both the symbiotic relationship and the moment-by-moment hierarchy between the viewers and the broadcaster. This

study of mukbang interaction demonstrates that action is another involvement strategy along with sound and sense, while also highlighting how the mundane and social activity of eating is performed online by using discursive and multimodal resources.

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#### Jan Chovanec

***Humorous comments and self/other positioning in online news forums*** (Contribution to *Laughing at the ‘other’: Critical pragmatic insights into the humorous construction of opposing groups*, organized by Chovanec Jan [et al.]

This presentation deals with humorous comments in online news forums from the point of view of critical pragmatics. It identifies several typical formats of humorous comments, ranging from ironic remarks to joke-telling, and interprets them as complex acts of self- and other-positioning (Davies and Harré 1990). In this way, individuals use the comments to construct and articulate their collective membership in specific ingroup(s) while simultaneously differentiating themselves from numerous others and expressing the mutual contrast in evaluative terms (cf. van Dijk 1998).

The analysis, based on data from online discussion forums on the recent migrant crisis in Europe, indicates that the construction of opposing groups through humour is a complex process that involves multiple dimensions. First, users’ humorous remarks function as a commentary on the primary media texts (news reports), serving as a form of public social critique that deconstructs what is seen to be the official policies articulated through the institutional voice of the mainstream media. This counter-establishment standpoint is further enhanced through the dialogic and polylogic interactions between users (Fetzer 2013) within the confines of the post-medial discourse space of online news comments (Chovanec 2017). Second, while some targets of humour are typically articulated explicitly in the comments, there are often additional indirect targets involved. Arguably, it is such indirect targets that are more central to the self-positioning of the ingroup than the explicitly mentioned outgroups. The humour then serves not only for the disparagement of the explicit outgroup, but also for the implicit self-construction of the ingroup as superior to the others.

Humorous comments, thus, have an important ideological and political dimension (Tsakona and Popa 2011). While their meanings are confirmed, contested and negotiated through online interactions between ingroup members, they can be used as a tool for the delegitimization of the positions of others taken with respect to, for instance, the current socio-political situation. Comments in online newspapers need to be dealt with on the macro-level of social practice (Fairclough 1992) since they are closely dependent on the socio-historical contexts in which the humour in the comments is embedded (Reisigl and Wodak 2001).

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### **Kawai Chui**

***Entity metaphor and object gesture in Taiwan Mandarin discourse*** (Contribution to *Multimodality and diversity in Chinese interaction*, organized by Li Xiaoting [et al.]

The present study investigates the manifestation of the IDEA-IS-AN-ENTITY metaphor across the linguistic and manual modalities with regard to the use of the object gesture in everyday conversation, to understand the relationship between metaphor and discourse in metaphorical conceptualization. The object gesture is typically a cupped hand shape with fingers loosely apart and curled. Since it enacts the entity metaphor, it is also a metaphoric gesture. The entity metaphor is divided into ‘cross-modal entity metaphor’ and ‘gesture-only entity metaphor’, based on the involvement of modalities for the expression of the metaphor. For the former, the lexical idea being conceptualized as a physical object is manifested by metaphorical speech and a corresponding object gesture simultaneously; for the latter, the metaphor is manifested in the single modality of gesture, expressing the conceptualization of a stretch of talk as a discrete object. The data consisted of everyday face-to-face conversations among adult native speakers of Mandarin contained in the NCCU Corpus of Spoken Mandarin. For the present study, the speech and the gestural data were gathered from the conversational excerpts for a total length of about 580 minutes of talk. 67 instances of the cross-modal entity metaphor and 73 instances of the gesture-only entity metaphor were found. These two sets of data were analyzed and compared with regard to linguistic form, gestural form, and the temporal alignment of the object gesture and the accompanying speech. For the cross-modal metaphorical instances, a wide variety of abstract ideas were represented as referring, characterizing, and quantifying referents in speech. In gesture, the metaphor was represented by an object gesture that could be configured in numerous ways. For the temporal alignment of speech and gesture in the stroke phase, the average duration was 714 milliseconds, during which the overwhelming majority of the object gestures co-occurred with the corresponding linguistic referents. For the gesture-only instances, the configuration of the object gesture mainly depicted a spatial boundary by the use of curled fingers for a stretch of speech as a metaphorical object. The average duration of the stroke phase was 1744 milliseconds, within which clauses predominated, and the minor phrasal segments were mostly verb phrases. Together, the results attested that the thinking of phrasal-clausal ideas as entities is as common as that of lexical ideas as entities in conversational discourse. Moreover, the way the object gesture is configured reveals what the speaker is considering real-time about a metaphorical object, and which facet of the conceptualization is the speaker’s focus of attention at a particular moment of speaking. The object gesture also provides evidence that the conceptualization of a lexical segment aligns with the linguistic context for coherence, and that the conceptualization of a phrasal-clausal segment is dynamic and emerges only in discourse. In conclusion, the metaphorical thinking emerges in discourse and is inseparable from cognition and the context of use.

### **Billy Clark**

***How ‘lazy’ reading sometimes makes sense: Exploring responses to Eimear McBride’s “A Girl Is A Half-formed Thing”*** (Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.]

This paper explores a specific hypothesis about contrasting reader responses to the novel *A Girl Is A Half-formed Thing* by Eimear McBride. The novel is challenging at first but some readers report moving beyond the initial challenges of the book and being captivated by it. Others decide that the reward will not be worth the effort and put the book down. One idea developed here is that readers who enjoy the book are able to continue reading despite a great deal of indeterminacy in their developing interpretations. Characters have no names. Referring expressions do not have clear referents. It is not clear whose voice is thinking or saying particular expressions. This poses challenges for readers and involves complex pragmatic processes. This paper explores the nature of these processes, suggesting a paradox with regard to the complexity involved. Readers who put down the book decide not to engage in highly complex pragmatic processes. However, readers who enjoy the book need not put in the highest amount of effort in arriving at an interpretation. In an interview with McBride, the critic and literary scholar John Mullan distinguished ‘lazy’ and more analytical readings of the novel. This paper suggests that what Mullan called ‘lazy’ readings are most likely to give rise to effects which McBride was aiming for and which lead readers to value the book highly. These readings might be thought of as ‘lazy’ in that



readers give up on assigning referents, identifying speakers and thinkers, etc. However, they involve complex inferential processing and are more likely to lead to readers experiencing the text as McBride intended. McBride has said that she had the aim of ‘binding the reader closer to the character’s experience than “wideawake language” normally allows’ so that the reader ‘experiences the narrative from the girl’s perspective’ (McBride 2016). Analytical readings, which take time to follow all clues and resolve referential indeterminacies, decide who is thinking or speaking particular expressions, and so on, can be seen as recreating a 3rd person perspective. The paper also explores how these different kinds of readings can be understood with reference to ideas about different kinds of inferential processes, including Furlong’s (1996, 2001, 2011) suggestion that interpretation can be more or less spontaneous and Mercier and Sperber’s (2009, 2017) distinction between intuitive and reflective inference. One significant feature of the kinds of reading processes discussed here is that they can be more or less ‘lazy’ rather than involving wholly distinct kinds of processes.

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#### Shannon Clark

*Negotiating being ‘old’ in nurse practitioner-patient health assessments* (Contribution to *Stage of life categories: Morality and identity work in talk in interaction*, organized by Weatherall Ann [et al.]

Many developed nations define older people or the ‘elderly’ as those over the age of 65. Although somewhat arbitrary, such chronological categorizations of age and aging are ubiquitous. For example, chronological age is used as a basis to determine a range of social, bureaucratic, and/or legal rights, obligations, and entitlements (such as retirement age or the eligibility to claim a pension). However, research following in the tradition of Sack’s (1992) pioneering work in conversation analysis and membership categorization analysis has demonstrated that categories are not simply neutral descriptions of facts. Categories are inference-rich and provide a framework for organizing a vast array of cultural knowledge about what could be expected of category members in terms of behaviour, knowledge, and competencies. This paper considers age and stage-of-life categorizations, particularly being ‘old’, as a members’ category in nurse practitioners’ healthcare consultations with older patients (over 80 years of age). In particular, analytic attention is focussed on how participants use age and stage-of-life categorizations as a resource for understanding and evaluating the patients’ health status and capabilities. Following written consent, audio and video recordings of 11 consultations between nurse practitioners ( $n=2$ ) and older patients ( $n=11$ ) were collected. The consultations were health assessments undertaken in the nurse practitioners’ usual place of practice—in a clinic and in patients’ homes. A total of 11 hours and 46 minutes of data was collected with consultations ranging in length from 35 minutes to 1 hour 27 minutes. Data were transcribed and analyzed using principles of conversation analysis and membership categorization analysis. In the data, nurse practitioners and patients employed age and stage-of-life categories to accomplish important institutional, moral and identity work. Age-relevant categorizations were used, for example, to proffer candidate explanations for symptoms, to manage the moral implications of responsibly taking care of oneself, to account for patients’ future plans or expectations, to legitimize complainables, to re-characterize potential problems of functional decline as ‘normal’, and to endorse or praise patients’ health status or activities as highly positive. Age and stage-of-life categories and category-bound activities associated with being ‘old’ were variously aligned with and resisted by the participants. Using illustrative data examples, this paper will show how age and stage-of-life membership categories are used as an inferential framework by the participants as they negotiate and construct the patient’s health, well-being, and capabilities as normal, positive, or problematic. In this way, membership categories are shown to be an important resource for institutional

sense-making in healthcare interactions.

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#### Ben Clarke

*Using the body in space to re-align 'self' and 'other' relations in the production of situationally-recoverable types of ellipsis* (Contribution to *Activities in interaction*, organized by Gerhardt Cornelia [et al.]

This paper studies activities of a non-institutionally goal-defined kind. Though Levinson (1992: 69) remarks that “focal members [of activity type] are goal-defined”, the position taken here is that non-institutionally goal-defined talk is “a highly structured, functionally motivated, semantic activity” (cf. Eggins and Slade, 2004: 6). Within such phatic or interpersonal activities, the activity-move of interest here is that of ascriptive evaluation and, furthermore, how this activity-move is manifest in a co-ordination of verbal and embodied communicative resources. More specifically, I am interested in instances of what in the linguistics literature (e.g. Quirk et al., 1985) has been labelled ‘situationally-recoverable ellipsis’ – the use of some syntactic structure in language where one or more of its fundamental elements have been omitted but are predictable because they are recoverable from the non-linguistic context. I here aim to challenge the linguocentric assumptions (Gregory, 2002: 320-321) of work on this phenomenon in linguistics – namely, that only linguistic forms can function as antecedents in social interaction. The alternative position taken here is that certain patterned behaviours in the embodied modalities make ellipsis in the linguistic modality a favourable choice for interlocutors. Using four episodes of the UK version of the reality television show ‘Big Brother’ as data, my analysis (Clarke, under review) revealed a significant correlation between instances of so-called ‘situationally-recoverable ellipsis’ and two-person only interactions. In these, the distinction between ‘self’ and ‘other’ in the participant framework composition (Goffman, 1981; Levinson, 1988) is self-evident where in multi-party (i.e. three-plus people) interactions it becomes increasingly complex and has to be semiotised by means of embodiment relative to communicative space. That is, looking across cases of ‘situationally-recoverable ellipsis’ in such multi-party interactions, interlocutors can be observed to display patterned embodied behaviour relative to the communicative space in order to demarcate ‘self’ and ‘other’ distinctions. For example, the mirrored body alignment of the interlocutors in the background of the following video still at which point one of these interlocutors produces an instance of so-called ‘situationally-recoverable ellipsis’:

#### Figure 1. Big Brother data example

**Nikki:** oh look (it [S] is [O/M] a) perfect opportunity (.) she’s loving it

This regularity across embodied and space modalities appears to help achieve communicative success when ellipsis in the linguistic modality has the potential to lead to ambiguity in the social interaction.

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#### Francois Claveau & Jordan Girard

*Economics generalizations as generics: Implications for economic expertise* (Contribution

to *Economics & Language Use: The pragmatics of economics experts' engagement with non-specialists*, organized by O'Rourke Brendan [et al.]

Generics are a common type of generalization. They bear syntactic forms such as *bare plural* (Ks are P), *bare singular* (K is P), *definite singular* (The K is P), and *indefinite singular* (A K is P). Despite their commonness, they have proven to be very difficult to analyze semantically. Since the past decade, philosophers and psychologists have shed light on the role they play in our cognition. It is now clear that generic language is a default form of generalization and is central in our acquisition of concepts. Our paper starts from the premise that many generalizations in economics, especially those used by economists in public communications, are generics. We draw two implications from this premise (one solid, the other more tentative). First, characteristics of generics explain part of the widespread miscommunication between experts and laypersons. This miscommunication is due to the fact that the acceptance of generics tend to be very flexible regarding the prevalence level of a property among a category, while their interpretation, when done with no information on the category generalized upon, implies that most of the category members bear the property ascribed. Thus, while experts accept (and sometimes ought to accept) generics on a low prevalence level, laypersons might think that the property ascribed in an expert-produced generic has a high prevalence among the relevant category. Second, the theory-ladenness of generics provides a potential explanation for why social scientists disagree about generalizations across disciplines. Our hypothesis is that being committed to a specific disciplinary outlook makes some properties more striking, thus making it easier to ascribe said properties to categories in generics. In making these points, our paper relies on a variety of conceptual and empirical materials in literatures that are rarely combined.

### Steven Clayman & Chase Raymond

*"You know" as an adjunct to self-repair* (Contribution to *The Pragmatics-Conversation Analysis Interface*, organized by Clift Rebecca [et al.]

The phrase *you know* is ubiquitous in interaction, and has been subject to substantial previous research on its patterned use in various action and sequence environments. Here we consider its positioning *within* turn constructional units, and in particular in relation to self-repair. For instance, *you know* may appear following the initiation of repair, prefacing the repair solution as in (1) and (2) below

#### (1) NB.IV.10.R

01 Lot: iYea:h uh she's comin ba:ck tuhmo:rrow with uh: Clau:de'n  
 02 ther gunnuh pick up the kids en'er mother'n then ther goin  
 03 down there **fer the ho:lid uh:: yihknow fer Thanksgiving**  
 04 the[n F r i]dee morning ther gunnuh leave fer La:s Vegas=  
 05 Emm: [°Mm hm,°]

#### (2) Chinese Dinner

01 Bet: Well it wz a s-it wz a **cloze-y'know closeout sale**;  
 02 Don: =[Mmhm,  
 03 Bet: =[So they didn' have everything of everything...

Alternatively, *you know* can also appear after the repair solution, as in (3) and (4):

#### (3) TCIIA – EJ & Croft

01 EJ: Well uh: this uh:m (0.2) ki:ln1 I I would treat uh this thing  
 02 like I would a: a drjer er something thet pulls in about (. )  
 03 **thirty forty vo- uh: amperes yihkno:w.**

#### (4) NB.IV.10.R

- 01 Lot: E(h)end so .hhh when: Clau:de leftihday **wē took off ar s-**  
 02 **.hh suits yihknow** en (.) e-oh'n she gave me the (.) mos'  
 03 **beautiful swi:msuit** chu've **ever seen** in yer li:fe,

In both positions, *you know* is associated with transformative repair operations, as in the preceding examples, as well as repairs that involve the search for a lexical or phrasal item as in (5):

(5)

- 01 Lot: \_Then wē went ba:ɪck'n:: (.) \*n (0.5) oh:::;< (0.4) oh  
 02 yeah we bought s'm **hats** et Wah uh Wal:d-u-er Cla:re's **they**  
 03 **had uh: those uh (0.2) fishēen ha:[ts yih]know**=  
 04 Emm: [M m : ]hm:,]=  
 05 Emm: =Doze lid[dle](bādges)]yeh ]  
 06 Lot: [\*a-]do::llar]so I]: bought one fer hē :r,

In this presentation, we identify and discuss the various positions that this interactional resource can occupy vis-à-vis self-repair, the specific forms of self-repair with which it is associated, and the interactional consequences that follow from its use.

### Rebecca Clift

***Is that your coat on the floor? Agency and autonomy in indirection*** (Contribution to *The Pragmatics-Conversation Analysis Interface*, organized by Clift Rebecca [et al.]

This presentation will explore how the examination of interactional sequences can shed light on a traditional pragmatic conundrum: indirect utterances. So why, for example, might a parent say to a child 'Is that your coat on the floor?' as a means of getting them to pick it up, rather than using a directive, 'Pick up your coat'?. Linguistic work on indirect utterances has overwhelmingly used single utterances or utterance pairs to focus exclusively on what the *speaker* is assumed to gain from indirectness. In contrast, I shall examine data - both audio- and video-recorded - using the methods of Conversation Analysis to illuminate observable *recipient* conduct as a means of identifying the interactional motivations for a speaker to be indirect. I shall focus on directive utterances in family interaction, exploring the relationship of direct to indirect turns across sequences of action. Central to the investigation will be the observation that recipients do work of various kinds to exert agency in response; to establish that what they are doing has a degree of autonomy, rather than being purely acquiescent in response to a prior turn. I shall concentrate on the linguistic mechanisms deployed in the pursuit of autonomy, and in particular those used in the domain of reference. Schegloff (1996), discussing anaphoric reference, notes a distinction between initial and subsequent *forms* (such as 'President Kennedy' and 'he' respectively) and the initial and subsequent *positions* that they may occupy. This work shows how the use of initial forms in subsequent position may be one such mechanism in the exercise of agency in responsive behaviour; in doing so, it offers an empirically-grounded account of indirectness.

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### Eva Codó

***English and contemporary regimes of precarization: What ethnographies of CLIL reveal*** (Contribution to *The neoliberalization of educational systems: Englishization policies and the creation of flexible workers*, organized by Codó Eva [et al.]

This paper aims to examine how the large-scale introduction of English as a vehicular language in primary and secondary schools in Catalonia (in the northeast of Spain) through CLIL is effecting a process of precarization of the teaching profession. The paper draws on a body of ethnographic data gathered during the academic year 2015/16 in two different educational institutions (one primary and one secondary; one public and one private but publicly-funded school) located in the Barcelona metropolitan area. Although the dynamics of precarization are

distinct in each setting owing to key differences in hiring procedures and job stability, some common trends can be identified: in both cases, English has transformed the institutional order of the school, introduced tensions amongst staff members, and symbolically and practically undermined non-language teachers' professional competences and career development chances.

This paper is framed within a political economic perspective to applied linguistic research which has as its central understaking to understand language-mediated real-world problems (Block, 2017). It advocates a historically, institutionally and economically-situated perspective on CLIL implementation which ties it in with the introduction of a (neoliberal) market logic in education and the promotion of entrepreneurial worker subjectivities. Though a fairly recently required professional competence for teaching at primary and secondary school levels in Catalonia, English is being discursively represented as teachers' personal development project and as an index of their being morally-responsible workers (Gao and Park, 2015). Thus, while Englishization brings benefits to schools in the form of growing/non-declining enrolment rates, this language policy is at high personal costs to teachers, as they are "forced" to engage in self-training to the expense of their personal lives, or else, run the risk of experiencing the worsening of their labour conditions in the form of lower wages or less attractive courses or timetables. Teachers are caught in a tension between meeting their students' needs, asserting their professionalism and commitment to innovation and quality education and defending their rights as workers (Robertson, 2008).

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#### Caroline Elisabeth Collet & Stefan Diemer

*"Mhm, ... okay so u:h, maybe we should start" – The use of 'so' and 'okay' in English as a Lingua Franca Skype conversations* (Contribution to *CMC Pragmatics of L2 Discourse*, organized by Vandergriff Ilona [et al.])

This paper examines the use of the discourse markers (DM) 'so' and 'okay' in computer-mediated conversations (CMC) by English as a Lingua Franca (ELF) speakers. While both have attracted considerable attention in the context of face-to-face conversations, particularly in a native-speaker context, their use in computer-mediated conversations between non-native speakers has not yet been documented. The study uses examples from CASE, the Corpus of Academic Spoken English (forthcoming). CASE consists of Skype conversations between ELF speakers from different European countries. Its multimodal composition allows research on a wide range of verbal and interrelated non-verbal aspects of informal spoken CMC discourse. In addition to its central role as indexing causality, Bolden (2006, 2009) describes sequence-initial 'so' as implementation signal for incipient action and a marker of other-attentiveness. 'So' signals inference (Blakemore 1988), prefaces topic development questions (Johnson 2002), and acts as a follow-up prompt in ordinary conversation (Raymond 2004). In a study of academic consultation settings in ELF, House (2013) describes 'so' as self-attentive, functioning as a hesitation and a transition segment marker (Redeker 2006). She also finds a deictic use, looking both forward to plan new moves and backwards to sum up what has been said. House points to potential interference of the German DM 'so' as a possible reason for a relative lack of other-attentiveness. The discourse marker 'okay' has been characterized in native-speaker conversation as a pre-close (Schegloff & Sacks 1973), closing marker (Edmondson 1981), backchannel (Swales & Malczewski 2001), or to mark the return to a topic after a digression (Bangerter & Clark 2003). House (2013) points to its versatility as reason for its frequent use in ELF conversation, permitting speakers to achieve "maximum interactional functions with a minimum of linguistic and cognitive effort in a variety of different interactional positions" (House 2013: 63), resulting in an even more varied use than in native speaker conversations. A quantitative and qualitative analysis of 'so' and 'okay' in a subcorpus of CASE shows all functions mentioned above, including numerous instances of other-oriented use of 'so', in contrast to House's (2013) observations. In addition, both DMs frequently interact as part of a sequence of two (and possibly even more) DMs in CASE. This co-occurrence has also been observed by Koops & Lohmann (2016) who point out that the combination of 'so' and 'okay' may actually fulfill different functions than the single items on their own. CASE data indeed suggests that the sequence may combine self-attentive and other-attentive functions, pointing to both a high pragmatic competence and a creative ELF use. The use of 'so' and 'okay' is also situated within an embodied performance (Goodwin & Goodwin 2000), with paralinguistic aspects (such as intonation, timing, pitch, vowel length, and laughter) and non-verbal aspects (in particular

gestures and facial expressions), all of which contribute to its situational meaning in CASE. In sum, the use of ‘so’ and ‘okay’ in spoken ELF Skype conversations illustrates uses established in native speaker research while at the same time also showing the considerable complexity and flexibility inherent in lingua franca communication.

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### Isabel Colon de Carvajal & Heike Baldauf-Quilliatre

*Encouraging in videogame interactions* (Contribution to *Activities in interaction*, organized by Gerhardt Cornelia [et al.]

Our presentation investigates videogame interactions as a particular activity type. According to Robinson (2013) and Schegloff (1992), the notion of activity is related to an overall structural organization which needs to be shown as “relevant to, and procedurally consequential for, participants” (Robinson 2013., 260). Based on different interactions (involving various numbers of participants) we focus on “encouraging” as a very frequent conversational action in this activity type which might be a device of this kind of overall organization. “Encouraging” therefore seems to be a good point of departure to describe videogame interactions: It shows first the specific hybridity of the environment (Spagnolli & Gamberini 2002) where the players are represented by avatars on the screen. The players can interact among themselves, as human beings who are able to analyse the game. But sometimes, avatar and player have to be considered as a kind of hybrid, especially when it comes to actions, which have to be realized by the avatar in the game. Encouragements are one of the actions which reveal this hybridity (Baldauf-Quilliatre & Colon de Carvajal 2015). Second, “encouraging” points to a particularity of the participation framework: In videogame interactions, especially with a larger number of participants, players watch sometimes what happens on the screen and can therefore be engaged in a social para-interaction (Ayass 1993, based on Horton / Wohl, 1956) with an avatar. This means for instance that a player may encourage his own avatar. At the same time, not all participants are always engaged in gaming, some might be spectators and therefore act as spectators. In both cases, the encouragements are related to encouragements in sports’ competitions (Burkhardt 2009), e.g. by the use of directives or assessments, by repetitions or by a particular emphatic prosody (Baldauf-Quilliatre 2014). In our paper we will present different types of encouragements in different French videogame interactions. They are either part of the database CLAPI ([www.clapi-ish.lyon.fr](http://www.clapi-ish.lyon.fr)) or recorded in the interdisciplinary project Ludespace (Boutet et al 2014, Colon de Carvajal 2013). By following a conversation analytic approach and with a detailed linguistic, sequential and multimodal analysis we will show that encouragements in videogame interactions are specific actions which use particular resources and occur on particular places in the sequence and in the activity. We will argue that they allow understanding the overall structure of videogame interaction as activity type and therefore investigate

them as a specific functional resource to constitute the activity.

### Jonathon Coltz

*Epistemic stance markers and conditionals in the expression of dislike in focus groups on food* (Contribution to *Food description and assessment in individual sensory evaluation, focus groups, and spontaneous face-to-face and SKYPE conversations in English, ELF, Japanese and German*, organized by Szatrowski Polly [et al.]

This study examines the degrees of belief in epistemic stance markers used by participants in expressing their dislike toward foods presented to them for evaluation in focus groups. I analyze participants' use of epistemic stance markers within and outside of conditional constructions, and I discuss the observations that (1) in utterances expressed as conditionals, participants tend to express dislike using epistemic markers that indicate higher degrees of belief (e.g., "I know") and (2) outside of conditionals, participants often express dislike using markers that indicate lower degrees of belief (e.g., "I guess", "I think"). The data corpus consists of 8 hours of videotaped focus groups with a total of 24 participants (3 per group).

The findings suggest that in utterances outside of conditional constructions, markers that indicate lower degrees of belief may be used to serve a face-saving or softening function (Kärkkäinen 2003:112), thereby downgrading a more overt expression of dislike; within conditionals, which themselves serve a face-saving function (Declerck and Reed 2001:95), no further face-saving or softening (via lower degree-of-belief markers) may be necessary. The findings also shed further light on the successive use of lower degree-of-belief markers among some speakers in forming opinions about food (Szatrowski 2014:148-152).

In example (1) below, the participant Alan expresses his dislike of a granola bar using the higher degree-of-belief marker "I knew" within a conditional (lines 1-2). In line 1 (protasis), Alan says that if he "knew" the bar had "qualities" that he likes (i.e., if he could taste the individual ingredients), he could "taste what [he] wanted" (i.e., eat the bar he truly wishes to eat; line 2, apodosis). But as this bar was "blended" (line 5, post-conditional), he could not.

1	ALAN	You know if <u>I knew</u> it had qualities that I like=	PROTASIS
2	ALAN	(0.4) I could taste what I wanted.	APODOSIS
3	ALAN	I could taste the nut.	
4	ALAN	You know I could taste the honey.	
5	ALAN	This one it was just blended together for me.	

In example 2, the participant Isaac had earlier (prior to line 1) described a granola bar as tasting like "astronaut food." In line 3, Isaac uses a lower degree-of-belief marker ("I think") to say that the "gooiness" of the bar prompted this description. When, in line 4, the Moderator asks whether Isaac's description was related to the bar's texture, Isaac responds in the affirmative, repeating his use of "I think" in line 5.

1	ISAAC	The flavor was fine somewhat.	
2	ISAAC	The flavor didn't bother me.	
3	ISAAC	<u>I think</u> it was more of the complete gooiness of it=	
4	MOD	=Was that the texture that led you to describe it as astronaut food?	
5	ISAAC	<u>I think</u> it was.	
6	ISAAC	I mentioned earlier (0.3) just all mashed up.	

This study contributes to work on epistemic stance markers as used within and outside of conditional constructions, to work on modality and evidentiality, and more generally to the growing body of research on language and food.

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### **Maria Rosaria Compagnone**

***Discourse practices of denial on TripAdvisor*** (Contribution to *Analyzing Online Prosumer Discourses: Consumer Reviews, Customer Feedback, and other modes of eWOM*, organized by Vásquez Camilla [et al.]

Reviews tell us where to eat dinner and what to order there, what to see at the cinema, where to go on vacation and what doctor to call if we are sick. A growing number of users consider WOM an essential information source and in addition to consult it, they judge important to nourish it by sharing their experiences on rating sites, in other words websites that collect evaluations and opinions about different alternatives of a product. The fundamental objective of rating sites is to provide comments, ratings and rankings in the provision of a given sector (Dabholkar, 2006). So it is crucial for owners to monitor these contents, manage the image of their own online business and interact with users, whenever possible. The present work aims to analyze the customer/owner interaction with particular attention to those negative reviews where the owner of the structure systematically refuses to accept bad reviews accusing customers to write fakes. There are, of course, various measures to assess the veracity of a review: TripAdvisor added, for example, the "Star badge" system that allows giving recognition to the users, providing visitors the opportunity to see which reviewers are more experienced, so reliable. Furthermore many scholars have identified the criteria to identify fake reviews: Keates (2007) spoke of isolated reviewer, Yoo, Lee, Gretzel and Fesenmaier (2009) claimed that fake reviews are different from real ones in terms of lexical complexity, use of pronouns in the first person, the presence of personal feelings, admitting that it might be difficult to distinguish reviews based on structural properties. Vásquez (2011) affirmed that the inclusion of positive comments around those negative means that the reviewer is seen as more reasonable, able to grasp what is beautiful and what is lacking or it is below standards. More research revealed similar factors and concluded that most of assessments generated by users are authentic (O'Connor, 2010). Finding interactions on TripAdvisor, compared to millions of reviews on the site, is hard. Facebook page *Insultare su Tripadvisor sentendosi grandi chef* has been a great help. This page acts as a catalyst, it collects many interactions, in particular insults between customers and managers by referring to the original link found on TripAdvisor. So we collected a corpus of practices of denial in online reviews and we analyzed it thanks to the concordancer AntConc. What happens with a social media that uses the contents of another social media, is a kind of re-interaction (interaction based on another interaction). We analyzed our negative reviews applying the criteria provided from the mentioned scholars and we found that even in front of true reviews supported by evidences such as photos or high "Star Badge" some owners often refuse to negotiate the incident by attacking and accusing customers of fake, refusing the feedback. Consider the following review and its manager's response:

*Pessima qualità. Pessimo servizio. Conto salato. Non parliamo dell'igiene: non è che se hai i tavolini per strada non devi garantire un minimo di decoro o pulizia. Da evitare come la peste.  
Rispondere ad una recensione come la tua è come rispondere al nulla!!!! forse gelosia di qualche individuo che ci vede sempre pieni di gente????!!!! ah ah ah*

This example shows us an important process: instead of responding to the negative point listed, the owner denies the criticism and accuses the customer of nonsense. Moreover it does not respect the Netiquette using a very informal form of speech and using an onomatopoeia to mock the customer.

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**Maria José R.F. Coracini**

***Subject, language and trauma: The case of homeless people*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

This paper aims at criticizing idealized models coming from classic pragmaticians concerning intentionality, transparency of language and the notion of a rational subject in analysing speeches of people living in the streets of Campinas (SP, Brazil). If linguistic models are helpful to analyse and understand communicative exchanges between two individuals, taken as being rational and having previsible reactions, in some cases (or in everyone?) they prove to be problematic. Normally, intentions are made transparent in speech action revealing a logocentric subject, who knows naturally the 'speech laws', forgetting that these rules are linguistic and cultural at the same time and that the speaker has no possibility to control the effects of meaning in what they are saying. Otherwise we should remember that certainly every way of speaking is cultural, but culture cannot be considered as fixed, or emerging frozen features: saying depends on the pragmatic situation, on the speaker, on the interlocutor, on time and space as well; they also depend on the discursive formation participants are inscribed. This paper is inserted in an ongoing research about "Gender, Discourse and writing of oneself: itinerant lives", sponsored by CNPq, a Brazilian public organization that improves academic researches. Theoretically speaking, it is relevant to say that we take the notion of unconscious subject, language as opaque and equivocal thus there is no definitive truth. This work is empiric: data were obtained from life stories of homeless people (more women than men), when they were walking on Campinas streets or they were in a catholic shelter as they went to eat some snack, take a bath and/or do the laundry. When they agreed to participate in the research telling their stories, they had to sign a document which was also signed by the researcher and the shelter coordinator. The discursive and pragmatic analysis show that the participants take into consideration the interlocutor: they speak to her/him explaining some words belonging to their jargon; they make lapsus or a kind of 'errors' like "I was at home", when we knew that she was under a bridge; they repeat the same phrase several times denouncing that they are embarrassed by the circumstances in which something happened to her, mainly for women ("I don't want to remember" or "I don't want to speak anymore", but they continued to speak); they omitted important words for understanding what they were saying, maybe because they could not go into details about their traumatic experiences, such as a rape. ("the guy got up and looked around and ran away / I was crying / I didn't know anything / just I saw blood running down my legs / I was ten years old"). Sometimes they continue their narration without paying attention to the interviewer. Traumatic situations change participants' language unexpectedly, contrary to, for instance, some Grice's conversational maxims (such as qualitative or quantitative maxims and cooperative subject). The participants in our research, living in particular situations of suffering, show us that they are not able to control what they say or what they want to say...

**Josep-Maria Cots**

***"Measuring' students' imaginaries of study abroad before and after the stay: Beyond culture, language, and personal growth? Researchers' and researchees' discursive co-constructions of expectations for mobility experiences***, organized by Sabaté Dalmau [et al.]

Intercultural development, language learning and personal growth constitute three key elements of the rhetoric of study abroad (SA) (Bishop, 2013) that is employed by educational institutions to promote students' participation in study-abroad programmes, as can be seen in this quote from the website of the non-profit international student organisation Erasmus Student Network (ESN), which describes the experience of studying abroad as "the best opportunity to "establish intercultural contacts, have a valuable insight into a different culture, learn a language and grow as a person" (ESN, n.d.). This paper is intended as a contribution to the study of the impact of study abroad, but it proposes an alternative emic methodology to measure it. Rather than adopting an etic methodology in the form of pre-existing tools such as the Multicultural Personality Questionnaire (Van der Zee & Van Oudenhoven, 2000) or the Intercultural Development Inventory (Hammer, Bennet and Wiseman, 2003) and comparing pre- and post-stay measures, this study aims at a systematic comparison of students' imaginaries of study abroad (Härkönen and Dervin, 2015) before and after the stay. The analysis is based on a series of written statements that were made by a total of 50 students from a university in Catalonia (Spain) in response to three open-ended questions which focused on the following aspects: (i) positive experiences; (ii) problems and ways to deal with them; (iii) personal changes. From an analytical point of view, the study involves, in the first place, a qualitative perspective, represented by systemic functional grammar,

which aims to identify and classify the types of communicative resources used by students to represent the world in terms of specific nouns, verbs, and clauses. The second stage of the analysis introduces a quantitative perspective in order to explore the frequency of use of the different types of communicative resources as well as the order in which the students mention them. The analysis of the students' discourse sheds further light on the extent to which institutional promotional discourses of study abroad are actually resorted to and transformed by students in their imaginaries of study abroad. The study can also contribute to a better understanding of the impact of the study abroad experience by taking into account the degree of consistency of students' verbalized imaginaries of SA in a diachronic perspective. Finally, the study can also be seen as a contribution to the definition of the concept of 'cosmopolitan capital' (Block, 2010) and the role that a study abroad experience may have in generating it.

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#### Colleen Cotter & Diana ben-Aaron

***Unpacking university-workplace partnerships in the big city and the county town: Understanding variation in communication and context*** (Contribution to *Research versus Practice: Towards a Stronger Partnership between Academia and the Real World in the Study of Institutional Discourse*, organized by Vandendaele Astrid [et al.]

The UK higher education sector has spent enormous effort enabling university partnerships with "outside-world" enterprises including industry, government, and charities. In addition to cross-fertilizing research and knowledge provision, a particular focus of these partnerships has been increasing the "employability" of students (Cole and Tibby 2013), a concept that in practice is often associated with jointly supervised employment through internships or work placements. These student placements are thus a key locus of university-partner contact, evidenced through the situated discourse of all three parties, which is the focus of this paper. We problematize the notion of partnership, focusing on variation across urban and regional contexts, and utilize as data written policy documents, interviews with partners, and feedback from students through their reflective assessments. We argue that variations often arise from embedded forms of "local culture," which can be seen in the discourse data, and should be taken into account. Our approach, then, is an ethnographically informed comparative one looking at communicative practices that occur in student placements in the local community, whether urban or regional. When students undertake placements during their degree, the expected outcomes include intellectual and ultimately economic enrichment for the student, awareness of how knowledge in the classroom can be applied outside of it for both partner and university, and kudos to the university for demonstrating the relevance of education. At the same time, the basis of the partnership - whether it is an exchange or a mode of supply - may be contested. These factors play out differently in our two case examples. One is a university in a "county town" outside of London, where student placements in local media make it clear how local practice intercedes with academic intention. The other is at a university in the city, where student placements in the private and public sector demonstrate a greater degree of equality and difference. Taking as given that professions, institutions, and workplaces have their own communication norms and community of practice routines (Schwartzman 1983, Lave and Wenger 1991, Marschall 2004, 2012, Cotter 2010), our research works to recognize these profession-specific values and how they are communicated internally and externally in the "urban" and "regional" cases we address. The intention is to show how communication factors and shared local knowledge come into play in the achievement of a diverse set of partner goals: across differently situated institutions as well as between the academy and the workplace. Our discussion contributes to notions of reflexivity and research-in-practice in professional settings, and how this is realized in discourse, with particular attention to the reception of the university contribution by partners. Our case studies also show that determinants of success in the academic-partner collaboration are not automatically transferable across contexts, and account should be taken of local culture in attempting to forge policy at various levels. For this, we need a greater

ethnographic understanding of local value and practice, as well as political, economic and cultural factors that exist, and a more macropragmatic awareness of difference on the respective institutional levels.

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### Elizabeth Couper-Kuhlen & Sandra A. Thompson

*Linguistic formats for suggesting and advising in everyday talk* (Contribution to *Linguistic structures and actions: does function follow form?*, organized by Seuren Lucas [et al.]

This paper is part of an ongoing project dealing with the language of mundane directives (cf. also Couper-Kuhlen 2014, Thompson and Couper-Kuhlen 2016, Sorjonen et al, Forthcoming). It reports on the conversation-analytic investigation of a growing collection of everyday contexts in which one interlocutor is suggesting, recommending, or advising on a plan of action for the other to follow. The data are English and come from video-recorded face-to-face and audio-recorded telephone talk-in-interaction. While prior research has focused on the asymmetries involved in advice-giving (Heritage and Sefi 1992, Shaw and Hepburn 2013), our focus is on the linguistic resources mobilized for implementing the actions of suggesting and advising. Included in the study are four of the most common formats documented in our collection, illustrated here with the predicate 'try it': (a) *Why don't you try it*; (b) (**Just**) *try it*; (c) *You could try it*; (d) *I'd try it* (see also Shaw 2012 and Shaw et al 2015). These formats are not necessarily interchangeable with one another: each has different affordances and is fitted to the specific sequential positions and activities at hand. The format *Why don't you try it* appears to be locally occasioned by the interlocutor formulating a problem or a trouble in prior talk (Jefferson and Lee 1981, Thompson and C-K 2016); it allows for the possibility that there are reasons speaking against the recommended action. By contrast, a simple imperative such as (**Just**) *try it* carries no such implication: it assumes that there are no contingencies involved at all and that the action can be carried out unproblematically (Sorjonen et al, Forthcoming). Compared to these formats, *You could try it* and *I'd try it* are less deontically implicative (Stevanovic and Peräkylä 2012): they merely recommend an action conditionally, in the case of *I'd try it* very indirectly, as something the speaker would do in a similar situation. The different affordances of these formats affect the design of an appropriate response. For instance, if advice is offered with *Why don't you try it* or (**Just**) *try it*, the recipient is expected to respond by either accepting or rejecting it in next turn. A rejection can be done by claiming that there is a reason for the rejection, but in such a case a turn-initial causal marker such as *because* can be used only in responding to *Why don't you. I'd try it*, on the other hand, can be responded to epistemically as an informing: it does not require any commitment to accept or reject what is being suggested in next turn. Our paper explores the sequential and interactional environments in which these different formats for suggesting and advising are deployed and examines their implicativeness for subsequent talk. Much as Curl (2006) finds in the case of offering assistance, our data show that there is a systematic distribution of different linguistic means for a single social action.

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**Antoon Cox, Shuangyu Li, Nicolas Dauby, Philippe Humblé, Luc Huygens, Yvan Leanza & Ellen Rosenberg**

***Linguistically diverse ad hoc mediated ED consultations (1): The dynamics of miscommunication*** (Contribution to *The interpreter's role in healthcare conversations: A multimodal analysis of a multimodal reality*, organized by Van Vaerenbergh Leona [et al.]

**Background** [This paper is the first part of the presentation of the results of the research *Doctor patient communication via an ad hoc interpreter in the Emergency Department: what is lost in translation?*] Emergency medicine is a predominantly oral activity in which medical errors often result from poor communication. Due to the increasing diversity of patients in Emergency Departments (ED), especially in the light of the current refugee influx into Europe, emergency physicians have to take history from patients with whom they do not share a language. Sometimes, these patients bring along companions with some (often-limited) knowledge of the hospital's language to support the communication process. While these companions are often helpful, they may add additional sources of uncertainties to the communication process and hence of potential miscommunication. So far, the literature on language barriers in the ED has mainly focussed on health outcomes in the presence of language barriers, and the impact of interventions such as interpreting on these outcomes. This study aims to contribute to insights on the process of communication, by dissecting different levels of miscommunication and describing how they are interrelated.

**Methods** We audio-recorded linguistically diverse 16 multi party consultations in an ED and collected the corresponding contextual information via ethnographic participant observation (including note taking and after action interviews with clinicians). The consultations were transcribed, translated, and multimodally analysed from a medical, interactional sociolinguistic and social psychological or role dynamical perspective. This paper presents the interactional sociolinguistic analysis. Both talk and bodily movements were analysed with regard to miscommunication. We performed also member checking with the clinician in question, with members of the community of practice of ED medicine and members of the speech community of the patients and their companions.

**Findings** We identified a set of recurrent interaction patterns that lead to miscommunication at different levels. Based on these, we developed a taxonomy of different levels of miscommunication that lead to problems of clinical significance. Miscommunication was often ascribed to linguistic, social psychological and (non-)verbal reasons or aspects. Our taxonomy is dynamic in that one aspect may trigger or resolve the other one. We also noticed that a language barrier is not absolute. Depending on the questions asked, the tasks performed or the role dynamics, a language barrier can be at times thick and at other times thin during the same consultation.

**Discussion** Miscommunication can be the result of linguistic, social psychological or (non-) verbal reasons; however, these are often interdependent and complex. Our dynamic taxonomy allows researchers to track communication problems within a linguistically complex multi-party ED consultation, based on a multi-angled and multi-disciplinary approach. Knowing in detail why and how miscommunication arises can help to produce tailor-made guidelines for clinical skills training on linguistically diverse doctor-patient consultations and other interventions.

**Vicky Crawley**

***"And now this is me": How the interpreter marks "self" and "other" in British Sign Language / English interpreted discourse*** (Contribution to *Pragmatics in the real world of signed and spoken languages*, organized by Turner Graham H. [et al.]

Vicky Crawley, York St John University, United Kingdom v.crawley@yorks.ac.uk Most of an interpreter's work is spent being "other". A BSL/English interpreter will use her body to represent the English speaker(s), and her voice to represent the BSL user(s). When she needs to participate as herself she must show that the participation originates from her rather than from either of her clients. Having already assigned her voice for one

set of clients and her body for the other set of clients, the interpreter must use additional strategies and discourse markers in order to display this shift. Locker (1992) outlined discourse markers deployed by American Sign Language using lecturers when changing stance from formal to informal – to mark an aside, and when signing directly to their interpreters. She also found markers to denote a change from formal to more formal – the start of quotes. Using repair, the self-righting mechanism used by speakers in order to deal with problems to do with hearing, speaking or understanding (Schegloff, Jefferson and Sacks 1977), as a display of interpreter participation, I observed the strategies used by two professional interpreters. In my data I found markers similar to Locker’s (1992) being used by interpreters to display footing shifts from “interpreting” to conversing directly with either or both parties then back into “interpreting”. These shifts are accompanied by a system of bi-modal obtaining of attention, stopping of either or both parties, and then accounting for what is seen by the primary participants as abnormal behaviour, that is, the interpreter participating as herself. I also show that the primary participants in my data are unequal in their familiarity with the process of interpreting. Through their replies, both sets of participants display what their understanding has been of the strategies used by the interpreter.

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### **Ludivine Crible & Elena Pascual**

***How to be (dis)fluent in English, French and Spanish: Discourse markers within repetitions and repairs across languages*** (Contribution to *Functions of pragmatic markers: why should we care?*, organized by Crible Ludivine [et al.]

Discourse markers (henceforth DMs, e.g. Schiffrin 1987) have been the focus of a strong – and still growing – trend in pragmatics investigating in particular their multifunctionality and context-sensitivity. These frequent expressions (such as *you know*, *well* or *so*) are characterized by their role as structuring devices, addressee-oriented cues for interpretation and flexible syntactic status (formally varied, optional). The paradox of DMs is that, while very frequent and essential for successful communication (e.g. Crystal 1988; House 2013), they often go unnoticed during an interaction or, on the other hand, can be perceived as superfluous and even detrimental if used in the wrong conditions: an example from outside academia is provided by an article from the LanguageLog website which reports on US Senator Caroline Kennedy who was receiving bad press during her campaign because of “some cringing verbal tics that showed her inexperience as a speaker”, pointing out that she produced more than 200 *you knows* and many *ums* in a 30-minute interview (<http://languagelog ldc.upenn.edu/nll/?p=964>).

Yet, authors in fluency research tend to agree on the positive effects of DMs, especially in second language acquisition where they are associated with naturalness, automaticity and efficient planning strategies (Hasselgren 2002; Götz 2013). DMs are indeed intrinsically linked to fluency: they constitute windows on the cognitive processes behind speech production and perception, with many of their functions being directly connected to either fluent or disfluent (i.e. (dis)fluent) moves such as reformulation or planning. This paper aims to explore contrastively the (dis)fluent usage of DMs occurring in two (dis)fluent structures in spontaneous conversations: overt self-repairs (based on Levelt’s 1983 typology) and repetitions (based on Crible et al.’s 2016 typology). We hypothesize (1) that there are recurrent conversational patterns of DM usage within sequences of self-repairs and repetitions in English, French and Spanish and (2) that these sequences can give an insight into the difference between the fluent and disfluent use of DMs, based on Crible’s (2017) proposal.

In our study we carry out a fine-grained corpus-based analysis of the co-occurrence of DMs, repetitions and repairs in the *Val.Es.Co 2.0* corpus for Spanish (Cabedo & Pons 2013) and the *DisFrEn* dataset for English and French (Crible 2017). By cross-tabulating sequences of repairs and/or repetitions containing one or more DMs, we uncover positional and functional patterns of DM use which transcend crosslinguistic variation, thus recommending them as potentially universal discourse “constructions” (Fischer & Alm 2013). Our analysis will also identify language-specific uses which cannot be transferred from one language to another. The presence and types (function, position) of DMs in repairs and repetitions are highlighted in order to identify more or less fluent uses of DMs in conversations.

This project thus takes Denke’s (2009) study one step further by merging three phenomena in a single approach and by employing multilingual data. In the presentation, we will briefly present our contrastive methodology for segmentation and annotation of DMs, repetitions and repairs (cf. Pascual 2016 for the *Val.Es.Co. 2.0* corpus and Crible et al. 2016 for the *DisFrEn* corpus), before turning to major corpus findings and the resulting suggestions for language learning. This study contributes to filling a gap in crosslinguistic fluency research.

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## Maria Josep Cuenca & Jacqueline Visconti

### *Suspended and isolated uses of discourse markers: Some cases in Italian, Catalan and Spanish* (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

The development of discourse segmentation theories has prompted new ideas bringing considerable advances in studies on conversation (see the contributions collected in Pons 2014, which review most European models of discourse segmentation developed for Romance). Peripheral units, in particular, have become the focus of intensive scrutiny, as functions at the left and right periphery have proven interesting in cross-linguistic investigations of both language use and language change.

Discourse segmentation is especially relevant for the analysis of discourse markers (DMs), including sentence connectives such as conjunctions. DMs typically relate two sentences or more complex utterances: “S1 DM S2”. This prototypical configuration has become the centre of interest in the already huge literature on connection and discourse marking. However, corpus analysis, especially when dealing with conversation—but not only—, shows interesting variants, as the example in (1), included in Goethals (2010: 2214):

(1) [...] No crea, no atiende a cualquiera, pero como somos compañeros de docencia. . .  
‘Don’t you think he receives anyone, but since we are teaching colleagues. . .’

The ‘defective’ construction in (1) falls under the concept of insubordination, that is, the process by which a formally subordinate clause (‘como somos compañeros de docencia...’ in (1)) is conventionally used as an independent clause (see, among others, Evans 2007, Gras 2011 and especially the volume edited by Evans & Watanabe 2016).

If we are dealing with structures including DMs at text level, another variant of the prototypical construction “S1 DM S2” is that of absolute initial uses, as in example (2) from Estellés & Pons (2014):

(2) (At the beginning of a plenary session)

*Bueno. Por cierto, ante todo quisiera expresar mi agradecimiento a los presentes por estar aquí y quisiera darles la bienvenida a este simposio.*

‘Bueno. By the way, first of all I would like to express my gratitude to the attendants and to welcome you to this Symposium’

As Estellés & Pons (2014) point out, both *bueno* ('well') and *por cierto* ('by the way') are absolute initial in this context. As in the case of insubordination, there is no need to resort to ellipsis to account for them. In fact, assuming that there is some elliptic S1 would be misleading (Evans 2007).

This presentation explores another 'defective' configuration of the DM/connective construction, in which there is no S2, because S2 remains implicit ("S1 DM (S2)") or even disappears as a necessary slot ("S1 DM"). These *suspended uses* can be found as a recent development of Italian *anzi*, Catalan *ans al contrari* and Spanish *al contrario/todo lo contrario* (Visconti 2015; Cuenca & Visconti in press). The semantic and pragmatic properties of this construction are investigated in relation to its intonation contour, which is not suspensive as may be expected from an elliptical construction, but rather a pitch patterns sequence ending in a fall.

- (3) a. A me interessa, per esempio, un reale decentramento dei poteri, ma con uno Stato centrale non certo annullato, *anzi*. Bossi non è d'accordo? (*La Repubblica*).

'I'm interested, for example, in a real delegation of powers, but with a central State that is not at all weak, on the contrary. Bossi does not agree?'

b. No obstant això, volem dir que com a experimentació i recerca no rebutgem cap sistema o procediment, *ans al contrari*. Altres aparells complementaris han vingut a perfeccionar el funcionament i manipulació dels forns elèctrics... (CTILC)

A further step in the evolution of the construction is that in which the DM can be used in isolation, from a structural point of view.

- (4) a. 'Resta Woody Allen, il cui nome però non ha ricevuto lustro (*anzi!*) con Radio Days, che fa sbadigliare (*La Repubblica*).

'We are left with Woody Allen, who has not received fame (on the contrary!) with Radio Days, which makes us yawn'.

b. [...] si verament fossin allò que diuen o espanyols mai per mai parlarien de Catalunya com ho fan... *ans al contrari*. (Internet)

'If they were really what they say or Spanish they would never, never talk about Catalonia as they co... *On the contrary*'

c. Ha existido una cooperación excelente entre el Parlamento, la Comisión de Control Presupuestario, el Tribunal de Cuentas y la Comisión, pero esto no quiere decir que no hayan surgido disparidades de criterios; *todo lo contrario!* (CREA)

'There has been an excellent cooperation between the Parliament, the Budgetary Control Committee and the Commission, but this does not mean that there have not been different opinions; *on the contrary!*'

In summary, this presentation tries to shed some light on the problem of the defective variants of the construction "S1 DM S2" by (i) identifying and describing suspended and isolated uses in Italian, Catalan and Spanish, and (ii) accounting for these uses in the framework of the interactional constructional approach as proposed in Fischer (2010).

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### **Jonathan Culpepe, Daniel E. Johnson & Kevin Watson**

***Requests, prosody and (im)politeness*** (Contribution to *Multimodal (im)politeness*, organized by Brown Lucien [et al.]

The importance of prosody in communication hardly needs justification or demonstration, yet the vast bulk of research on politeness or impoliteness has paid woefully little attention to prosody. Brown and Levinson (1987), for example, confine themselves to a few sweeping generalisations. The single major exception of note is the work of Arndt and Janney (e.g. 1985, 1987). However, over the last ten or so years politeness and prosody has been attracting increasing attention, both in pragmatics (e.g. Nadeu and Prieto 2011; Brown et al. 2014) and in speech science (e.g. Borràs-Comes et al. 2015). As far as studies focusing specifically on impoliteness are concerned, prosody has been a distinctly minor concern, though one should acknowledge a steady trickle of significant studies (e.g. Cheang and Pell 2008; McKinnon and Prieto 2014). A particular aim of our research project is to discover whether a request, which for contextual and other reasons is likely to be construed as impolite, is exacerbated (i.e. perceived to be even more impolite when said with an aggressive sounding prosody rather than a tentative sounding one. We explored combinations of: three requestive expressions varying in directness; three different prosodies perceived to be tentative, neutral or aggressive in a pre-test; and two situational contexts varying in power, low-to-high and high-to-low. These combinations were rated by undergraduate students on six (informant generated) perception scales: rude, impolite, inappropriate, patronising, aggressive and hurtful. Our approach allows us to reveal how particular phenomena only have an effect on specific perception scales when in combination with certain other phenomena. For example, a tentative prosody only has a significant effect on one perception scale, patronising, and only when combined with the non-conventionally indirect expression. An earlier version of this paper was presented in a parallel session at the Linguistic Impoliteness and Rudeness conference in Manchester in July 2016. Since then, we have revisited and revised some aspects of the data, and completely changed the way the results are visualized, leading to a clearer understanding of what is going on.

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### **Joan Cutting**

***Mandarin, German and Spanish speakers' attitudes to Vague Language compared***

(Contribution to *Current issues in intercultural pragmatics*, organized by Kecskes Istvan [et al.]

English vague language (VL), as in general noun phrases, general extenders and general verbs, is central to casual conversation. It can have discourse functions and create an informality and solidarity. The rationale for the study described here was a concern that L2 learners' associations of VL with indifference and incompetence in their own language could constitute a possible barrier to learning English VL. It was hypothesised that attitudes towards VL vary from language to language. This paper describes a comparative questionnaire study of Mandarin, German and Spanish speakers' attitudes to VL in their languages. Subjects were invited to translate English VL to their languages and to think of other vague forms: Mandarin speakers noted 'na ge', 'dong dong', 'shen me de', also suggesting 'mei yi jian'; German speakers volunteered 'Dingsda', 'Dingsbums', 'und so', also suggesting 'geht so'; Spanish speakers suggested 'chismes' 'cómo se llame' and 'o algo así', also noting 'es cómo ... sabes?' Subjects were also asked to describe social variables, domains and functions associated with their VL: Mandarin speakers responded that VL was a marker of friendly informality and solidarity but they mostly associated it with indifference, laziness, impatience, irritation, anger, disappointment, contempt and dishonesty; German speakers saw VL as creating closeness but many felt that it made addressors sound unreliable and mildly impolite; Spanish speakers mostly saw VL as a way of showing a relaxed, close, comfortable, friendly, but a few saw it as an sign of laziness and impoliteness. The paper concludes with suggestions of ways to incorporate tasks on VL into English language teaching classrooms, and to raise



language teachers' awareness of English L2 users' beliefs and intercultural differences in terms of VL, in order to challenge negative attitudes.

### Federica Da Milano

***Self and the other across languages: A comparison between Indo-European and East-Asian languages*** (Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

The topic of this contribution is the analysis of the way in which the notion of "I" was (and is) expressed in two macro-linguistic and cultural domains: East-Asian and Indo-European languages. Cross-linguistically, the most obvious indicators of the first person are personal pronouns and verbal agreement: personal pronouns are almost universal (with some exceptions: see Heath 2004:999); on the contrary, verbal agreement is not universal. As Bhat (2004) pointed out in his monograph on pronouns in cross-linguistic perspective, a question has been raised as to whether some of the South-East Asian languages like Burmese, Thai and Japanese can be regarded as not possessing any personal pronouns at all; as it will be shown, these languages use different nouns in place of pronouns in order to indicate social status, politeness, etc. According to Siewierska (2004), in the functional literature pronouns in the main continue to be viewed as a morpho-syntactic category but often the distinction between pronoun and noun is considered to be not discrete, but scalar, with some pronoun exhibiting less prototypically pronominal and more nominal characteristics than others. Lehmann (2016) also thinks in terms of prototype and remembers that the Latin personal pronoun is completely different from the Ancient Greek personal pronoun; but this has never impeded anybody, starting with the Roman grammarians, to cover the Latin variety by the same concept that the Greek grammarians had used for their variety. According to Hinds (1986) personal pronouns in Japanese differ from the pronouns of other languages like English in several respects: i) in having nominal origins; ii) in being terms of occupation or status titles; iii) in being very large in number, with different forms being selected depending upon sex, age, perceived social status, and emotional correlation; iv) in showing most of the nominal characteristics like occurring after demonstratives, and being modified by adjectives or relative clauses. The fundamental difference between East-Asian and Indo-European personal pronouns is that while in Indo-European languages first person forms are generally autonomous, context-independent, East-Asian person forms are highly relational. Another interesting property that distinguishes Japanese personal pronouns from Indo-European personal pronouns is the characteristic described by Whitman (1999:358): "A striking fact about the history of Japanese is the frequency with which pronouns shift over time to designate different speech act participants". This behaviour has been explained through the concept of *ba* (Fujii 2012), the semantic space where the speech event takes place. According to Otsuka (2011: 5) "underlying *ba* theory are the Buddhist thought and the Japanese philosophy". The paper will analyze the expression of (inter)subjectivity in Japanese and in other East-Asian languages (Korean, Chinese) in comparison with European languages, in the framework of Emancipatory Pragmatics (Hanks/Ide/Katagiri 2009).

### Saori Daiju

***Distal demonstrative ARE 'that' for unspecified referents in Japanese everyday talk***  
(Contribution to *Deixis in Discourse*, organized by Yang Ying [et al.]

The Japanese demonstrative *are* has long been discussed with regard to its anaphoric use (Kuno 1973, Kinsui and Takubo 1992, Iwasaki 2013, etc.). Recently, its cataphoric use has been highlighted by Hayashi (2004), who suggests that *are* can serve as a 'dummy' to project a subsequent specification. However, I have found that speakers sometimes use *are* even when it doesn't have a specific referent, as illustrated in (1):

- (1) M gives advice to K, who has no time to eat  
M: daietto mo soo da kedo  
'(I know you're) on a diet, but'

**are** shinai to hontoni karada okashiku natchau yo.  
'unless (you) do **that**, (your) health will suffer.'

- K: ... dakara, maa, ima saisho da kara, yooryoo wakannai shi=,  
'Because, well, because now (we) are at the beginning (of the term), (I) don't know how to manage (my schedule)'

Though the context contains no clear referent to which *are* refers, the participants do not have trouble continuing the conversation. This type of *are* (hereafter, unspecified *are*) occurs when the speaker may not have an exact referent but more or less recognizes its presence.

This study is based on 86 cases of *are* taken from 31 conversations totaling 4.5 hours of talk. They contain anaphoric (44), cataphoric (21), and unspecified (21) uses of *are*, which shows that the unspecified *are* is fairly common. With unspecified *are*, participants typically continue talking while leaving the referent unspecified as if they share an understanding that a less than exact identification of the referent is good enough to go on. This is possible perhaps because, using common sense, the addressee seems to be able to come up with some understanding of the unspecified referent rather easily: for instance, for *are shinai to* ‘unless (you) do **that**’ in (1), multiple similar candidate understandings are easily obtained:

- 2) chanto tabenai to ‘unless (you) eat properly’
- 3) chanto shinai to ‘unless (you) do properly’
- 4) ki o tsukenai to ‘unless (you) take care of (yourself)’

Interestingly, most of the unspecified *are* in my data occur in two structural configurations, either with the copula *da* (8/21) (e.g., *are dattara* ‘if (it) is **that**’) or the verb *suru* ‘do’ (11/21) (e.g., *are shinai to* ‘unless (you) do **that**’). These expressions have, thus, been grammaticized as formulas (Bybee 2006) which allow the speaker to continue talking without having to make the referent fully specified. A close examination of conversation data has allowed us to discover a use which escaped the attention of prior research.

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### Jennie Dailey-O’Cain

***The sociopragmatic functions of English-origin transidiomatic practices in Dutch social media discourse*** (Contribution to *CMC Pragmatics of L2 Discourse*, organized by Vandergriff Ilona [et al.]

Young Dutch speakers are coming of age in a world where English is playing an increasingly visible role. Within this world, not only are the various media they consume in the form of music, books, television, film, and magazines overwhelmingly English, but it has also become the main language of many Dutch universities and workplaces as well (Edwards 2014). In fact, as far back as the nineties, Preisler (1999: 244) was arguing that an informal use of English-origin transidiomatic practices “has become an inherent, indeed a defining, aspect of the many Anglo-American-oriented youth subcultures which directly or indirectly influence the language and other behavioural patterns of young people generally”—a trend that has only increased in more recent decades.

Against this backdrop, this paper deals with the pragmatics of one Dutch social media community’s English-origin transidiomatic practices within their otherwise native-language interactions online. As such, this paper deals with “L2 discourse” not in the sense of learners interacting in a classroom setting or the use of one’s L2 to communicate with a native speaker of that language, but instead with the sociopragmatic functions that switching into one’s L2 can serve within conversations with one’s own fellow citizens. While my data comes from a much larger comparative study of two social media communities, one Dutch and one German (Dailey-O’Cain 2017), the focus in this paper is on the Dutch community.

The approach used to analyze these practices is Auer’s (1998) conversation-analysis-based approach to code-switching in bilingual interaction, which distinguishes between *discourse-related* switches (i.e. those that serve to structure interaction), and *participant-related* switches (i.e. those that relate to the preferences or identities of the interactants) as different types of contextualization cues. This is a distinction that can help us better understand what is going on with the transidiomatic practices in this community, since analyzing discourse-related switching can reveal whether the language alternation structures conversation similarly or differently to the ways it does in face-to-face bilingual communities, while analyzing participant-related language alternation

can point us toward the way that switching from one language to another can serve as a tool in positioning and other kinds of identity work. Six main sociopragmatic functions for the use of English in Dutch social media conversations are identified (three discourse-related and three participant-related), and representative excerpts from each of these categories are analyzed. The discussion focuses first and foremost on the pragmatic detail, but also on what these kinds of uses of English by non-native speakers can tell us about global English more broadly.

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**Eugenia Dal Fovo**

***Healthcare interpreting quality 2014-2015 corpus: A corpus-based quality evaluation study***  
(Contribution to *The interpreter’s role in healthcare conversations: A multimodal analysis of a multimodal reality*, organized by Van Vaerenbergh Leona [et al.]

The EU Commission White Paper of 2007 (AA.VV. 2007) enshrines four principles envisaging access to healthcare as a universal right. The Italian Constitution has been proclaiming the right to access to healthcare for all since 1948. And yet, legislation is still lacking in terms of definition of access for non-Italian-speaking individuals, as well as professionals supposed to grant such access. Drafts of bills have been presented to the Italian Parliament in the past decades (e.g. AA.VV. 2010), but the identification of a professional figure satisfying law-related requirements and, at the same time, users’ expectations, is still object of a heated, ongoing debate. Specific regional authorities have been actively involved in the definition and acknowledgement of language- and culture-experts able to facilitate contact between foreign citizens and host institutions, as well as access by the former to public and private services (AA.VV. 2006). Such experts are defined as *cultural and linguistic mediators* (Rudvin/Spinzi 2013). Cultural and linguistic mediators (CLMs) have to be able to direct and favour immigrants’ access to local services, assisting them in the exercise of their fundamental rights and facilitating communication, information provision and cultural exchange between immigrant foreign citizens, locals and institutional service providers on the territory. As comprehensive as this definition might be, the indication of *who* and *how* should train CLMs is (conveniently) missing. So the ball is now in the academic field. The University of Trieste is host of the SSLMIT, one of the oldest Interpreting and Translation Faculties in Europe, and yet healthcare interpreting in Trieste is rarely provided by professionals with a degree in interpreting, but rather by non-Italian citizens with migration history and extensive knowledge of the Italian language and culture, on the one hand, and foreign patients’ background and culture, on the other. This is due to the fact that interpreting curricula, particularly in Italy, rarely provide interpreting students with the necessary tools to tackle the multifaceted challenges healthcare interpreting poses (Pöchhacker/Shlesinger 2007). This study aims at investigating healthcare interaction first and foremost as a form of institutional talk-in-interaction (Schegloff 1990), which, when interpreter-mediated, requires an adjustment of discourse practices and configuration, with a shift in the distribution of powers in terms of turn allocation and interaction coordination (Gavioli/Baraldi 2012). Real-life data are collected in the Healthcare Interpreting Quality 2014-2015 Corpus (HCIQ.1415), which comprises both real-life interpreter-mediated doctor-patient interactions (HCIQ.1415\_p) and classroom simulations of interpreter-mediated doctor-patient interactions (HCIQ.1415\_s). By necessarily drawing on disciplines such as Conversation Analysis (Sacks *et al.* 1975) and interactional sociolinguistics (Gumperz 1982), recurring phenomena in the examined interactions will be identified and studied from a functional point of view. Particular attention will be dedicated to the use of English as lingua franca (ELF) by non-Italian-speaking patients and its implications on mediated doctor-patient interaction (Reithofer 2014). Results shall ideally serve as orientation for institutions devoted to interpreters’ education and training, providing for a set of guidelines to develop and/or update community interpreting curricula that may bridge the gap between the academic world and the profession.

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## Mark Dang-Anh

### *Empractical communication in synthetic situations of street protest* (Contribution to *Empractical speaking and knowledge construction*, organized by Hauser Stefan [et al.] )

Street protest is essentially constituted by the communicative practices carried out by its participants. In temporally and spatially unfolding protest situations with several parties involved, participants coordinate protest by means of digitally mediated communication. This paper addresses the research question: how, i.e. by which communicative practices in digital media, are joint activities of protesting constituted? Bühler's (1934) notion of empractical speaking has been developed into the concept of empractical communication (cf. Baldauf/Klemm 1997). The conceptual scope has been widened from linguistic practices, which mainly focus on face-to-face-interactions, to communicative practices, which include technically mediated and thus spatially and temporally stretched speech situations (cf. Ehlich 1984) and consider their mediality (Habscheid/Gerwinski 2012). Linguistic and communicative practices, alongside other bodily practices, constitute social practices (Habscheid 2016). In other words: social practices such as protesting are being constituted by and large through situative empractical communication whereas 'empractical' here refers to its embeddedness into 'larger' social practices. As a consequence, empractical communication can no longer be treated as a mere spin-off of so called 'non-linguistic practice' but has to gain center stage in empirical analyses of joint activities (Clark 2005). Analysed data is taken from Twitter conversations during two events of street protest in early 2014. In the respective protest situations, antifascist and democratic protestors mobilise and coordinate counterprotest against marches of extreme right-wingers in two German cities. The analyses focus on the indexical expressions (cf. Garfinkel 1967) of participants by which they co-construct situative knowledge that is relevant to protest activities. These joint accomplishments of protest situations are analysed with regards to the mediality of Twitter communication (Dang-Anh/Rüdiger 2015). Text analysis is multi-perspectively informed by an ethnographic approach, i.e. audiotaped participant observation was conducted by two researchers during the protest situations as well as interviews with protest organisers and participants. Situation-related analyses of characteristic communicative protest practices lead to the conclusion that street protest is increasingly enabled by digital mobile media. Participants constitute synthetic situations (Knorr-Cetina 2009) of street protest by means of technically mediated empractical communication (cf. Dang-Anh forthcoming). Data analyses reveal varying capabilities of knowledge access and distribution among the participants, contingent upon their level of organisation. Thus, synthetic protest situations are characterised by ongoing and complex joint knowledge constructions by spatially dispersed participants that mobilise and coordinate joint activities of protesting.

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### **Anna Danielewicz-Betz**

#### ***Self-presentation and self-praise in enterprise social media collaboration tools: Visibility and transparency as part of corporate culture*** (Contribution to *Self-presentation and self-praise: the neglected speech acts*, organized by Dayter Daria [et al.]

This paper explores some specific enterprise social media tools as channels of digital self-presentation and self-praise. Extensive anonymised empirical data are used to determine and analyse various categories and triggers of self-presentation and self-praise (Dayter 2014,2016; Wu 2011; Krämer & Haferkamp 2011), as well as the audience's responses. Enterprise collaboration is a system of communication among corporate employees that encompasses the use of enterprise social networking tools and the corporate intranet. Business users can trade knowledge, store and exchange files, create and jointly modify documents, and interact with each other in real time in collaborative workspaces. Social media strategies are closely aligned with key business goals. Social network collaboration software resorts to gamification of business processes and corporate communication. To offer tools that match the way people naturally interact, game-like motivational elements are utilised that centre on the fundamental desires people have for status, reward, achievement, self-expression, and competition (Burke 2014; Hamari 2015). Self-presentation – engaging in attempts to lead people to think of us in a particular way, creating desired impressions; part of impression management (Schlenker 1980; Leary, M. R. 1996; Krämer & Winter 2008), demonstrating capability, presenting a confident front can persuade others that one is capable and desirable (Brown 2007; Hogan & Briggs 1986) - is used as a means of achieving corporate success, that is of gaining material and social rewards (or avoid material and social punishments) within an organisation. It can also be strategic and controlled: this form of social influence to gain power over the audience is mostly represented as selective disclosures and omissions and is a matter of emphasis and timing, rather than blatant deceit (Jones 1990; Walther 2007). In the data, positive self-presentation and self-praise manifest themselves in a textual form (messages and chats), visuals (images, infographics), as well as links posted in chatting and other collaborative tools, e.g. with reference to users' profile information, number of badges, contacts, posts or 'likes' or groups followed.

Qualitative content analysis of the data at hand shows a considerable impact of the corporate culture of positive self-presentation on national cultures of the employees. In the revenue-driven corporate environment of modern corporations, the pressure to perform constantly increases (Danielewicz-Betz 2016). This translates into continuous pressure to self-disclose and manifest other- and self-recognition, which in turn may occasionally come across as excessive self-presentation and self-praise.

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## Helge Daniëls

### ***Lebanese news broadcasts between Standard and Lebanese Arabic: Şawt al-Ġanūb as a case*** (Contribution to *Tensions within the repertoire of prescribed, prestige, and non-prestige forms*, organized by Netz Hadar [et al.]

In 2000, the withdrawal of Israeli troops from South Lebanon also meant the end of *Şawt al-Ġanūb* (The Voice of the South). Because of the ‘light programs’ and the popular Arabic and Lebanese songs it broadcasted, this Lebanese radio station was also quite popular in surrounding Arab countries. What few non-Lebanese listeners seemed to know at the time is that this station was administered by the South Lebanese Army (SLA), a Christian militia which was since its formation a close ally of the Israeli forces in South Lebanon. Apart from popular programs and songs *Şawt al-Ġanūb* also broadcasted news bulletins every hour, alternatingly in *fuṣḥā* Arabic (Standard Arabic) and Lebanese Arabic. This is interesting for several reasons. First of all, in most countries news bulletins tend to be broadcasted in the standard language, rather than in spoken varieties. This is definitely the case for so-called diglossic societies, such as Arabic-speaking societies, in which the linguistic (meta)norm for ‘serious programs’ is the standard language (e.g. the High variety, *fuṣḥā* Arabic). Secondly, the bulletins which are read in Lebanese Arabic can be said to have a hybrid character, meaning that they contain linguistic items that can be easily recognized as ‘typically Lebanese’ (1), items that are saliently *fuṣḥā* (2), shared items (meaning that they are identical in both Lebanese and *fuṣḥā* Arabic) (3) and items that combine features of Lebanese and *fuṣḥā* Arabic (4). Alternatively, this hybridity can not only be read as combinations of *fuṣḥā* and Lebanese items on phonetical, morphological, syntactical and discursive levels, but also as switches between these items, and as such they can also be analyzed in terms of intra- and inter-word code-switching. In this paper a close reading of bulletins that were broadcasted in January 1998 will be presented. The ways in which the code-switches take place, or the ways in which *fuṣḥā* and Lebanese items are combined on all linguistic levels, will be identified. Apart from this, an attempt will be made to clarify how the choice to broadcast these bulletins in Lebanese Arabic, rather than in *fuṣḥā* (or in other words, the choice to deviate from the pragmatic norm for news bulletins), interrelates with the SLA’s view on Lebanon’s national identity, especially in the view of the SLA’s relation to internal (e.g. Hezbollah, the Lebanese state etc.) and international actors (Syria, the PLO, Iran, Israel etc.) in the complex Lebanese political field.

**Anupam Das**

***Appealing images and patterns of complimenting behavior: The case of young Indians on Facebook*** (Contribution to *Complimenting behaviour in social media*, organized by Das Anupam [et al.]

There have been a few studies on complimenting behavior on social media (e.g., Eslami et al., 2015; Maíz-Arévalo, 2013; Maíz-Arévalo and García-Gómez, 2013; Placencia and Lower, 2013). These studies indicate that the complimenting behavior on social media is triggered by the contents (i.e., primarily the photos and other forms of personal status update) that members of users' networks view. Yet, there does not seem to be any language-focused CMC studies that have considered various aspects of these contents as controlling factors that influence complimenting behavior. In order to bridge the current gap in online politeness research, this study investigates what types of photos receive compliments of the members of the users' networks on Facebook and why. The study analyzes the photos and forms of compliments paid on the photos posted by 47 young urban Indian users in their 20s between August and October in 2012. Furthermore, the users were categorized in three groups based on the total number of members in each individual's network. Besides, a multimodal coding scheme was developed to analyze the foreground and background of the photos. Additionally, the comments that are posted on the photos were analyzed formulating yet another coding scheme to identify different forms of compliment. Drawing from the existing definition of compliments (Holmes, 1986; Wolfson and Manes, 1980), a compliment was identified as a form of CMC which explicitly or implicitly attributes credit to someone other than the one who produces it, usually the person addressed, for his/her possession, characteristic, skill, etc. Moreover, the photos that were tagged were segregated from the ones that were not. Similarly, the photos that had a textual caption were segregated from the ones with no caption. Finally, an inter-rater reliability test was performed on the randomly selected 10 percent of manually coded photos and compliments. The first round of analyses revealed that a total of 4537 photos were posted during this period in which there were 3578 photos that were part of the users' albums and 959 stand-alone photos. Interestingly, there were only a limited fixed number of members in a network who repeatedly comment. However, when the Facebook 'like' is included in the count, the members' participation range varies between 15-33% across three different types of users. The results further indicate that nearly 30 percent of the album photos received a total of 2988 comments. In contrast, a total of 4511 comments were posted over 80 percent of the stand-alone photos. Similarly, close to 90 percent of stand-alone photos receive one or more "likes" and most of them received far more likes than comments. However, the photos that are part of the albums received either a very few "likes" or no "like" at all. A deeper analysis of the comments revealed that close to 80% of the comments are compliments. Further, it was observed that the photos those were tagged and/or had a caption received far more textual compliments and "likes" than others. These results were further segregated with regard to the users' network strength. The findings were explained linking them to technical and social contexts of CMC (Herring, 2007). The study helps understand how timely and thoughtful posting of photos on one's timeline socially engages the members of one's network and maintains interpersonal relationships in this fast-paced life.

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**Maria Dayter & Sofia Ruediger**

***Killer hugs, mad skills and no one trick ponies: self-presentation on pick-up artists' online***

**forums** (Contribution to *Self-presentation and self-praise: the neglected speech acts*, organized by Dayter Daria [et al.]

The ‘pick up artists’ (PUA) community unites men who learn and practice speed-seduction for short-term mating. The main means of contact for this community are online platforms that incorporate forums where members exchange tips, strategies and reports of their exploits. The PUA movement is highly commercialized: the so-called “gurus”, the experienced members of the community who are successful in the game, go on seminar tours around the world and are well-represented on TV and in the self-help sections of bookshops.

The essence of the PUA method is building confidence in the adept. This is achieved through a number of techniques, for example, providing scripts for flirting to help those who are shy and tongue-tied, or more generally, casting the whole encounter within a “training frame”. As such, the encounter is perceived as successful whether or not the woman reacted favourably: as in an athletic training session, the emphasis is placed on the process rather than the result (Dayter&R?<diger 2016).

Because confidence is the key element of “The Game” (the pick-up artists’ seduction process), the discourse of PUAs is ideally placed for the study of self-praise. Positive self-presentation happens on two levels: on the one hand, the man constructs a desirable identity within every encounter with a woman; on the other hand, PUA community members strive for the status of ratified members in their reports. Since the former type of data is very difficult to obtain, short of going undercover in popular PUA locations (a sacrifice which the two female authors are not yet prepared to make for science), our research focuses on the self-presentation practices within PUA online forums.

We build on our earlier quantitative work on the microlinguistic elements that PUA community members employ to construct their game as successful in the “field reports” (an online genre in which members give detailed accounts of their activities). In the present paper, we conduct a qualitative analysis of three field reports representative of the genre and the replies to these reports. We aim to find out (1) Whether the interactional norm against self-praise holds in the seduction community; (2) How is self-praise realised linguistically in the field reports. The results demonstrate that explicit self-praise is an appropriate behavior in the PUA community: it is encouraged in the novices and applauded in experienced members. In this manner, self-praise is awarded the status of a norm rather than a deviant linguistic behavior, as earlier literature implied (Pomerantz 1978, Speer 2012). Further, we investigate three types of self-praising behaviors in our data: bald-on record self-praise, proxy brags, and evidential brags. The first type involves an explicit dispositional positive statement about self, e.g. “I’ve got great game, especially when it comes to pulling at work”. The second type involves citing someone else’s praise of the author which lends the self-praise an objective air. The third type is more interpretative and involves reporting the events and behaviors that are recognized as laudable in the PUA community, but without an explicit linguistic evaluation.

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**Glória Maria M. de Carvalho**

***Interpretation and children's sound games: A challenge for the language acquisition researcher*** (Contribution to *On ‘interpretation’ in the context of language acquisition and in clinical settings: under the effects of speech errors and symptoms*, organized by Lier-DeVitto Maria Francisca [et al.]

The pragmatic approaches to language interaction elect as an axial point, successful communication events thus bringing to the center of research the steady relationship between the partners in dialogue. Under such a perspective, the adult-child relationship in language acquisition is dealt with from a communication point of view in which mutual knowledge and recognition of communicative intentions take place an acquire enhancement. In a quite different viewpoint, De Lemos’s theoretical approach includes, within the dynamics of the interactional relationship, the language (*la langue*) in its structural function, i.e., metaphoric and metonymic operations as mechanism of change, assuming at the same time the concept of the subject introduced in psychoanalysis. Thus, both the child’s speech and the interpretation of the other would come as an effect of the above mentioned language operations. The concept of communication is suspended as that of interpretation is



dislocated. From the child's point of view, knowledge, intentions, previous meanings are not assigned to her/his utterances. As an unavoidable consequence, the researcher's interpretation is deeply affected face-to-face the child's enigmatic productions. The remarkable heterogeneous nature of children's speech, especially at a very early stage of the child's linguistic development, increases that interpretative challenge. At this point, it is worth pointing out the intense playful relationship the child has with the language, or rather, the intense and insistent play with speech sounds, showing that the child is especially sensitive to the sounds of the signifiers he/she listens to (not to the meanings they might convey). We highlight, then, the child's speech sound manifestations which resound in the mother, returning back to the child. A continuous circular sound movement, including echoes inside the very speech of the child, constitutes the so-called *resonance games* or *sound games* between the child and the other-speaker. Eric Porge calls such a structuring dialogue type as *eco stadium* and assumes it as a structure for the subject to appear, highlighting the extent to which the quality of *sound interactions* between the baby and its parents is critical to its future blossoming as a speaker. From the perspective herein assumed, the investigator could not, then, exclude from his/her interpretation those sound interactions, as they do in other trends of research on dialogue in language acquisition, given that such interactions could not meet the criterion of knowledge or meaning assignment. Thus, children's *sound games* occupy a privileged place on the investigator's listening to the early child's speech, although they constitute a challenge to their interpretation, since they raise difficult questions and create deadlocks. I intend, therefore, to call into question the challenge posed by listening to the sound games, seeking to empirical support for this presentation on the child's sound productions at a very early point in his/her linguistic trajectory.

### **Barbara De Cock**

***The self of caregivers and patients: Co-responsibilisation in Q&A-pages concerning diabetes*** (Contribution to *Knowing me and knowing you – reference and identity markers in public discourse*, organized by Nevala Minna [et al.]

In this paper, I will present an analysis of self- and other-reference in public doctor-patient communication concerning diabetes, with a focus on whether the doctor and patient are construed as jointly performing the activities related to the treatment or not. Type 1 diabetes implies that patients play an active part in (decision-making concerning) their treatment, including self-controlling glucose levels in the blood and self-administering insulin injections. Thus, in addition to the generally increasing co-responsibilisation (Salvador & Macián 2009) of the patient in many medical interactions, the active role and co-responsibility of the diabetes patient is potentially much more important than with other medical conditions. This makes it particularly relevant to study whether doctors represent themselves, the patients, or both as responsible for carrying out the caring actions. In other words, I will analyze whether the caregivers construe the treatment as a 'joint purpose' in partnership (cf. Antaki & Crompton 2015: 649). The study will be based on a Spanish-language corpus of online public question and answer-pages of Spanish-language diabetes patient organizations and general health services, where diabetes specialists answer questions from the general public (both patients and non-patients). In this analysis, I will focus on the strategies used for self- and other-reference through the use of deixis and impersonal constructions, and on whether the self and other are construed as empowered (co-)responsible participants or not. Preliminary results show that FAQ-pages concerning diabetes generally prefer rather impersonal or passive constructions without an expressed agent (1), which leaves a certain vagueness as to who is responsible for the action. This may be due to the essentially written nature of the answers and to the fact that there is not a specific ratified interlocutor in this type of interaction. However, a Q&A-session on the Facebook page of a community health initiative (subsequently made available to the public through their website), implying a more direct interaction between the specialist and patients, provides different results, with the specialist using more deictics. Some of these uses include 1<sup>st</sup> person plural forms to (pseudo-)inclusively (De Cock 2011) refer to specialists and patients (2).

- (1) *En diabéticos tipo 1 [la insulina rápida] debe administrarse junto a insulinas lentas.*  
'In diabetics type 1, rapid insulin has to be administered together with slow insulins.'
- (2) *(2) Lo que podemos hacer es mantener el peso normal, hacer algo de deporte.*

'What we can do is maintain the normal wait, do some sports.' The identity of the patient is represented in different ways, with a clear influence of whether the question is formulated by a patient or a non-patient, the latter leading to more generalized answers than the former. Among the questions by patients, the highly specific ones trigger a more deictic address of a ratified interlocutor, whereas more general questions (e.g. concerning the possibility of doing sports) are answered with more generic structures. Thus, both the interaction situation

and the perceived personal implication of the question influence how the specialists represent their own and their patients' responsibility in the treatment.

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### Francesco De Toni

#### ***The sincerity of friendship: A historical-pragmatic analysis of sincerity, politeness and emotional self-disclosure in the correspondence of a 19th-century monastic network***

(Contribution to *Sincerity and Epistolarity*, organized by Fitzmaurice Susan [et al.]

The broad range of meanings associated with the notion of friendship has stimulated historical and historical-pragmatic studies on the language of friendship in epistolary communication. Linguistic research has often focussed on the relationship between the polite and conventional nature of friendly language and the sincerity of the writer's feelings and self-disclosure (Haseldine 2011a; Fitzmaurice 2012; Williams 2013: 165-174).

Like politeness, the linguistic expression of subjectivity is characterised by socio-historical variation (Biber 2004; Fitzmaurice 2002; 2003). With regard to the expression of feelings, studies in the field of the history of emotions have shown the existence of conventionalised and ritualised emotional practices, including linguistic practices, among different social groups throughout history (Reddy 2001; Scheer 2012). When constructing their discourse, the speakers, or writers, "navigate" the emotional style of their group, to which they conform with greater or lesser success (Reddy 2008). In this perspective, sincerity of feelings cannot be simply described as inner thoughts matching their external linguistic expression. Instead, sincerity and its appreciation become a constitutive element of the emotional values and linguistic practices of the emotional community (Rosenwein 2006) to which the speaker belongs.

Bringing together current knowledge in both historical pragmatics and the history of emotions, this paper describes the interaction of sincerity, politeness, and emotional self-disclosure in the negotiation of relationships labelled as 'friendships' in 19<sup>th</sup>-century epistolarity. This century is of particular interest for the study of the Western notion of sincerity, since it has been argued that, during this century, sincerity became a central element of both emotional practices (Reddy 2001: 139-314) and positive politeness (Patemoster 2015: 219-223). As a case study, the paper analyses the multilingual correspondence in Italian, Spanish and French of a group of European Benedictine missionaries in Australia between the 1840s and 1900. Two considerations show that monastic correspondence offers unique perspectives. First, friendship and epistolary friendship have a long-lasting tradition in monastic intellectual speculation and social practices (Haseldine 2006; 2011b). Secondly, the monastic environment has been identified as an exemplary case of emotional community (Rosenwein 2006: 79-99; 2010), in which emotional practices are performed within the interaction of solidarity and hierarchical relationships.

The methodology of the study is twofold. On the one hand, the paper describes the pragmatic functions of the lexicons of sincerity and friendship, focussing on those linguistic structures (such as speech acts and epistolary formulae) where these lexicons are functional in reaching pragmatic goals or in defining the relationships between the correspondents. On the other hand, working within the analytical framework of appraisal theory (Martin & White 2005), the paper investigates the interpersonal functions of the lexicon of emotions in the letters. Through comparison with electronic corpora of 19<sup>th</sup>-century letters in the selected languages, the paper describes conventionalised emotional self-disclosure in the letters. Particular attention is paid to lexical elements located at the border between sincerity markers and emotional expressions.

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## **Jana Declercq & Sarah Van Leuven**

***Entextualizing health: Social media uptake of health messages from a Belgian infotainment TV show on food and nutrition*** (Contribution to *Food for thought and social action: Constructing ideologies in food-related communication across digital and cultural contexts*, organized by Gordon Cynthia [et al.]

This paper examines the Twitter and Facebook uptake of health messages from an infotainment TV show on food, as broadcasted on Belgium's Dutch-language public broadcasting channel. The interest in and amount of health-related media coverage is rising (Hallin & Briggs, 2016), and this media coverage is an important source of information for lay people, and impacts health behaviours and therapy compliance (Grilli et al. 2002). This is unsurprising, as media do more than just represent information provided by health professionals, but also model health knowledge and frame who should attend to it and how (Hallin & Briggs 2016). Ethnographic fieldwork at the editorial board shows that the shows' editors also model and frame the information in a particular way: they want to inform the audience about food to empower them as critical patient consumers, i.e. a patient who is well-informed and aware of risk factors, and makes active choices on health (including nutrition). This, however, requires trust in the media, and research has shown that trust in the media is currently at an all-time low (Bakir & Barlow 2007). We have therefore conducted a quantitative content analysis, to examine (1) to which elements in the show the audience reacts, to gain insight in how much traction the nutrition-related content generates (the show also contained items on production, and we hypothesized the entertaining style might also elicit reactions) and (2) whether audience members are accepting or resisting the health information in the show. Our findings show that the information on health (18,9%) and production (21,6%) elicit most reactions, and that the reactions that evaluate the health-related claims are mixed: 23% express refutation, 4,8% of reactions express doubt, and 31,7% express acceptance. Social media users' reactions reflect a critical attitude towards health-related claims, but also the complexity of food choices, which are not solely driven by health-related incentives.

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**Sofie Decock & Bernard De Clerck**

***Refusing complaints in CMC. From theory to practice and back*** (Contribution to *Research versus Practice: Towards a Stronger Partnership between Academia and the Real World in the Study of Institutional Discourse*, organized by Vandendaele Astrid [et al.]

Marketing studies have shown that customer satisfaction in complaint management not only depends on economic and procedural fairness (see, a.o. Hess, Ganesan, & Klein 2003, Orsingher et al. 2010), but also on interactional justice (Mattila and Patterson 2004), i.e. the way in which the complainee is treated and the message is framed and formulated. The importance of this delicate balance between problem-oriented approaches and people-oriented approaches has also been expressed in linguistically oriented, cross-cultural pragmatics (House 2006, Kraft and Geluykens 2004, Tanck 2004, Meyer 2007, Felix-Brasdefer 2012) and in guidelines, instructions and manuals on proper and appropriate language- and complaint handling procedures. Interestingly, the analysis of actual B2B complaint management data (see authors, submitted) reveals an interesting tension between theory and practice in its virtual absence of interpersonal moves (e.g. the inclusion of apologies, gratitude and empathy), which in itself raises questions regarding the effectiveness of the linguistic strategies that are suggested in the literature and those that are actually implemented in practice. In this paper, we will further explore this tension in two ways. First we will set up an in-between group experiment in Dutch, English and German in which we test the impact of actual data samples and samples that were manipulated according to guidelines on customer outcomes (including a.o. customer satisfaction, loyalty, perceptions of politeness, professionalism and justified decision taking) of two target groups: a convenient sample of student populations and a sample of sales representatives of the company the data was harvested from. Secondly, we will report on post-experiment interviews in which sales representatives reflect on the results of both scenarios across both populations and on the feasibility of implementing these interpersonal strategies in their complaint management. As such, practitioners can gain a better insight into the possible benefits of personalized approaches while academics can introduce know-how and hands-on knowledge regarding B2B complaint management in theoretical frameworks that have hitherto mainly been oriented to B2C contexts. Ultimately, these results and those offered by the additional B2B perspective can be used to optimize actual complaint management and theorization regarding complaint management as well as inducing the sales representatives metalinguistic awareness.

**Lizeta Demetriou**

***Phrasal verbs in textbooks: An in depth investigation*** (Contribution to *Teaching Formulaic Language to L2 Learners*, organized by Bldas Marti Oscar [et al.]

Phrasal verbs have been widely discussed by linguists due to their frequency in English Language, the difficulty they present to language learners and their pedagogical value (e.g. Bolinger, 1971; Darwin and Gray, 1999). However, so far, only a limited amount of research has investigated the selection criteria and repetition of phrasal verbs in ELT textbooks (e.g. Koprowski, 2005; McAleese, 2013; Zarifi and Mukundan, 2013). Moreover, although phrasal verbs are highly polysemous, since on average every phrasal verb has 5.6 meaning senses (Gardner and Davies, 2007) none of these studies have examined which phrasal verb meanings are taught in textbooks and how often they are repeated. Motivated by this lack of research on polysemous phrasal verbs in ELT textbooks, this study aims to investigate the selection criteria and repetition of phrasal verbs and phrasal verb meanings in the selected textbooks. Research has shown that repetition of lexical items facilitates vocabulary learning (e.g. Nation and Wang, 1999; Rott, 1999; Webb, 2007). Therefore, investigating how often phrasal verbs and their meanings are recycled in the textbooks can potentially have useful implications for second language material design.

This study examines the selection of phrasal verb meanings and their repetition in ELT textbooks. Specifically, six EFL textbooks at intermediate, upper-intermediate and advanced proficiency level are examined. The identification process of the phrasal verbs and their meanings is based on a phrasal verb frequency list by Garnier and Schmitt (2015) which lists the 150 most frequent phrasal verbs in English language along with their most frequent meaning senses. Preliminary data analysis indicates that i) phrasal verb selection in the textbooks is not based on frequency criteria and ii) there is not adequate repetition of neither phrasal verbs nor their meanings presented in the textbooks. Limitations of the study and necessary future research will also be discussed.

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### **Carolyn Demuth**

***Interactional routines in teacher-child and peer interactions: The case of a preschool in Northern India*** (Contribution to *Interactional routines in caregiver-child and peer interactions*, organized by Nomikou Iris [et al.]

Organizing interaction in large groups on a regular basis requires routines, particularly interactions with small children who do not yet fully dispose of cultural conventions of social conduct. Routines are hence a common feature in preschool interactions. They facilitate transitions between daily activities and are important for the functioning of instruction in the class. The social organization of preschool routines not only develop out of a recurrent interactional format within a given classroom but always also constitute cultural practices that have socio-historically evolved and are dialogically interwoven with broader discourses of good child pedagogy. Routines in teacher-child interactions hence not only provide a platform for the acquisition of conventionalized means of communication but of culturally appropriate interactional roles that go beyond the classroom. The present talk will look at interactional routines in a preschool in North India that has recently adopted a Montessori approach, which leads to novel and hybrid forms of interactions in the classroom. Analysis is based on a 3-months ethnographic study including several hours of video recording as well as interviews. It uses multimodal interaction analysis (Goodwin, 2000; Mondada 2011) and particularly looks at the use of diverse semiotic modalities, not only oral communication but also haptic scaffolding (Cekaite, 2015, 2016) and material devices (e.g. the use of a bell) to investigate how routines are organizing classroom interactions. Particularly, it looks at how children come to take up their role in routines and the ways in which children's participation is scaffolded by the teacher and peers. The study shows that these routine practices served as multifaceted sites not only for organizing classroom interactions but also for socializing moral conduct in which children are assigned specific rights, duties, and obligations.

### **Yi Deng, Foong Ha Yap & Winnie Oi-Wan Chor**

***Negative evaluative uses of demonstrative-classifier di in Wugang Xiang*** (Contribution to *Deixis in Discourse*, organized by Yang Ying [et al.]

The Wugang dialect, a typical variety of new Xiang dialect, has a general plural classifier *di*. Similar to Mandarin *xiē* and Cantonese *dil*, it can be used as a quantity classifier (Zhang & Tang 2014) referring to a small amount of things in the construction [DEM+*di*+N], or as an indicator of a slightly higher degree as in the [ADJ+*di*] and [ADV+*di*] constructions, with examples such as *gao di* '(a bit) taller' or *me di* '(a bit) more slowly'. However, it is interesting to note that different from Mandarin *xiē*, which seldom appears independently without any pre-modifier, a common phenomenon in Wugang dialect is to elide the demonstrative in [DEM+*di*+N] constructions to form [*di*+N] constructions which are frequently associated with negative evaluations. In this study, we will examine how Wugang *di* constructions develop from referential to evaluative uses.

More specifically, we analyze tokens of [*di*+N] constructions used in daily conversations, and classify them according to the following structural types and functions: (i) indefinite referent [*di*+N] with an indefinite quantity reading equivalent to English 'some', as in (1), (ii) definite referent [*di*+N] without negative evaluation, as in (2), (iii) definite referent [*di*+N] with a distancing effect ~~or~~ and/or contextualized negative evaluation, as

in (3), and (iv) indefinite referent [*di+N*] with negative evaluation, in which *di* is fully grammaticalized from a classifier into an attitudinal marker, as in (4). Our data also shows how the function of *di* as an attitudinal marker is further expanded in [*di+ni/go+ge+N*] constructions, which yield negative evaluations in the sense of ‘N (=someone/something/someplace) *such as this?!.*’

Using an interactional linguistic framework (see Selting & Couper-Kuhlen 2001), we analyze how [*di+N*] constructions are used to evaluate others negatively. The findings of this study show how demonstrative classifiers can be used to express speaker’s subjective stance in interactional talk. Our analysis reveals that the possible source for the emergence of [*di+N*] with negative evaluation, i.e. type (iv), may be ~~it’s~~ the psychological distancing effect from the covert distal demonstrative *ni* ‘that’ in the source construction (i.e. [*di+N*] < [*ni+di+N*]). Data for our analysis comes from a 9-hour database of casual conversations among native speakers of Wugang Xiang.

#### Examples

- (1) A: *yao di moge?*  
 want DI what.CL  
 Lit: ‘(You) want some what (thing)?’  
 ‘What do you want?’  
 B: *yao di niongbekin nie*  
 want DI backstraps SFP  
 ‘(We) want (to order) some backstraps.’ (Referring to a type of local snacks)
- (2) *di gai fangqi zai nali a?*  
 DI dog put at where SFP  
 ‘Where (do you) keep those dogs?’
- (3) *di jueko ge xuo meixu ge gengja ca maa*  
 DI community.college GEN learn painting.arts NMLZ even.more bad SFP  
 ‘Those (people) learning painting arts in community colleges are even worse.’
- (4) *ta zai di jue.lie.seng li hai se hao ge*  
 3SG among DI professional.college.student inside still count good SFP  
 ‘He is considered good among the professional college students.’

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#### Arnulf Deppermann

***On the integration of natural order into social order: The case of bird of prey demonstrations*** (Contribution to *Talk in/with the Environment and Other Life Forms*, organized by McIlvenny Paul [et al.]

Over the last two decades, there has been a rising interest in the (social) relationship between humans and animals (e.g. De Mello 2012). Studies of interaction between humans and animals mostly rest on ethnographic work (Hurn 2012). In order to understand better how human-animal relationships is shaped in terms of situated practices and trajectories of interaction, video-based research is needed, which is, however, still very rare (but see Mondémé 2013). The talk draws on an ongoing study of social interaction in bird of prey shows in Germany and France (lasting 30-50 mins. each). Currently, data from five shows have been recorded. The study follows the approach of multimodal interaction analysis (Mondada 2016), based on principles from conversation analysis and ethnomethodology. In bird of prey shows, two participation frameworks intersect: The interaction between falconer and the birds and between the falconer and the audience. Combining information with entertainment, bird of prey shows are performances in which ordinary people are offered an experientially based kind of access to natural phenomena beyond the scope of their everyday lives. A key feature of the artful construction of such events lies in the falconer’s practices of integrating the natural logics of the behavior of the birds into the socio-logics of human interaction. This involves treating birds as human-like actors with cognitive

and emotional properties. Birds' behaviors which from an ethological point of view are based on instincts, classical or operant conditioning, are sometimes interpreted as intentional and even strategic actions (cf. Sanders 1993), vocal expressions are treated as emotion displays (cf. MacMartin et al. 2014) or as human-like speech and assuming intersubjectivity of meanings. In short, the animals are sometimes treated as meaningful social actors, whose behavior can be understood analogous to social action. The integration of natural phenomena into the logics of social interaction adopts different shapes:

- a) coordinative (multi-)activities involving the integration of the trajectories and requirements of the two streams of behavior (interaction with audience and interaction with birds),
- b) anthropomorphizing (re-)framings of animal behavior by the ascription of (communicative) intentions and human-like psychological motives (like jealousy, laziness, etc.) , and
- c) exploitations of animal behavior for concerns of humorous entertainment. In the following extract, the falconer (FA) treats the eagle owl's (EO) vomiting as if it was caused by excessive drinking, jocularly displaying mock-empathy with the bird's subjective state:

01 FA un darum hat er sich entschieden nachts zu jagen, (0.4)  
*and therefore he has decided to hunt at night*

02 FA un nachts is et natürlich ganz ein (0.8)  
*and at night it is of course very simp*

<EO vomits---->

03 FA <<t,p> kotz ruhig  
*go on vomiting*

04 (1.1) (1.0)

05 EO makes sounds-->>

06 FA o::aa::h.

PTCL

07 <<all> ja ich weiß,  
*yes I know*

EO ----->

08 =ich hab gestern au jetrUnken.>  
*I drank yesterday as well*

09 (2.1)

10 FA <<h,f>dat war dat gewölle  
*that was the casting*

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#### Cedric Deschrijver

***Debates on "something called 'capitalism': Metalinguistic strategies in online user comments on financial and economic news reporting*** (Contribution to *Financial literacy – a key to the real world*, organized by Whitehouse Marlies [et al.]

Studies that have focused on financial and economic news discourse have amply demonstrated how media conceptualisations of economic crises are rarely, if ever, value-free. At the same time, less discourse-oriented attention has been paid to conceptualisations and communicative strategies on the part of laypeople engaged in the discussions. In order to do so, as a first step it is necessary to acknowledge that the field of economics relies on what Resche (2000) calls “oddly flexible terms”, an analysis that also applies when these terms enter the

mediatised public sphere of online news reporting. This acknowledgement brings to the fore long-standing debates about audience news reception in either structuralist vs. constructionist theoretical frameworks. At the same time, existing discourse-analytical work has already paved the way for thorough investigations into how laypeople 'talk' economics and finance. Such investigations may illuminate how news users (mis)appropriate economic/financial concepts to construct their own arguments along the way, hence also offering insights into news users' varying financial/economics literacies.

The current paper will attempt to make a contribution by investigating online user comments on *The Guardian* and *The Times* message boards. The analysed comments, posted underneath relevant news articles, were produced during 3 time-frames in April 2010, November 2010, and April 2011, when resp. Greece, Ireland and Portugal first applied for IMF/EU/ECB financial aid. The paper seeks to address the following research questions: To what extent do news users explicitly comment on financial/economic terminology in the news reports? Concurrently, to what extent do they show awareness of the newspaper's own discursive strategies? And, in general, how may their practices influence the potential of online message boards to productively function as platforms for debate? In order to provide an answer to these questions, the paper applies a framework that originates with the insight that linguistic reflexivity and metapragmatic awareness permeate our language use to varying degrees (Agha, 2007; Verschueren, 2000). Thus building on a renewed focus on all aspects 'meta' of language use, the framework employs tools of linguistic pragmatics and conversation analysis to describe news users' debates on economics and economics news reporting. The paper argues that in these types of exchanges the varying ambiguity of financial/economic concepts and arguments influences the ease with which a productive debate may take place, as well as the amount of semantic manipulation of the terms on the part of users taking place. To a limited extent, moreover, the data demonstrate news users' awareness of the varying connotations and uses of certain terms and arguments. This may lead to strategically motivated 'comments on the code', where users problematize, modify, and redefine terms. With, so to speak, politics enveloping lay economics, the paper suggests future work on identifying discrepancies between specialised finance/economics terms and their usage in the public sphere, and on identifying to what extent newspaper conceptualisations of the crisis align with the financial/economic literacies of the target audiences.

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#### Louisa Desilla

*Understanding implicature in films: All is not lost in subtitling* (Contribution to *Films in Translation – all is not lost: Pragmatics and Audiovisual Translation as Cross-cultural Mediation*, organized by Guillot Marie-Noelle [et al.]

Within the thus far limited body of literature on the pragmatics of audiovisual translation, studies on the cross-cultural relay of implicatures remain extremely scarce, despite the salience of the latter within pragmatic enquiry and the fact that their use and interpretation can be significantly culture-bound. This paper reports on a study of the reception of implicatures in the multimodal, cross-cultural environment of subtitled film (Desilla 2014), thus representing a step towards enhancing our understanding of the way target-audiences comprehend pragmatic film dialogue meaning in comparison to source-audiences. Drawing on theoretical and methodological tools from cognitive (experimental) pragmatics, film studies and multimodality, this paper aims to shed light on the comprehension of implicatures by British and Greek viewers of 'Bridget Jones's Diary' (2001) and 'Bridget Jones: The Edge of Reason' (2004). In particular, it will be demonstrated that allusions to British literature, TV and film, presented the Greek audience with substantial difficulties. These results accord with Leppihalme's (1997) empirical finding that allusions to the SC when translated literally tend to be *culture-bumps* for target audiences. Overall, data analysis has clearly shown that viewers did not always understand intertextual references in the way the filmmakers would like them to. Interestingly, though, this finding, albeit in different degrees, is applicable to both British and Greek viewers, indicating that implicit meaning is not only lost in translation. As individuals, audience members always personalise their film experience: private meanings inevitably emerge as each viewer embodies a unique combination of life experiences, values, and beliefs (Phillips, 2000). Ultimately, this paper aspires to bring into sharp relief that a failure to understand the allusions intended by the filmmakers does not always prove detrimental to film comprehension or viewer enjoyment. Besides, in scenes with intertextual features, cinematic signifiers are not deployed in order to convey "fixed meanings but are instead intended to allow the spectator to (...) engage with the film in a playful way" (Stafford, 2007: 83-84). In fact, many of the participants' responses in the present case-study clearly evidence that viewers are active meaning-makers who draw inferences by creatively combining visual and acoustic information, as well as by linking what they perceive to previous experience, thus managing to understand



implicatures, as well as their comedic and narrative functions, even if only in part (Desilla, 2012; 2014). ----

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#### Ulrich Detges

***Tense, aspect, argumentation, or: What drives the anterior cycle?*** (Contribution to *Cyclicity in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.]

In Western Romance as well as in the neighboring Germanic languages, HAVE-resultatives have evolved into various types of anteriors. According to a classical model proposed by Harris (1982), these constructions represent different stages of an evolutionary cycle. At stage 1 they denote the current result of a past event (e.g. *I have finished now*); at stage 2 they come to refer to iterated or durative events extending from the past to the moment of speech and beyond (*until now, I have been pretty pleased with Spybot*); at stage 3 they refer to past events with an abstract impact on the moment of speech (*his father has died from cancer recently*); finally, at stage 4, they come to denote perfective past events which are part of narrative event chains and thus are no longer anchored in the moment of speech (e.g. French *et puis je lui ai dit que ...* 'and then I told him that ...'). Thus, there seems to be an overall tendency for these constructions to gradually lose their connection with the moment of speech as they move on in the cycle. My paper focusses on two Spanish constructions, namely the *perfecto compuesto* (*se lo he dicho* 'I have told him') and resultative *tener + past participle* (*se lo prometido hecho* 'I have promised it to him'). Based on diachronic and synchronic corpus data, I will show that - due to their strong connection to the moment of speech - both constructions lend themselves to certain types of argumentative operations; as these become sedimented, they can give rise to new grammatical functions. In my talk, I will substantiate two major claims: a) all of the aforementioned operations follow a simple extralinguistic principle, and b) it is this principle that ultimately drives the anterior cycle. Ultimately, I will present a hypothesis concerning the specific differences between the motivational patterns underlying grammaticalization in the narrow sense (instantiated by the anterior cycle) and the forces behind the cyclic evolution of discourse markers.

#### Laura Devlesschouwer

***Cancelability vs. conventionality: The case of Garden-Path Puns*** (Contribution to *Pragmatics and Constructions*, organized by Finkbeiner Rita [et al.]

In this paper, I will question the cancelability test for identifying generalized conversational implicatures (GCIs), by arguing that it fails to distinguish implicated from conventional content. I will illustrate this problem by reanalyzing Dynel's (2009) examples of garden-path puns. Garden-path jokes depend on the cancelability of interpretations that apparently arise by default. Compare:

- (1) "I've never carried a torch for her! It's the 21<sup>st</sup> century; electricity is everywhere!" (Dynel 2009: 141);
- (2) "He told me I was in shape. It was nice with the exception that round is a shape as well" (Dynel 2009: 1);
- (3) "I'm a wonderful housekeeper. Every time I get divorced, I keep the house" (Dynel 2009: 268).

Dynel (2009: 216) notes a tension: on the one hand, the 'default' meanings of the punning elements (*to carry a torch for someone, to be in shape, housekeeper*) are conventional and encoded, but on the other, they seem cancelable (since their normal interpretation is overridden). Dynel (2009: 216) concludes that some

conventional meanings need to be reanalyzed as GCIs. However, not only is this conclusion counterintuitive, but there are also other reasons for regarding these meanings as non-pragmatic.

Puns such as (1) exploit the *ambiguity* of phrasemes between their idiomatic and their literal meaning. Although disambiguation is a defeasible mechanism involving pragmatic inferences, the inferences concern the *selection* of an encoded meaning, rather than that they *generate* a meaning (as is the case with genuine implicatures). Puns such as (2) and (3) require the assumption that linguistic *conventions* are broken, rather than that implicatures are canceled. In (2), “in shape” is given a meaning that it does not have (*viz.* ‘to have a shape’). In (3) the speaker creates a new word, *viz.* “housekeeper” with the meaning ‘person who keeps the house after a divorce’. The reason why Dynel (2009) gives a unified analysis of (some) conventional meanings and GCIs is that they behave similarly in terms of cancelability. However, the latter fact opens the way for an alternative analysis whereby these GCIs are conventional. For example, instead of saying that an implicature is canceled in “I don’t dislike my work. I practically loathe it” (Dynel 2009: 249), one could analyze the double negation as systematically *ambiguous* (cf. puns of type 1) between a metalinguistic reading (‘It is not that I DISLIKE it’) and a non-metalinguistic reading (‘I don’t mind it’) –normally disambiguated by intonation. In “I like kids but I don’t think I could eat a whole one” (Dynel 2009: 218), the collocation *to like kids* can be considered a *formulaic sequence* (Wray 2002) bearing one conventional meaning, which the speaker subverts by endowing *to like kids* with a meaning that it does not have (cf. puns of type 2/3), *viz.* ‘to like eating kids’. In sum, the cancelability test fails to distinguish implicature cancellation from disambiguation and meaning creation. This raises the question whether ‘default implicatures’ (GCIs) can be distinguished from conventional meanings at all.

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#### Anne Marie Devlin

***The interaction between duration of study abroad, diversity of loci of learning and sociopragmatic variation patterns: A comparative study.*** (Contribution to *Student mobility and pragmatic competence*, organized by Barron Anne [et al.]

Whilst the field of Interlanguage Pragmatics has produced a rich and diverse literature in recent years, the majority of studies have focused on the acquisition of certain sociopragmatic variants rather than the acquisition of the ability to vary language output in a way that is congruent with the situation. With the aim of filling that gap, the current study, working from an expanded definition of Study Abroad (SA), explores the interplay between duration of SA and sociopragmatic variation patterns in three groups of highly-advanced non-native speakers of English. It does so through the paradigm of Loci of Learning - that is the study of the intensity and diversity of micro-learning contexts that learners may encounter. In order to examine the correlation, a two-fold study was conducted. Firstly a language contact profile (LCP) questionnaire was completed, which provided detailed data regarding the duration of SA experiences and the diversity of loci of learning to which the participants had access. Three groups were then formed and participants were put into dyads to enact the speech act of asking for advice in two socially-differentiated situations. The performance data were subsequently analysed, using a discursive practice framework, to show how differential duration of SA and the consequent differential interaction with loci of learning shape learners’ patterns of sociopragmatic variation vis->0-vis the strategies of conventionalization and directness as well as the substrategies of solidary and non-solidary moves. Results indicate that those who have spent more than one year in SA have access to a wider range of loci of learning and as a result index sociopragmatic variation via a wider and more complex range of (sub) strategies.

#### Jennifer A. Dickinson

***[thumbs up][laughing Meep][Pusheen heart]: Ukrainian deaf expression and alignment in pictorial and text comments on Facebook posts*** (Contribution to *Between Graphic and Grapheme: Representation in Writing*, organized by Dickinson Jennifer A. [et al.]

This paper examines the pragmatics of written and pictorial (emoji and sticker) comments on Facebook posts in groups oriented towards users of Ukrainian Sign Language. As Keating and Mirus (2003), Keating et al. (2008) and Schneider et al. (2012) have argued, electronic and computer mediated communication have had a considerable impact on Deaf communities, enabling both text-based and sign-based strategies for remote communication such as video, email, texting and image-sharing. At the same time, linguists have also begun to examine posts and comments on social networking sites from the points of view of conversational structure (Farina 2015; Fullwood et al. 2013), expression and interpretation of emotion (Vandergriff 2013; Wang 2016) and the negotiation of linguistic repertoires (Androutsopoulos 2014; Birnie-Smith 2016). This paper considers both of these perspectives in the Ukrainian context, where Facebook and other social media sites are utilized at platforms for sharing user-made narrative videos in Ukrainian Sign Language, memes or other picture-and-text items, and to a lesser extent, text-only posts in either Ukrainian or Russian. Comments in these groups are most frequently picture “stickers” or emoji, or textual (written) responses. Relying on both a review of over 50 posts and the responses accompanying them, I consider whether these three kinds of posts: video, picture-with-text, and text only, prompt different types of comments. In my analysis, I focus on two factors that contribute to users’ choice between a pictorial (sticker) and text-based comment response: whether the initial post was primarily sign/pictorial (e.g. a video or picture), and thus a pictorial response signals accommodation to the posters’ preferred communication mode; and the extent to which the post elicits strong emotional responses as stickers/emoji aligned with sentiments in the original post, or prompts a debate conducted through written comments. In this way, the modality of both posting and commentary offers multivalent means for expressing alignment or disalignment with a post both on the level of modality and content, both of which I argue are relevant for the linguistic negotiation and expression of Deaf Ukrainian identity in these social networking forums.

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### Stephen DiDomenico, Joshua Raclaw & Jessica Robles

***Bodily practices for managing mobile phone activity in ordinary conversation*** (Contribution to *Activities in interaction*, organized by Gerhardt Cornelia [et al.]

As a result of their ubiquity, mobile phones are frequently used—and become a target of participants’ collective attention—during face-to-face activities. The current paper examines how participants coordinate both verbal and embodied conduct to manage mobile phone activity in the course of co-present interaction. While research has begun to address the limits of technology-enabled multi-tasking and attention (e.g., Ralph, Thompson, Cheyne, & Smilek, 2014; Reinsch, Turner, & Tinsley, 2008; Stephens, Cho, & Ballard, 2012; Wang, Irwin, Cooper, & Srivastava, 2015) and the ways in which mobile telephony is managed during face-to-face social interactions (DiDomenico & Boase, 2013; Humphreys, 2005; Raclaw, Robles, & DiDomenico, In Press; Weilenmann & Larsson, 2002), relatively little work has examined the embodied means by which communicators attend to the audible chimes or vibrations that indicate an incoming text (or SMS) message (what we term a “mobile text summons”). Analyzing data from a collection of video recordings of naturalistic interactions involving mobile phone use, we focus on participants’ embodied shifts in participation framework as participants move between attending to mobile phone activity and the local activities of the co-present interaction.

In Extract 1, for example, one participant (Amy) shifts her eye gaze toward her mobile device in response to a mobile text summons while simultaneously displaying her reciprocity to an in-progress telling:



Figure 1 Amy embodying reciprocity while holding her mobile phone in hand (line 08).



Figure 2 Amy gazes down toward her mobile (line 17).

Extract #1 [MS01 artsy fartsy now 21-00]

01 B: And he was like u:m: (.) he was like o::h. (0.4) >He's  
 02 like< well then we'll just hang out during the during the  
 03 week I was [like yeah ]  
 04 [((A's mobile chimes))]  
 05 B: [we'll do like Starbucks=  
 06 A: [((gazes down at mobile))]  
 07 B: =or something [he was like (.) .hhh] [he was like (0.2)  
 08 A: [((picks up mobile)) ] [((gazes at B))]  
 09 B: >he's like< what are you like artsy fartsy now,  
 10 [He was li(hh)ke hē was like]  
 11 A: [((gazes down at mobile))]  
 12 B: .hh videos an- and Starbucks [and I was lik(hh)e I w(h)as]  
 13 C: [Hu:ah hehe  
 14 B: lik(h)e< hh[h ]  
 15 C: [.hhh]  
 16 B: [I was like] I love Starbucks [Hehh [he ]  
 17 A: [((typing))]

In lines 01 to 06, as Bri is engaged in a storytelling that involves a mutual friend (and thus invites Amy's reciprocity), Amy visibly embodies her participant status as a recipient to this talk: Both her head and eye gaze are turned toward Bri, who is seated to Amy's immediate right, while her hands are at rest. In line 07, Amy's mobile emits a chime indicating an incoming mobile text summons; Amy orients to the summons by briefly turning her head and gaze away from Bri (still the current speaker), then picking up her mobile while returning her gaze to B. Amy coordinates her gaze away from Bri and toward her mobile following as Bri's talk reaches a point of syntactic completion (lines 7-8), and Amy begins to type (presumably constructing a text message response) after the talk has moved into an episode of shared laughter between the other two participants. Amy's use of embodied resources such as eye gaze and the visible, tactile manipulation of her phone thus allow her to move between participation frameworks, displaying attentive reciprocity to Bri's in-progress telling and shifting out of that framework to attend to her mobile phone at points in the talk where there is a projectable shift in the local activity toward the possible completion of an ongoing action.

Building on recent scholarship addressing the way mobile technologies can become intertwined with co-present communication (e.g., DiDomenico & Boase, 2013; Haddington & Rauniomaa, 2011), our analysis contributes to understandings of the notion of "activity" in interaction (Robinson, 2013). This includes how participants manage the transition between activities (whether mobile-mediated or co-present) and how co-present activity is locally organized in the midst of simultaneous embodied, mobile-related activity. Thus, the present analysis work provides a glimpse into how interactants navigate the multiple, potentially overlapping contingencies that are increasingly relevant as mobile phone use invites streams of multi-activity amidst episodes of everyday talk-in-interaction.

**Elke Diedrichsen**

***Linguistic expressions as cultural units: How a cultural approach to language can facilitate the description of modern means of communication and expression*** (Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.]

Many philosophers and anthropologists agree that not only from a functional-pragmatic, but also from a cognitive and semiotic perspective, language is shaped by culture on a number of levels (cf. Sharifian 2015, Wolf and Polzenhagen 2006, Everett 2012, Evans 2014). Linguistic meaning is based on conventions of use with linguistic expressions (Wittgenstein 1960). According to Eco (2002), a linguistic sign is a cultural unit. In order to use it properly, a speaker relies on communicative experience with this unit within a culture. A linguistic sign is coined in interaction. Its size and shape may vary, and it may contain non-linguistic material, like eye gaze or gesture. The sign emerges and is shaped within and through culture. It is a cultural achievement shared by speakers within that culture (Feilke 1996, 1998). Common ground in terms of shared knowledge is not a static background resource, and the extent of its use for communicative interaction is not predictable. Rather, it is dynamically created and re-created in the communicative exchange. Common Ground can be understood as a socio-cultural resource (Barr and Keysar 2007, Kecsk>9s 2008, 2010, Kecsk>9s and Zhang 2009). As linguistic utterances are always part of the sociocultural setting in which they are used, the pragmatics can become a component of the utterance meaning by convention. Each communication can be seen as a cultural ritual, in which participants take on roles and use expressions that have a part in that ritual, which, again, is known to interlocutors by cultural experience (Silverstein 2004). The term “culture” is mostly associated with the idea of “different cultures” in terms of different geographical regions, religions, and organisations of civilization. For the talk, we apply a general definition of culture, as this allows us to include sign use in subcultures, for example, and in particular internet culture: *Each setting in which people share experience, and where communication and tradition happens can be called a culture, and it comes with its own style of communication and its own linguistic expressions.* The paper will make a strong case in favour of including cultural aspects in the description of linguistic utterances. We will expand the notion of ‘cultural unit’ for the description of linguistic expressions by including Internet Memes. The term builds on Richard Dawkins’ 1976 definition of a ‘meme’ as a unit that is the cultural equivalent of a biological gene. An Internet Meme is a schema for content that can take multiple forms. Milner (2013:2359) describes Internet Memes as “multimodal symbolic artifacts”, and Shifman (2013:367) defines them as “units of popular culture that are circulated, imitated and transformed by Internet users, creating a shared cultural experience”. The concept “meme”, used in particular for communicative interaction, has the descriptive advantage that it can extend beyond the realm of linguistic items and comprise non-linguistic content in a variety of channels like the Internet and its social forums, street art and many other forms of human interaction.

**Stefan Diemer & Marie-Louise Brunner**

***Describing likes and dislikes regarding known and unknown food items in German Taster Lunches*** (Contribution to *Food description and assessment in individual sensory evaluation, focus groups, and spontaneous face-to-face and SKYPE conversations in English, ELF, Japanese and German*, organized by Szatrowski Polly [et al.]

The paper looks at the way likes and dislikes regarding known and unknown food items are expressed in an interactive meal setting. Our dataset consists of a series of three Taster Lunches, each with three German native speaker participants, recorded at Saarland University, Germany, in July 2016. Participants were given three different meals to taste, one Japanese, one Senegalese, and one German, without providing information about the respective backgrounds of the meals (see Szatrowski 2014: 27ff. for the concrete setup of the Taster Lunches). The conversation during the meal was recorded and selectively transcribed. For the purpose of the current paper, we focus on the analysis of lexical and nonverbal means of interactively evaluating both known and unknown food.

Results suggest that likes and dislikes are first expressed in terms of visual impression and then either corroborated or relativized in terms of smell and taste. This expression is achieved through verbal means, but also in an embodied performance (Goodwin & Goodwin 2000, Szatrowski 2014) employing nonverbal resources such as gestures (e.g. pointing or head-shaking), body movements, facial expressions (smiles, expressions of disgust), evaluative exclamations, or laughter (Szatrowski 2014, Bassene & Szatrowski 2014, Brunner, Diemer & Schmidt, forthcoming).

Known food items, in particular, German national dishes such as “sauerkraut” and “bratwurst”, are placed in an experiential context, contributing to the construction of personal identity (Koike 2014), and also providing a

prompt for personal descriptions and anecdotes (see also Brunner, Diemer & Schmidt 2014). This individualizes the food experience, while at the same time allowing direct or indirect comments on the national stereotype from an in-group perspective. Unknown items are preemptively evaluated by appearance, with expressions covering the spectrum from positive to negative evaluation (including indifference). In several instances this first evaluation is achieved through the construction of an experiential reference from components that seem familiar, often in an unspecific way or by creating ad-hoc categories (Koike 2014, e.g. a perceived “Asian” food setting). This allows individual participants to create an expert identity which is then used to prescriptively position the food items and influence the impression of the other participants. The primary evaluation is verbally specified in the course of the actual tasting, through descriptions of smell and taste.

Participants frequently perform a final evaluative exchange and discussion before moving on to the next meal, though in contrast to observations by Szatrowski (2014) on Japanese (and to a lesser extent) American Taster Lunches, participants in our dataset do not seem to consider a shared common evaluation to be necessary before moving on to a different item. In conclusion, our findings suggest that the tasting experience in our setting is expressed on several levels, illustrating sensory experiences with verbal and nonverbal expressions of like or dislike, and positioning known and unknown food items in the broader context of personal and national identities.

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### Hannah Ditchfield

#### ***Pre-post editing on Facebook: The defensive and protective orientations to ‘Face’***

(Contribution to *The micro-analysis of online data (MOOD): Using discourse and conversation analytic methods to analyse online interactions*, organized by Meredith Joanne [et al.]

This paper is focused on a chapter of a PhD thesis that explores how the affordance of pre-post editing aids the construction of self within Facebook messages and posts. Here, a pre-post edit refers to changes made in the *construction* phase of an interaction. That is, edits made before a message or post is shared within an inbox or on a newsfeed or Facebook profile. Such edits are thus never seen by the recipient/s and have been referred to in literature as ‘message construction repairs’ (Meredith and Stokoe, 2014). The process of such ‘message construction repairs’ in computer mediated communication has been studied minimally, with existing work focusing on the frequency of pre-posts edits and on *who* is involved in the edited interactions (both in terms of the typers and recipients) (Das and Kramer, 2013; Walther, 2007). Meredith and Stokoe (2014), however, extended this field of work by collecting real time recordings of Facebook ‘Chat’ interactions focusing instead on the *content* of edited posts and exploring the similarities and differences between ‘repair’ in online and offline talk. What this paper intends to do, then, is expand this line of work focusing on real time recordings of Facebook interaction but extend exploration to consider pre-post editing in other, more ‘public’, Facebook communicative modes, such as comments on wall posts and status updates, as well as Facebook chats and

messages. This paper's primary concern is also on the relationship the affordance of editing has on processes of self and impression management. To address this, this analysis is framed by the Goffmanian concept of 'face' and examines not only how such an affordance is utilised to defend the 'face' of the typer but also how it is utilised to protect the 'face' of the recipient (Goffman, 1967). Through applying analytical lenses of discursive psychology (DP) and conversation analysis (CA), the screen capture data collected from this project reveals how interactional acts such as disclosing information, accepting apologies and justifying decisions can be re-designed, re-orientated to and completely avoided in the pre-post construction phase of social media interactions. Discussion of this analysis will also be reflective in nature, addressing methodological challenges encountered in terms of collecting real time data from, and applying methods of DP and CA to, Facebook talk.

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### **Dwi Noverini Djenar & Michael C. Ewing**

***How and why reported speech is (and is not) framed: Grounding in Indonesian youth conversation and literature*** (Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.]

How and why reported speech is (and is not) framed: grounding in Indonesian youth conversation and literature  
Dwi Noverini Djenar & Michael C. Ewing

Studies on reported speech in interaction have shown that speakers routinely quote others to serve their interactional goals, including providing a basis for asserting a particular state of affairs (Pomerantz 1984, Holt 1996) and making claims to authority (Clift 2006). Quoting what others purportedly say can create an impression of objectivity and enable speakers to indirectly assert and support claims. These insights notwithstanding, little attention has been paid to the role played by reporting frame

utinsoftLocal.ByteClass that is, the explicit attribution of the source of quotation. Based on data from Indonesian youth conversation and teen fiction, we examine the various types of reporting frames used, how these are deployed and, crucially, the extremely common practice of un-framed reporting, in which no framing device is used to explicitly mark the source of quotation. In this presentation we address the following questions. What social actions do people perform when they use different types of reporting frames or choose not to use any sort of reporting frame? What role does sequentiality play in the choice and interpretation of framing? To what extent is framing, as part of the common conversational practice of 'reporting', also a common practice in other domains of language use such as fiction? Drawing on discourse functional and interactional linguistic approaches, we argue that the primary function of framing is for grounding (Englebretson 2003). Frames ground the framed speech by orienting hearer/reader to it in a particular way. The use of reporting frames in reported speech at the beginning of a story episode in both conversation and fiction serves to establish a shared object of attention that the participants or characters can subsequently talk about. Non-framed reported speech, on the other hand, indicates either that the referent whose 'speech' is 'reported' is known, or that their identity is not important although their speech is nonetheless useful for supporting a speaker's or character's claims. Absence of frame can also contribute to a more highly performative or stylized reporting of other's speech, which can create a greater sense of engagement between speaker and hearer or between author and reader. Our findings contribute to an understanding of reporting frame as an interactionally significant part of the reported speech structure, whose meaning only fully comes to light when considered in relation to the function of non-framing.

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**Neriko Doerr**

***Learning an “enemy language” as the heritage language: Politicization of language and family in a Japanese TV show “Massan”*** (Contribution to *Nationalism, Courtship, Elitism, and Enemy Language: Linguistic Ideologies in the Japanese TV Show “Massan”*, organized by Suzuki Satoko [et al.])

Heritage language education is often encouraged with the understanding that knowing one’s heritage language helps build self-esteem of the learner (Cho 2000; Fishman 2001). However, not all heritage language education can be empowering, because the position of the language in the mainstream society influences the meaning of learning that language. Depending on the context, learning one’s heritage language could mean being forced to take side, being the target of harassment, and creating a rift within the family.

This paper illustrate this by analyzing a popular daily TV show aired in 2014-2015 for six months in Japan from a public broadcasting station, NHK. The show features the life of a couple, Massan (Japanese husband whose dream is to create Japan’s own Scotch Whisky) and Eli (his wife from Scotland who migrated to Japan after marrying Massan), and their struggles in pursuing Massan’s dream and surviving as a “mixed-race” couple in the first half of the twentieth century Japan. First, this paper provides text analyses of the TV show. I focus on the WWII period when speaking English was demonized as an enemy activity. In the show, through the portrayal of struggles between Massan and Eli and their daughter, Emma, as well as Emma’s relationships with her Japanese friends, however, speaking English was also linked to (1) being anti-war read progressive, (2) speaking one’s mind, and (3) having material wealth. I argue this link is problematic because it (1) perpetuates the stereotype of the “West-Japan” binary despite the fact that the Allied Powers were not anti-war at the time, (2) not being allowed to speak one’s mind to the degree portrayed was specific to the war-time Japan, and (3) Massan family’s material wealth is racialized through Eli (not Massan) providing candies to poor Japanese children reminiscent of post-War portrayal of Japanese children begging to American soldiers for chocolate, respectively. Also, English is flattened as the “enemy language” without a mention of Scottish being forced to use English through English colonialism. Second, this paper examines this show in light of the actual biography of the family it is modeled after and the current political atmosphere in Japan. In the real life of the family, Massan and Eli had a fall out with Emma during WWII due to her struggles to come to terms with her mother’s background; they never did reconcile. However, in the show, they support each other throughout this difficult time, some disagreement being solved through discussions. I analyze this change of story in the current context some see as similar to pre-WWII Japan (Fujiwara 2016), as the right-leaning Abe administration pushes towards militarization of Japan, seeking to change the Japanese Constitution’s Article 9 that prohibits Japan from going to war besides self defense and signing the collective security treaty. Through these analyses of what it means to learn English as a heritage language in the war-time Japan, this paper argues for more detailed examination of the wider contexts when investigating the role of heritage language education.

**Elena Dominguez-Romero & Victoria Martin de la Rosa**

***Evidentiality and epistemic modality in United Nations Security Council Resolutions on post-Syrian conflict terrorism*** (Contribution to *Evidentiality: Discourse-Pragmatic Perspectives*, organized by Carretero Marta [et al.])

The United Nations Security Council, whose main responsibility is the maintenance of international peace and security, has issued a number of United Nations Security Council Resolutions (UNSCRs) on terrorism since the outbreak of the Syrian civil war in 2012. This study aims to unveil the attitude of the Security Council towards terrorism in all its forms and manifestations through the exploration of the function, frequency, and distribution patterns of evidential and epistemic markers in these resolutions – UNSCRs 2170 (2014), 2178 (2014), 2199 (2015), 2253 (2015), 2254 (2015), all of them founded on previous resolutions such as UNSCRs 1267 (1999), 1373 (2001), 1618 (2005), 1624 (2005) and 2083 (2012). Even if the language of resolutions can be classified into the category of legal discourse, characteristics of diplomatic discourse – with a high degree of vagueness – can be also traced in the language of texts of this nature. This ambiguity may be motivated by the ultimate goal of resolutions to reach agreement on especially controversial issues in the quest for peace and security (Endicott, 2000; Scotto di Carlo, 2013).

Against this backdrop of vagueness, evidentiality and epistemic stance (Chafe & Nichols 1986; Willett 1988; Hoyer 1997; Aikhenvald 2004; Wiemer and Stathi 2010; Boye 2012; Marín Arrese 2013, 2015; *inter alia*) are expected to contribute to shed light on the strength of the commitment of the Security Council to the information transmitted. Information source will be key to the analysis of the expression of this commitment in the case of evidentiality. The study in question follows a corpus-based methodology as well as a combined



qualitative and quantitative approach aimed at revealing frequency of distribution and usage patterns of the evidentials and the epistemic modals under study.

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**Christine Domke & Heike Baldauf Quilliatre**

***Empractical speech: From Bühler to multimodal approaches*** (Contribution to *Empractical speaking and knowledge construction*, organized by Hauser Stefan [et al.]

In spite of a growing research in multimodal interaction, the concept of empractical speech (Holly/Baldauf 2001, Baldauf 2002, O'Connell/Kowal 2012), is rarely used to explain the particularities of action, turn or sequence constructions. In our presentation we will argue that the fundamentals of Bühler's (1934) "empraxis" join the groundings of multimodal analysis and that it makes sense to describe a particular type of interaction or rather language use as "empractical speech" if and when the concept is defined more clearly. Our analysis is based on Bühler's observation that speech is not always a continuous flow; it may appear as "'islands' of terse speech, floating on the sea of action" (O'Connell / Kowal 2012, viii). In these cases, interaction passes by other modes (e.g. joint "silent" actions) and speech is used only when "a choice among several options has to be and can conveniently be engaged through the insertion of a word" (Bühler 1934/1982, 156 translated by O'Connell/Kowal 2012, 86). Following consequently this approach, we argue that the participants or rather writers only verbalize what needs to be explicated at a specific moment. Traditional linguistic concepts like ellipsis, even as *Handlungsellipse* (ellipses embedded in nonlinguistic activity, Klein 1984) or *empraktische Ellipse* (empractical ellipses, Zifonun et al 1997), are hence ambiguous and mistakable. Two different examples will exemplify our argumentation: First, we show with French data that assessments during video game sessions are commonly reduced to the evaluative adjective. Other elements of the assessment (e.g. what is assessed) are irrelevant because a) there does not seem to be "a choice among several options" and b) the assessment is more used to call the co-participant's attention to something (that is, as demonstrative, as "traffic signal" in the terms of Bühler 1934/1982, 31; translated by O'Connell/Kowal 2012, 87) than to assess an event. Second, we analyse German signposts (in particular signs with deontic infinitives), which are used literally as "traffic signal" and are placed in a particular surrounding including both the local placement and the text's materiality (Domke 2014, 2015). Deppermann (2006) describes deontic infinitive constructions in German and shows how syntactic characteristics become an interactive resource. We draw on these observations and show a) that signposts like *Ausfahrt freihalten!* (Keep driveway clear!) are only fully understandable as signal in their surroundings and materiality, b) that the signpost explicates only what needs to be explicated and c) that the terse infinitive construction and the prohibition sign in general serve as deictic resources aiming at calling the attention to something.

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### Gonen Dori-Hacohen

***"I can do math, but I'm not that smart. I'm not brilliant": Stressing ordinariness in USA radiophonic financial mentoring*** (Contribution to *Constructing Ordinariness across Media Genres*, organized by Weizman Elda [et al.]

Radio call-in shows, mainly political ones, are prevalent in discursive research, dating back to Hutchby's influential work (1996). This presentation discusses the leading US economic radio call-in show, "The Dave Ramsey show". This show enjoys a weekly audience of about 8 million listeners. In it, Dave Ramsey, the host, advises callers, and the audience, regarding their economic behavior, as part of the neoconservative ideology, which centers on the ordinary man, his actions, and economic responsibilities. The callers often have economic dilemmas, including changing jobs, repaying their loans, etc. As part of a larger project, answering how economics is discussed in mediated environment, I found that this counselling creates a paradox: a millionaire advises ordinary people regarding their economic struggles. The socioeconomic gap between media personalities and their followers is not unique to this mediated arena; however, Ramsey needs to address it in order to demonstrate he is not too removed from the caller's living circumstances so they can relate to, or accept, his advice. Therefore, this presentation discusses the following questions: what discursive strategies does Ramsey use to solve this paradox? How are these strategies relate to "doing being ordinary"? The finding suggests that whereas for Sacks (1984), "doing being ordinary" in mundane life is done so participants can break this ordinariness, for Ramsey, in this mediated environment, ordinariness is a rhetorical accomplishment to claim an "authentic identity" (cf. Tolson, 2001) in interacting with "ordinary persons".

In the corpus various strategies were found, and are exemplified in (1). In this interaction, Ryan called the show saying Ramsey's advices are not useful for him since he is too poor. Ramsey needs to show that he is similar to Ryan, so Ryan can use his advice. The first strategy Ramsey uses to construct ordinariness is using the personal narrative. This genre is central for constructing identity (cf. Gergen & Gergen, 1997), and Ramsey seems to tell his story like anyone else tells their story. Moreover, Ramsey in his story strategically stresses his commonalities with his listeners, such as, like Ryan, starting from nothing (1:1). A Second strategy for ordinariness is explicitly presenting oneself as being average (meaning ordinary, 1:7-8): Ramsey uses strong contrastive-three (actually four)-part list rhetorical structure (Atkinson, 1984) for being "not that smart". A third strategy of ordinariness is using the family as a denominator; Ramsey stresses his family (1:10), in a way callers may share.

Answering the question how in this economic discourse, small discourse and Discourse are interlaced, the presentation illustrates that according to Ramsey anyone can succeed (1:11). Hence, Ramsey (must) use strategies to present himself as an ordinary person who succeeded, and his audience can succeed as well, if they follow his advice and ideology. This presentation of the discursive strategies a media star uses to construct his ordinariness connects this construction to ideology, showing the importance of ordinariness to the neoconservative ideology (Phelan, 2007).

(1) The Dave Ramsey show, 08.27.2012, caller: Ryan, Buffalo, NY

1. DR: I started with nothing when I was twenty two years old, and by
2. the time when I was twenty six I have four million dollars for
3. the real estate. I lost it all cause I was stupid. and I borrowed

4. too much money. But I did that from nothing. (0.4) And ah, you  
 5. know what the difference was? me and you at that time? (0.5) me a  
 6. twenty two and you a twenty three? (0.2) was ah really  
 7. I'm not (0.2) that smart, **um I can do math, but I'm not that**  
 8. **smart. (.) I'm not brilliant. (0.3) I'm not a some kind of Mensa**  
 9. **or something like that.** So what was the difference? **My parents**  
 10. (0.2) grew up teach **I grew up with my parents** teaching me that  
 11. **anybody can do anything.**

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### Marina Dossena

***The Prince and the Sassenach: Construing group homogeneity through labels (and anachronisms) in Late Modern times and beyond*** (Contribution to *Knowing me and knowing you – reference and identity markers in public discourse*, organized by Nevala Minna [et al.]

Political communication is a prototypical example of clear-cut identity construal: especially in texts meant to encourage solidarity within groups and indeed meant to persuade through more or less emphatic propaganda, the presupposed homogeneity of the groups themselves is a crucial element. As a result, the beliefs and behaviour of opponents are stigmatized and/or ridiculed, while one's own party is praised and set up as an example of bravery, probity, and any other positive quality may be highlighted concerning it. This implies that any differences within groups are levelled out while differences between groups are stressed. In addition, this process of group homogeneity construal may be shown to be at work both synchronically and diachronically; not only are differences described as key features of the groups under discussion at the time of the events and as the debates rage: they are also important elements in their historical (re)construction and (re)interpretation. In this respect, the Jacobite cause is a significant example: nowadays even users whose familiarity with Scottish history is minimal will recognize and understand labels like "Bonnie Prince Charlie", "Redcoats" and "Sassenachs", mostly thanks to narrations of historical events in popular culture, whether in nineteenth-century songs and ballads or in twenty-first century fiction and TV drama. Such narrations, however, are often anachronistic, in the sense that they reconstruct events on the basis of what is known and, at least occasionally, of what is imagined, thus interfering with the reliability of the text for the sake of its empathetic appeal. In this contribution I will attempt to assess labels used in different Late Modern English documents pertaining to the Jacobite rebellions, in order to study the origins of some persistent labels identifying both events and people. Within this framework, special attention will be given to ego documents and popular culture, on account of their viability across a wide range of language users.

### Kathy-Ann Drayton

***Impoliteness and conflict in an online football fandom*** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

(Im)politeness is a complex issue in the postcolonial spaces of the Caribbean, linked as it is not only to

individual-level issues of face and identity, but to wider issues of race and class (Mühleisen & Migge (2005). Abrahams (1983) summarising common patterns found in speech communities in the area, described a basic dichotomy of *rude* and *behaved* in verbal performance, both taken to the level of “artful language” (57). The *behaved* aspect involves the artful use of eloquence and formality of language to display manners; while the equally prized *rude* included biting repartee, and mock and real verbal acts of impoliteness. This type of language use can be a source of interpersonal conflict as the impoliteness is often face threatening (Culpeper 2011). Managing this type of conflict is further complicated when the interactions between speakers take place online. Social media has been shown to be an area of increased conflict as relative anonymity allows for the use of linguistic and other modes of impoliteness and aggression (Hardaker 2013; Graham 2007). Fandom in general is a particular area where there is often conflict between group members, and sports fandom represents a special case, as the nature of most sports is challenge, aggression, and conflict, often reflected in the behaviour of the fans themselves (Benkwitz & Molnar 2012). This study will examine an online community of fans of an English Premier League team in a closed Facebook group of 700+ members based in Trinidad and Tobago. Strong cognitive, affective and behavioural aspects of team identification underlie individual fans’ affiliation to their team (Wann 2006, Porat 2010). This fan identity is defined externally through comparison to fans of rival teams, but also internally, in comparison to other members of the group. Intragroup identity is defined through perceived authenticity, that is, who by their linguistic and other performance, is viewed as a true fan and who is not (Waysdorf 2015, Guschwan 2011), with authenticity often portrayed through aggressive linguistic displays, and deep knowledge of the team and game. As part of this aggressive support, the group allows for a great deal of impoliteness in language and multimodal communication during member interactions, to such an extent that it can be argued that it is a norm of community practice, reinforced through constant and diffuse use throughout the group. The administrators occasionally post pleas to members to stay civil, but equally, not to take the aggressive language personally. Indeed, most posts welcoming new members state some variation of “Welcome! This is a hot group, if your skin thin you won’t last.” I will examine how conflict within the group is triggered, and managed through the use of (im)polite language. This language serves multiple functions within the online discourse. It is a sign of disagreement, and hostility between community members (temporary or longer term), but it also functions as a source of humour and entertainment, and ultimately bonding of group members through their shared experience of conflict.

### **Paul Drew & Kobin Kendrick**

***"The baby cried. The mommy picked it up": The role of trouble alerts in recruitments of assistance*** (Contribution to *The recruitment of assistance in interaction*, organized by Kendrick Kobin [et al.]

In his famous paper *The baby cried. The mommy picked it up*, Sacks (1972) was exploring how that story constituted a possible, coherent and recognisable description of a social scene - his aim being to specify the general analytic properties of any possible description of a social scene. So his focus in that paper and in many of his lectures at the time was, what makes a description possible, what analytic resources underpin (coherent) descriptions of ordinary social scenes. It may be noted that although the story describes an interaction between a baby and (its) mother, it is not the interaction itself that interested Sacks; rather he focused on the textual congruence of the categories ‘baby’ and ‘mommy’. However, the insistent fact is that the story describes a social interaction, in which one person (the baby) alerts the other (the mommy) to a trouble, through the mechanism of crying - a *trouble alert*. Setting aside what may or may not be known about what specific trouble the ‘quality’ of a baby’s cry might signify, it is clear enough that one person’s trouble alert recruited the assistance of the other. This paper will explore the conduct by means of which someone can alert others to a trouble or difficulty they have, a trouble that they (i.e. others) may assist in resolving. This is based on research that we are conducting on recruitments (Kendrick & Drew 2016); in the presentation we will ‘define’ the phenomenon of trouble alerts (i.e. set the boundaries of the phenomenon and describe some of the forms it takes); explore the interactional process from trouble alerts to the recruitments of assistance; and specify the core ‘dimensions’ of that process, including e.g. how the trouble is ‘specified’, the zone of co-operation, persistence of the trouble, and laughter in response to troubles.

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### **Edward Dutt Jr**

**“wtf!”: Disagreement and CMC Cues in Live-stream gaming communities** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

The recent popularity of user-generated video content in the form of gaming live-streams has led to the emergence of hundreds, if not thousands, of gaming communities, each typically formed around a particular gamer who manages his or her own channel. “The world’s leading social video platform and community for gamers”, TwitchTV, reports 9.7 million users a day with an average of 106 minutes watched per user each day (Twitch.tv). Despite the rapid increase in the popularity of social live-streaming, few if any studies have been conducted on the pragmatics of disagreements within this mode of computer mediated communication. Popular streamers generate enough income from ad revenue, channel subscriptions, and viewer donations to stream as a full or part-time job. As streamers aspire to create sizable, stable communities, they will regularly interact with viewers, take their opinions into consideration, and maintain an entertaining atmosphere.

In online gaming communities, frequent disagreements occur across multiple channels of communication which are asymmetrical in the ways they distribute access, voice, and power. While the streamer has full access to all channels, chat participants have limited access and must employ different strategies to claim a voice. While the streamer can convey prosody via microphone and body language via webcam, viewers can communicate only through text and CMC cues (e.g. emoticons, emojis, and emotes). With these limitations, chat participants rely heavily on emotes to assert their stances both with regard to the topic at hand and their place in the community. Building on recent research on the pragmatic functions of CMC cues (e.g. ellipses and punctuation (Vandergriff, 2013), vocal spelling and capitalization (Lin, 2016), and emoticons (Skovholt, Grønning, and Kankaanranta, 2014)), this study takes a post-modern approach to better understand the ways that impoliteness, disagreement, and community intersect. More specifically, this study will answer the following research questions: How does the multimodal environment affect the negotiation of disagreement in asynchronous chat? And, how do chat participants claim a voice when conflicts arise?

### **David Edmonds & Ann Weatherall**

***Epistemics and reality construction in telephone-mediated dispute resolution.*** (Contribution to *Complaints in Institutional Settings: Accountability, Affect and Identity*, organized by Rhys Catrin S. [et al.]

Telephone helpline interactions can be characterised by an asymmetric distribution of access and rights to certain knowledge between speakers. Institutional call-takers are often treated as having greater access and rights to know the policies and procedures of their institution. Whereas, callers are treated as having greater entitlements to know their own experiences. Our research investigated how the latter was managed in calls to telephone helpline services that handle complaints with, and attempt to resolve disputes between consumers and their utility providers. We investigated how callers displayed and asserted their epistemic rights to knowledge in the calls. An institutional task in these calls was for parties to construct and establish an intersubjective understanding of the details of the complaint. One way this was accomplished was through call-takers questioning callers about their complaints. We restricted our focus to declarative request for confirmation sequences, where speakers were positioned on almost equal epistemic footings. We examined a corpus of 183 calls to two helpline services in New Zealand and Australia. We used conversation analysis and discursive psychology to analyse 78 cases of these sequences. There were two main outcomes of our work. First, we identified the different response formats to declarative requests for confirmation and showed how they managed and displayed callers’ epistemic rights to the detail at hand. We proposed that the responses could be placed along a continuum, whereby they displayed increasingly stronger assertions of callers’ epistemic rights to the relevant information. Second, we documented how epistemic matters were implicated in speakers constructing the complaint as a version of reality. :0 Our work shows how speakers construct and establish an intersubjective understanding of the complaint as a version of reality. We also show how epistemic matters and reality construction are bound up with, and implicated in achieving intersubjectivity in telephone-mediated dispute resolution.

**Dian Ekawati, Nani Darmayanti, Lusi Lian Piantari & Chairunnisa**

***The pragmatics of change in dental hypnosis: An empirical study in Indonesia***

(Contribution to *The Pragmatics of Change in Therapy and Related Formats*, organized by Graf Eva-Maria [et al.]

This preliminary research aims to describe how a dentist interacted with her patients by applying hypnosis to take the patients to the relaxed conditions in the therapy process. In Indonesia, the dental hypnosis has recently also been conducted and a study from speech acts shows that the language style of the process has permanent and repetitive structures and systems (Darmayanti, et al., 2014). Accordingly, pragmatics is still relevant to the contemporary focus of clinical theory on the dynamics of the relationship between the dentist and patients. The aim of dental hypnosis as a communication activity structurally performed by the dentist to the patients is to take the patients' consciousness level to be equal to their unconsciousness level. The dental hypnosis is performed by means of suggestion that is able to make the patients more relaxed to generate the bigger patients' tolerance limit to dental anxiety (Simon, 2007). Therefore, the change process of patients' consciousness and behavior toward pain and illness is expected to occur through the hypnosis process. The data were collected from 20 audio video recordings with total 7,5 hours of interaction between the dentist and her patients during the hypnosis practice. This empirical study is qualitative by using pragmatic and conversation analysis methods. The research focuses on the questions: How is change manifested in interaction between the dentist and her patients? And how can change be traced linguistically? Which actions and interaction formats pursue processes of change and how are they co-constructed by the dentist and her patients? The change is not only therapeutic but also related to the discourse formats mainly the interaction between the doctor and the patients (Graf/Pawelczyk 2014; Busch/Spranz-Fogasy 2015). Therefore, it is significant to conduct the research to observe further the hypnosis process linguistically in the context of Indonesian language and culture. The results of the analysis indicate that the patient's responses given to the dentist can be tangible verbal, nonverbal and paraverbal. At (1) the opening and introduction stage, the responses are more verbal. This is because at the introduction stage, the patient's awareness level has not been fully subconscious. This means that patients can still hear, ask, and answer what is delivered by the doctor. Meanwhile, at (2) the stage of action, the patient showed more nonverbal responses or very short verbal responses, or paraverbal responses such as laughter. This is due to the stage of action, the level of awareness of the patient has begun to be subconscious. In addition to marking the introduction stage and stage of action, the perlocutive act in form of verbal and nonverbal or paraverbal can also indicate the successful or not successful dental hypnosis process performed by the dentist. At this stage the change from the patients can be detected. And from the data analyzed, cultural factors are not very influential in the process of dental hypnosis. Changes occurred more in the linguistic level.

**Tomoko Endo**

***The benefactive –te ageru construction in Japanese child-caregiver interaction***

(Contribution to *Multiplicity in Grammar: Modes, Genres and Speaker's Knowledge*, organized by Iwasaki Shoichi [et al.]

Whether speakers have knowledge about grammar and knowledge about situation separately or these two kinds of knowledge are indivisible has been one of the central issues in Construction Grammar and Frame Semantics (Fisher 2015). This study investigates the use of a benefactive –te ageru construction in Japanese in family interaction and argues that situation plays a critical role in choosing the appropriate grammatical form.

The form and meaning of –te ageru construction is schematized as below. (1) Form: [ <Subject>-ga ] [ <Goal>-ni ] [ Verb-te ageru ] Meaning: “<Subject> do something (=Verb) for the sake of <Goal>” In the field of Japanese pedagogy, it is argued that –te ageru construction should not be taught at the elementary level, because misuses of –te ageru construction may cause a serious trouble in interaction; since –te ageru construction conveys that the subject is doing something for others, it may sound intrusive when the speaker and the subject are the same person (Tanaka, 2005).

The data for this study are taken from a corpus of more than 400 hours of video-recordings of family interaction. 18 families participated in the recording, and all families have two or more children. The quantitative analyses of the transcript revealed that caregivers mostly use –te ageru construction in a directive form to an elder child, with the goal being a younger child. Verbs that are frequently used in the construction are *kasu* ‘lend’, *yaru* ‘do’, *ireru* ‘put in’ and *miseru* ‘show’. The common pattern is that caregivers use –te ageru construction when they ask an elder child to do something for his or her younger sibling, as in the example below. (2) (Hana is an elder child and Ken is a younger child.) *Hana, Ken ni omocha kashite agete.* “Hana, please lend the toy to Ken (for the sake of him).” In such uses of –te ageru construction in family interaction, there is a clear asymmetry and

difference in the status in the family between the subject and the goal. That is, the subject, who is “doing something for the goal” is older than the goal, and is treated by the caregiver as a person who can and should do something nice for the younger. Thus, the problem of being intrusive does not apply. For native speakers of Japanese, this is the most basic situation in which *-te ageru* construction is used. Such situational information, or Frame Semantics, is a necessary element in using the construction in an appropriate manner. To put it differently, the elder child is socialized as an *oniisan* ‘elder brother’ or *oneesan* ‘elder sister’ in each family through the use of *-te ageru* construction. This finding is in concordance with the previous arguments on the features of Japanese child-caregiver interactions that empathy is valued in Japanese interaction and that morality is generated and learned in the process of interaction (Clancy 1986; Burdelski 2013; Takada 2013).

## Renata Enghels

***Defining the interpersonal epistemic stance construction in Spanish: The case of *sabes* ‘you know’ and constructional variants*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

This talk explores the functional and formal behavior of the interpersonal epistemic stance construction in contemporary Spanish. This construction houses a series of routinized expressions which the speaker (a) directly addresses to the interlocutor using a second person verbal form (hence “interpersonal”, House (2009)), (b) to assert the probability of the described state of affairs being true (thus “epistemic”, Nuyts (2001)), and (c) to negotiate his own point of view towards the content of a proposition (hence “stance”, Traugott 2014). Previous studies have mainly focused on the pragmatic marker status of the second person form *sabes* ‘you know’, and have come to opposite conclusions. Whereas, based on its functional properties, most authors (e.g. Vázquez Rozas (2006); Cuenca (2013)) do not hesitate to include *sabes* in the category of grammaticalized discourse markers, Martín Zorraquino and Portolés (1999) are more reluctant, mainly because 2<sup>nd</sup> person markers are said not to fulfil Hopper’s (1991) “freezing condition”. This analysis aims at going beyond the traditional account in terms of grammaticalization, and provides a constructional approach. On various accounts it has indeed been argued that grammaticalization is probably not the best framework to capture the development of pragmatic markers and related phenomena (e.g. Aijmer 1997), and, that even a broad definition of grammaticalization, encompassing the development of lexical items which come to serve discourse-related functions, cannot capture the complexity of the different types of change at work within this domain (Hilpert 2013; Kaltenböck 2013; Traugott in press).

As a starting point, I posit that the development of *sabes* as pragmatic marker can hardly be understood without taking into account the composite network of epistemic expressions a Spanish speaker has at his/her disposal when performing particular discourse related functions. This network includes expressions such as: *ya sabes* ‘you already know’, *como sabes* ‘as you know’, *sabes lo que pasa* ‘do you know what happens’ or *sabes que* ‘you know that’, and many more. In line with this idea, the analysis pursues a double goal. First, with regard to the specific case study, it aims at providing insight into the taxonomy of the interpersonal epistemic stance construction in general, and the mechanisms of change which have led towards the entrenchment of *sabes* as a pragmatic marker in present-day Spanish. Second, on the theoretical level, it further argues in favor of a constructional approach to discourse related phenomena. The central idea is that different expressions with analogous and overlapping functions and formal characteristics, are instances of an overarching construction (Fischer 2015). Besides demonstrating that different stance expressions clearly share functional behavior, it is shown that they also share structural characteristics. The Val.Es.Co model of discourse segmentation (Val.Es.Co group 2014) contributes to a better definition of the construction at its most abstract level, as well as of the different micro-constructions it encompasses. The empirical analysis is documented by spoken corpus examples extracted from nine corpora (including COLAm, CORLEC, Coral-Rom, VAL.ES.CO, PRESEEA, and COSER), collected in recent decades (1970s-2010), and is mainly informed by frequency data measuring different properties of the construction and its variants.

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### **Takeshi Enomoto**

#### ***Stance-taking, scale-jumping and the dialogic emergence of learnables in an EFL classroom*** (Contribution to *Stance-taking in educational contexts*, organized by O'Boyle Aisling [et al.]

Complexity of contextualization has been one of the major concerns in recent developments in the study of language in society, while Erving Goffman's classic oeuvre consistently reminds us that the social meaning of any given action depends on how it is 'framed' often in a laminated manner (Goffman, 1974; Silverstein, 1992, 1993; Blommaert, 2010, 2015; Carr & Lempert, 2016; Agha, 2005; Wortham & Reyes, 2015). The aim of this paper is to show how the study of stance-taking in educational contexts can be benefited by incorporating these perspectives.

To achieve this, the concepts of 'scale-jumping' (Blommaert, 2010) and 'learnables' (Majlesi & Broth, 2012) are introduced, in addition to stance-taking. Scale-jumping performed by participant(s) shifts the TimeSpace relevant to the ongoing interaction, thereby bringing it under a different social order. By adopting 'learnables' as an analytic concept, we can avoid reifying what learners learn, and can start to explore interactional processes in which different specific objects are turned into relevant objects of learning. I suggest that the tripartite relationship between stance-taking, scale-jumping and learnables can be an effective heuristic framework to illuminate 1) the non-unified nature of stance-taking in a given educational context and 2) how objects of learning can simultaneously have disparate kinds of significance depending on the ground of communication brought about by acts of scale-jumped stance-taking.

The empirical site of this study is a high school EFL (English as a foreign language) classroom in Saitama, Japan. Particular attention will be paid to interactions among three male students who first engage in group work and later participate in a whole class activity to interview their new assistant language teacher from the United States. In order to investigate what happens in terms of the aforementioned framework, I analyze multiple sets of discourse data, focusing on both linguistic (explicit metapragmatic comments) and non-linguistic (mock crying and the gesture of pointing) resources employed by the students. The analysis reveals how the students' adroit stance-taking and scale-jumping turn English into at one moment the object of learning and instruction, and at another the target of metacommunication. Also, behind this phenomenon is the process of dialogization (in Bakhtinian sense), which points to competitive co-existence and interplay of social voices.

One of the intriguing practical implications of this study seems to be related to why many Japanese students often struggle to use English though they study it for years. The key to answer this question, I argue, lies in the ways in which English is involved in the business of 'being a student' at school. Students experience English as a semiotic body of learnables resulting from complex social acts of stance-taking grounded upon constant scale-jumping. This might cause what may be called object-meta linguistic (and pragmatic) glitches when they actually have to calibrate social relations by using English in non-classroom settings. An even further outlook from this is that the study of stance-taking in educational contexts may embrace a larger philosophical issue on the making of humans as sociolinguistic facts.



### **Michal Ephratt**

**"M N D T H G P": The forms and functions of graphic silences** (Contribution to *Between Graphic and Grapheme: Representation in Writing*, organized by Dickinson Jennifer A. [et al.]

This paper focuses on the nature and functions of spaces replacing expected but intentionally omitted graphic signs. Focusing here on the graphic rather than the phonetic, we confine ourselves to omissions that appear visually (compare "*Avis. We try harder*" with "*M n d t h g p*" above). The materials for such communicative graphic silences come from any printed source such as literature (conventional and visual poetry, prose and plays), commercial advertisements and political propaganda, forms, web pages, comments and blogs. Typically, spaces - as formless areas - serve as background, directing the attention of the reader/observer to the resulting differentiated figure (the classic example is Rubin's 1923 gestalt vase and profiles - switching figure and ground). But spaces can also serve as the ground, in which case they are semiotically and pragmatically meaningful. We must first determine the relationship between the text and the ground. Do the spaces or the graphic signs occupy the figure? In that text, what serves as the background? Visual spaces serving as ground equal pauses and stillness in the acoustic channel. The absence of verbal graphic signs (or a combination thereof) is the figure of the text if that missing sign is expected in the specific context. Such meaningful spaces can range from empty pages, blank lines and truncated lines, to empty spaces alluding to the omission of words, letters, numerals, punctuation marks, and the like. Tracking such forms and analyzing their functions within semiotic and pragmatic contexts and co-texts reveals many varied expected and surprising functions. One core function is the iconic (image, diagram, or metaphorical) representation of a void or the absence of someone or something (e.g., of life; of a partner; of humanity; of speech; of a commodity; of knowledge, feeling, desire etc.). Another core function is elusiveness: utilizing the undetermined, ambiguous, container qualities of spaces and silences to preserve possibilities ruled out by the representation of verbal, graphic signs. Other functions include spaces as the outcome of censorship and compliance with legal or moral restrictions, and meta-linguistic signs indicating that the text should be seen (visual channel) but not read aloud. (acoustic channel). We conclude by pointing out that meaningful spaces can replace specific verbal signs such as lipograms in the form "*C M P I G N*" for promoting blood donation. Alternately, they may express a void or lack, and not stand for a specifically expected sign. Nevertheless, both formats are in themselves meaningful, communicative modes of expressions. Thus, verbal spaces and non-verbal spaces (e.g., poker face, localities "bebelplatz") share many features and play similar roles as phonetic silences.

### **Yulia Esaulova, Chiara Reali, Lisa von Stockhausen & Claudia Felser**

***Gender-based agency bias in the processing of thematic roles in German and French***

(Contribution to *Language, Gender and Cognition*, organized by Alvanoudi Angeliki [et al.]

The ability to efficiently resolve ambiguous linguistic input is critical for the understanding of mechanisms that are at play during natural language comprehension. Previous research has shown that certain characteristics (e.g., prominence features like animacy) may be used to anticipate which thematic role an entity in a sentence is likely to take in such ambiguous cases (in English, see McDonald, Bock & Kelly, 1993; in German, see Van Nice and Dietrich, 2003; in Spanish – Prat-Sala, 1997). In the present study we examined whether grammatical, stereotypical and lexical gender of role nouns can be seen as a prominence feature influencing readers' expectations about their thematic role assignment in German and French. In a series of eye-tracking experiments we manipulated gender characteristics of thematic roles in temporarily ambiguous sentences with subject- and object-extracted relative clauses (German) and with a gender-ambiguous indirect object pronoun *lui* [him/her] as a backwards anaphor (French). These syntactic structures were used as tools to identify whether readers create expectations about thematic roles of role nouns based on their gender characteristics. The results showed that readers were sensitive to the gender information provided and used it in a systematic way to resolve linguistic ambiguities. More specifically, participants demonstrated more difficulties when reading role nouns possessing female-like characteristics (e.g., as in stereotypically female role nouns or indicated by grammatically feminine suffixes) in agent than patient roles. In contrast, processing neutral and male-like role nouns was associated with fewer difficulties when they appeared in agent than patient roles.

The changes in participants' reading behavior observed in our experiments indicate that different types of gender cues may influence readers' expectations about how likely an entity is to receive (patient) or to perform (agent) an action. These patterns reveal a phenomenon that can be referred to as an agency bias, where animate

entities with female-like characteristics are expected to be patients, while gender-neutral entities or those with male-like characteristics are expected to be agents. Following the idea of the thematic hierarchy hypothesis (Jackendoff, 1987), we suggest that – together with animacy, person, and definiteness – gender may be another dimension along which prominence can be assessed. The findings encourage to relate the social psychological concept of agency (e.g., Koenig, Mitchell, Eagly, & Ristikari, 2011) with the linguistic concept of prominence (Silverstein, 1976) in order to gain a deeper understanding of the mechanisms involved in the processing of ambiguous sentences.

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### Zohreh Eslami & Lu Yang

#### *Chinese compliment responses on Renren* (Contribution to *Complimenting behaviour in social media*, organized by Das Anupam [et al.]

Computer-mediated discourse analysis is a growing area of research aiming to explore everyday interactions and the ways different medium-related affordances impact communication as well as social norms. A number of recent studies on compliments and compliment responses (CRs) in the context of social networking sites (Eslami, Jabbari, and Kuo, 2015; Placencia and Lower, 2013; Placencia, Lower, and Powell, 2016; Maíz-Arévalo and García Gómez 2013; Maíz-Arévalo, 2013) have revealed differences in complimenting behavior in online vs. face-to-face settings. However, more research on how technology enhances or displaces discourses and practices of tradition (Wilson & Peterson, 2002) is needed. In order to expand the research on cyber-pragmatics to other languages and examine how the tools of new media are changing the communicative practices, this study focuses on Chinese speakers' compliment response patterns on Renren (the Chinese version of Facebook) and compares the findings to previous studies on face-to-face complimenting behavior. The participants (34 Chinese Renren users) were selected from one of the researchers' Renren friends. In order to have a balanced distribution of data, and develop a manageable corpus, the researchers recorded 5 randomly selected compliments and CRs from each participant's timeline on Renren (170 Chinese CRs). Building on previous work on complimenting behavior in face-to-face environment (Holmes, 1986) and recent work in online settings (Eslami, Jabbari, and Kuo, under review; Maíz-Arévalo, 2013; Placencia, Lower, and Powell, 2016), we analyzed the data and compared our findings with previous researches on face-to-face compliment responses in Chinese (Chen, 1993; Loh, 1993; Yuan, 2002; Yu, 2004, Tag & Zhang 2008; Chen & Yang, 2010). Our results show that compared to face-to-face findings, Renren enables Chinese complimentees to use more diverse kinds of strategies (verbal, non-verbal and a combination of verbal and non-verbal strategies). In general, Chinese complimentees used more Accept strategy and less Reject strategy online than what has been reported for face-to-face interaction. Employing affordances of technology (e.g. emoticons) helped complimentees keep rapport and modesty in balance when accepting compliments.

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### **Guadalupe Espinosa-Guerra & Amparo García-Ramón**

***Conversational structures and discourse genres: A contrastive study of informal conversations, sociolinguistic interviews and broadcast interviews*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

The discourse segmentation system proposed in Val.Es.Co. (2014) includes eight unit types which are ordered from smallest to largest as follows: subact, act, utterance, turn, turn alternation, exchange, dialogue and discourse. Based exclusively on the units of analysis that are equal or greater than the turn, a visualization tool has been applied (Briz, 2006; Espinosa-Guerri, 2016) to study the specific relationships between them and find interactive patterns. In a previous study (Espinosa-Guerri and García-Ramón, 2016) we established a provisional typology of eight graphic patterns. In this presentation we compare three dialogical genres (informal conversations, sociolinguistic interviews and broadcast interviews) based on the typology described in Espinosa-Guerri and García-Ramón (2016). The main aim is to observe which patterns appear in each genre and compare their frequency. The interactive characterization of genres has typically been based on features such as turn-taking systems and overall structural organization. As opposed to these characterizations, our starting point is what Sacks referred to as utterance tying rules or techniques (1992 [1956-8]), i.e., the specific relationships between consecutive utterances during a given interaction. Therefore, our analysis complements previous descriptions and gives a more precise picture of the structural characteristics of different types of interaction.

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**Maria Estellés-Arguedas & Pedro Gras Manzano**

***From discourse markers to grammatical constructions: Integrating grammar, prosody and discourse*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.])

One of the most difficult aspects in the linguistic analysis of discourse markers and modal particles is their considerable polyfunctionality. As it has been repeatedly observed, these units can give rise to multiple and often unrelated pragmatic meanings. One interesting case study is the lexical sequence *a ver si* ‘let’s see if’, which has been treated in the literature as a polyfunctional discourse marker that expresses several (un)related meanings/functions, such as polite wishes (1), requests (2), questions (3), expressions of fear (4) or metalinguistic comments (5), amongst many other (cf. Beinhauer 1978, Santos 2003, Fuentes 2009).

- 1) *A ver si me va bien el examen* (‘I hope I pass the exam’)
- 2) *A ver si puedes sacar al perro* (‘Can you walk the dog?’)
- 3) *A ver si llevo suficiente* (‘Let me check if I have enough money’)
- 4) *A ver si se va a caer* (‘(I’m afraid) she could fell down’)
- 5) *A ver si me entiendes* (‘Let me make myself clear’)

In this paper, we argue that polyfunctionality can be better modelled if, instead of considering *a ver si* as a lexical discourse marker/modal particle, we consider it as the lexical part of a network of different grammatical constructions, each of them with its own grammatical, prosodic and discourse features (cf. Fried & Östman 2004). Therefore, the meanings/functions just sketched should not be attributed to *a ver si* itself, but to a cluster of grammatical, prosodic and discourse features that together define a grammatical construction. Our analysis builds upon the distinction between internal and external structure of a construction (Fillmore 1988, Linell 2009). The internal structure must specify the features of the constituents of the construction, in our case the lexical sequence *a ver si* followed by a finite clause with its own TAM restrictions. On the other hand, the external syntax must specify the features on the construction such as its prosody and the discourse contexts in which it can occur. In order to describe the discourse contexts, we need to rely on a system that allow us to formalize units beyond the clause, such as the Val.Es.Co. model of discourse units (Val.Es.Co. 2014).

**Methodology.** The analysis is based on three corpora of spoken data: the CORLEC corpus (Marcos Marín), which contains Peninsular spoken data from different genres (conversations, news, interviews, etc.); the COLAM corpus, which contains data from interaction amongst teenagers living in Madrid (Spain), and the VAL.Es.Co. corpus, containing free-wheeling conversations from Valencia (Spain). Each occurrence is analysed taking into account four types of features: (i) meaning/function (interrogative, optative, counterexpectation), (ii) grammatical features (interrogative word, TAM features of the verb), (iii) prosodic features (pitch, syllable length, pauses) and (iv) discourse-structural features (type of discourse unit, position within the unit).

**Results.** The analysis allows us to set apart three different semi-schematic grammatical constructions with their own grammatical, prosodic and discourse features.

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**Ann-Carita Evaldsson & Helen Melander**

***The emotionality of character loss: Collaborative problem-solving narration and moral accountability in children’s social networking*** (Contribution to *Storytelling in adult-child and children’s peer interactions*, organized by Burdelski Matthew [et al.]

This study highlights how embodied displays of negative affect, such as anger and indignation, intensify the moral layering of children's collaborative problem-solving narration (Ochs & Capps, 2001). The selected data are drawn from a larger videoethnographic study investigating young children's (9-10 years) media literacy practices in peer groups in schools and afterschool centers. In our paper, we explore how expressions of emotions and moral accountability figure into the organization of children's communication with other children engaged in social networking on and offline, at the interface of the physical and the virtual (cf. Burnett, 2016). Drawing on linguistic ethnography and multimodal conversation analysis, the focus is on the embodied and dialogical character of affect, morality, and stance (M.H. Goodwin et al. 2012; Du Bois & Kärkkäinen, 2012) in the sequential context of collaboratively performed narratives that centers around reportable unexpected problematic events where the interchangeability and loss of characters on social networking sites becomes a shared topic of concern.

The analysis traces trajectories of collaborative problem-solving narration by which the participating children manage unexpected actions and events, and scrutinize the conduct and identities of the protagonists in ways that become consequential for the shaping of moral accountability. We track the launching of a problem-solving narration concerning the loss of a character (avatar) and the bewildering disappearance of its belongings. The narration is built up through rhetorical structures (accusations, personal ascriptions and recapitulations) in conjunction with prosodic features (high pitch voice, vowel length, emphatic stress), vivid gestures and facial displays of stance that intensify the dramatic and affective significance of the reported event. It is found that the children's aggravated displays of negative affect invite the others being present to produce aligning actions and affiliate with the moral stances taken. The collaborative affective stances taken by the children imbue the telling with moral weight and build a common moral framework for interpreting and solving problematic incidents. Thus, a narrative is constructed where the moral stances taken come to focus both on identifying the identities and actions of protagonists and remedying the problematic event. The study highlights how emotionally intense problem-solving narration, is located in mutually performed affective relationships and communities of practice, reflecting the participating children's intimate, longstanding and shared peer group experiences of one another.

### **Michael Ewing**

*The interactional efficacy of unattached NPs in Colloquial Indonesian* (Contribution to *The Pragmatics of the 'Noun Phrase' across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.]

This study investigates unattached (free, detached) NPs (Ono and Thompson 1994, Tao 1996, Helasvuo 2001, Laury and Helasvuo 2016) in a corpus of Colloquial Indonesian conversational data. NPs have been understood prototypically to be referring expressions that have the role of argument within a clause (Hopper and Thompson 1984). Unattached NPs thus appear to be atypical in that they are not arguments of a clause and often have a predicating rather than referring function. Unattached NPs have not yet been systematically investigated in Indonesian, yet Colloquial Indonesian is particularly interesting for studying unattached NPs due to a combination of features, including the prevalence of unexpressed arguments, lack of copula, no cross-referencing between predicates and arguments, and indeterminacy of word classes (Ewing 2005). How then best to identify and analyse unattached NPs, not to mention predicates and the notion of constituency more generally? At the same time, this study investigates how speakers deploy unattached NPs to accomplish specific social actions interactionally. Key findings for Colloquial Indonesian include the following:

- Rather than forming a binary distinction, attached and unattached NPs form key loci of syntactic, morphological, prosodic, pragmatic and turn constructional features, with intermediate cases forming a cline of (un)attachment.
- Consistent with findings for other languages, e.g. English (Ono and Thompson 1994), Indonesian unattached NPs can be classified as referring or predicating, with the majority having a predicating function.
- Talk in interaction links forward to upcoming, anticipated talk and backward to previous talk (Enfield 2011). Referring unattached NPs tend to help link forward by setting up referents to be utilised in subsequent talk, while predicating unattached NPs tend to link backwards, building on previous contributions. Some unattached NPs can be both forward- and backward-looking and thus display indeterminacy or dual-functionality between referring and predicating functions (as also observed by Ono and Thompson 1994).
- Contributions from different speakers can be subtly linked together through co-constructions or dialogic resonances (Du Bois and Giora 2014) and these can often be produced through the use of unattached NPs.
- The exploration of unattached NPs sheds additional light on the nature of predicate nominals and of predicate structures more generally, both in Colloquial Indonesian and cross-linguistically.
- A usage based exploration of unattached NPs in colloquial Indonesian forces us to confront flexibility, multi-functionality and indeterminacy in grammar. Rather than adversely affect the efficacy of linguistic structures for

speakers, these qualities in fact provide affordances that speakers can use advantageously.

This investigation demonstrates the work that unattached NPs can do for speakers of Colloquial Indonesian. It also contributes to furthering our cross-linguistic understanding of the role of NPs for social action and the organisation of talk.

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#### Branca Falabella Fabricio

***Communication ideologies in conflict-ridden online “conversations”*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

Virtual spaces are said to “provide a new arena for the enactment of power inequities such as those motivated by sexism, racism, and heterosexism” (Herring *et al.* 2002:371). As circulation increases discourse friction, the more sensationalist and polemic the content of texts in motion, the more flourishing their ramifications. The latter - known as trolling - has to do with individuals insistently seeking to disrupt online conversations with arguments intended to insult, provoke and aggravate. Considering the central role semiosis play in contemporary communication and the way different signs (verbal, gestural, visual and so forth) intermingle in digital texts, rapidly disseminating through blogs, microblogs, social platforms, video sharing sites and so forth, my aim in this paper is to approach a cyber-interaction generated by a YouTube video clip presenting a Brazilian viral funk hit enacted by three black performers. The exchanges on the comments area, totaling 38043 posts, include trolling activity involving racism and bigotry which lasts over four years. By focusing on one specific moment of such online “conversation”, I zoom in on the injurious signs participants employ, on how their repetition stimulates, titillates, and intoxicates, and on the escalating tension they promote. By drawing on the Bakhtinian chronotope and on the concept of scales (Blommaert 2015; Lempert 2016), I seek to reconstruct the indexical nexus between historical and momentary semiotic actions and show how this online conflict-ridden talk challenges cherished communication ideologies and the notions of intentionality, reference and cooperation underlying them.

#### Martina Faller

***Backgrounding and foregrounding of reportatives*** (Contribution to *Foreground and Background: The Conversational Tailoring of Content and Context*, organized by Chun Elaine [et al.]

One of the main debates in the study of evidentiality is whether evidentials contribute to the propositional content of an utterance or some other meaning dimension such as illocutionary content, conventional implicature or presupposition. The latter are backgrounded in that they do not contribute to the main point of the

utterance. Meaning in the propositional dimension, however, can be foregrounded as well as backgrounded. At the discourse level, the foregrounded/backgrounded distinction corresponds to that between at-issue and not-at-issue content, which, following Simons et. al (2010), I define relative to the Question under Discussion (QUD). In this talk, I discuss the German reportative modal *sollen*, which contributes to propositional content. *Sollen* is typically backgrounded, that is, does not answer the QUD. Consider (1), which is part of a police description of a suspect. The QUD it answers can be taken to be *What does he look like?*

- 1) Er **soll** kurze dunkle Haare und eine kräftige Statur haben.  
 'He is said to have short dark hair and is of stocky build.'  
 (Holsteiner Allgemeine, 14 November 2016, <https://tinyurl.com/15gnclt>)

However, *sollen* may also contribute to the QUD. Consider (2).

- (2) In der kleinen Gemeinde Bokholt-Hanredder ... hat die Polizei einen 28-Jährigen vorläufig festgenommen,  
 weil er mit Betäubungsmitteln ... gehandelt haben **soll**.  
 'In the small locality Bokholt-Hanredder ... the police temporarily arrested a 28 year-old because he was reportedly dealing narcotic substances ....'  
 (Holsteiner Allgemeine, 14 November 2016, <https://tinyurl.com/15gnclt>)

The QUD addressed by the *because*-clause is *Why was he arrested?* Both the prejacent of *sollen* on its own (that he was dealing), as well as the reportative modal plus the prejacent (that he is reported to be dealing) constitute plausible answers to this question.

I will compare *sollen* to the Cuzco Quechua reportative enclitic =*si*, which has been analyzed as an illocutionary modifier (Faller 2002), and to propositional attitudes such as *they say*, which are lexical evidentials when backgrounded (Simons 2007, Boye and Harder 2009), and show that it shares properties with, but differs from both. Of particular interest is the status of the prejacent *p* when the reportative is backgrounded. Even though *p* is at-issue, it is not asserted, and it is felicitous for the speaker to deny the truth of *p* without contradicting themselves, as shown in (3).

- (3) a. Er **soll** es getan haben, hat er aber nicht.  
 b. **They say** he did, but he didn't. (Boye and Harder 2009)  
 c. Juan=**si** pita-n, ichaqa mana-n hina=chu.  
 Juan=rep smoke-3 but not=bpg like=neg  
 'Juan reportedly smokes, but that is not so.' (elicited)

Because Quecha =*si* is illocutionary, it is expected that it affects the force with which the at-issue proposition enters into the discourse. Faller (2002) proposes that this force is presentation, which does not require speaker commitment. In the case of propositional-level *sollen* and *they say*, however, we have to assume that what is asserted is the reportative, despite only the prejacent being at-issue. I propose that an assertion of a backgrounded reportative applied to at-issue *p* is equivalent to a presentation of *p*.

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### **Mei Fang & Xinyang Xie**

*A multimodal study on declarative questions in Beijing Mandarin* (Contribution to *Multimodality and diversity in Chinese interaction*, organized by Li Xiaoting [et al.]

According to Quirk et al. (1985), declarative question is a type of question which is identical in form to a declarative except for the final rising question intonation. Stivers (2010) also claims that declarative questions are used more commonly in conversation than would be suspected by traditional grammars of English, and

questions are used for a wider range of functions than grammars would suggest. From a multimodal perspective, gaze is a practice to solicit responses (Stivers and Rossano 2012), and body movements also contribute to turn organization in naturally occurring conversation (Li 2014). Based on 10 hours video-taped spontaneous conversational data of Beijing Mandarin, this paper discusses multimodal resources mobilized for declarative questions in question-response sequences. In our data, some declarative questions occur as echo utterances to the prior speaker's turn, but others are completely different from echo questions on information delivering. Unlike echo questions, declarative questions without rising intonation present new information and invites the hearer's verification. Frequently, declarative questions are produced with multimodal practices such as speaker's gazing, leaning to the addressee, and sometimes with the speaker's slight *head tilt*. C. Goodwin (1981) proposes two principles of gaze in interaction which describes the importance of gaze among participants in face-to-face conversation. In our data, the speaker frequently turns to the listener with gaze to solicit responses. In that way, gaze concurrent with declarative questions is used as a bodily-visual means to ask for responses. Li's (2014) study shows that leaning is relevant to the organization of the recipient intervening question--answer sequences in Mandarin conversation. Our study also proposes that leaning is an important multimodal feature of declarative questions which do not have to be a intervening questions in Beijing Mandarin conversation. Additionally, slight head tilt also solicits responses in our data but not as strong and compulsory as gaze does. Our study shows that paralinguistic practices are necessary in constituting question-response sequences in interaction, especially in use of non-echo declarative questions in conversation.

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### Lars Fant & Rakel Osterberg

***Teaching formulaic language and idiomaticity in a bidirectional (Spanish-Swedish) mediation class*** (Contribution to *Teaching Formulaic Language to L2 Learners*, organized by Bladas Marti Oscar [et al.]

*Abstract:* In recent years, the traditional translation class for third-semester students of L2 Spanish at a Swedish University, due to the increasing number of students with Spanish as their L1 or as a heritage language, who share an interest in consolidating their knowledge of Swedish as well as of academic and other elaborate genres of Spanish, has been redefined in terms of a class of 'bilingual mediation'. The main goal of this class has been to increase the students' ability of transferring content from one language to the other while observing a high level of idiomaticity. Identifying formulaic sequences and mediating these into the opposite language (Swedish into Spanish and vice versa) has been a main endeavor in this class. This paper will account for details in the pedagogical approach for identifying formulaic structures and increasing the students' ability to transfer these between both target languages. A symmetrical situation was created between L1 and L2 speakers since all had to work with both their stronger and their weaker language. The multilingual setting proved a fruitful tool for the students to identify formulaic sequences and their semantic-pragmatic uses. Differences and similarities between the languages could be highlighted thanks to the collaborative interaction in the classroom, based on systematic code-switching. Surveys and interviews have been carried out showing the students' attitude to the pedagogical approach. Also, a pre-test measuring the ability to translate formulaic structures has been delivered, the results of which has allowed for a comparison with the results of the mediation exam at the end of the one-semester class.

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**Valentina Fantasia, Iris Nomikou, Alessandra Fasulo & Katharina J. Rohlfing**

***First things first: The use of preliminaries in early mother-infant interactions***

(Contribution to *Interactional routines in caregiver-child and peer interactions*, organized by Nomikou Iris [et al.]

Interactions between caregivers and infants have been increasingly explored as places where joint meanings are negotiated and communicative development has its roots. Since shortly after birth infants make experience of interacting with their caregivers in daily routines scaffolded by the caregiver (Fantasia et al, 2014; Nomikou et al, 2011). If, on the one hand, scaffolding makes adults-infants interactions structured and similarly shaped as adults' interactions (Bruner, 1983), it is also true that adults can rely on their experience in recognising emergent structures of action-in-progress in their communicative interactions. Infants need to learn and practice those structures to become skilled communicative partners. In daily interactions with young children, caregivers create opportunities for this to happen not so much by teaching explicitly how turn-taking or sequencing rules work, but rather by using those features naturally in their interactions, or simply by getting things done sequentially (Berducci, 2010). Does this happen with infants too? A recent study has found that some key features of the interactional organisation of adults' communication could be recognised in early interactions between mothers and 3-months-old infants. In particular, pre-sequences (Schegloff, 1980) were used by mothers to introduce upcoming actions to the infants. These features seemed to have a key role in supporting the infants' participation in the interaction (Fantasia, Galbusera, Fasulo, in prep). The question of what resources caregivers use to interact with their young infants, in term of structural features, and what role these may have in the co-construction of the interactional organisation, needs a deeper exploration. In the present study, we aim to explore two interactional "preliminaries": pre-sequences (Schegloff, 1980) and pre-closings (Schegloff & Sacks, 1984). Preliminaries are used in adults' conversations as recurrent types of conversational turns that preannounce the possible type of next turn. In early routine activities, preliminaries may have the function of showing infants the sequential organisation of interactions, as well as make the caregivers' action predictable enough to develop expectations on it, which seems crucial in early cognitive development (Lamb, Malkin, 1986). For our analysis we draw from three data collections: 1) 24 semi-structured interactions with mothers and 3-months-old infants playing nursery games in the University Lab; 2) 17 mother-infant dyads filmed monthly during diaper changing, when infants were 3-months-old for five months; 3) 20 mother-infant dyads playing peek-a-boo when the infants were 2, 3, 4, 6, 8, 10 and 12 months old. A preliminary data analysis revealed that when engaged in nursery rhymes, which are a special kind of early social games with a tight kinetic and vocal structure (Fantasia et al., 2014), mothers make adjustments to the game structure in the form of pre-openings, preliminary to the start of the game, to a) get the infant's attention; b) announce their intentions to initiate the game; c) request the infant's "approval" to do so. Along with the caregivers' behaviour, the present work also addresses infants' behaviour; we believe that our observations may strengthen the understanding of how

activities are organised and accomplished, and meanings are negotiated between preverbal infants and their caregivers.

**Nicholas Faraclas & Research Group on Marginalized Peoples and Creolization**  
***Indigenous peoples and discourses of ‘Land Rights’: The pragmatics of place in an era of post-/neo-colonialism*** (Contribution to *The Pragmatics of Place: Colonial and Postcolonial Perspective*, organized by Levisen Carsten [et al.]

In their critical reading of dominant contemporary discourses on land and place, indigenous peoples worldwide have demonstrated how the language commonly used when referring to such constructs as ‘land rights’ is founded upon the same set of presuppositions that has been responsible for the state-sanctioned theft of indigenous lands and places since the onset of the colonial era. This has led many indigenous people to avoid the term ‘post-colonial’ because it is too often construed as implying that we have somehow reached a stage ‘beyond’ colonialism. They argue that a term such as ‘neo-colonialism’ is more appropriate to describe the unprecedented rate of enclosures of indigenous lands and places that is occurring as a result of the current wave of Corporate Globalization. Based on our ongoing work around issues of land and place with indigenous peoples in the South Pacific, Latin America and West Africa, we describe and analyze both instances of discursive coercion that presently accompany the invasions of indigenous lands and places, as well as instances of discursive resistance to those invasions that are being articulated by indigenous peoples. We do so to acknowledge and document the significant intellectual work being undertaken in indigenous communities to unpack the presuppositions and implicatures that saturate contemporary understandings of land, place, power and rights which are propagated by corporate elites and agents of neo-colonialism such as the World Bank/IMF/World Trade Organization. Contemporary efforts by indigenous peoples to discursively re-center their ancestral worldviews and lifeways in the defense of their lands and places has led them to challenge prevailing conceptualizations of indigeneity itself. This challenge goes beyond the unmasking of the suppositions that typically underpin discussion of indigenous peoples in non-indigenous societies, to the reformulation of ever more inclusive and potentially paradigm-shifting definitions of what it means to be indigenous. For example, when indigenous peoples assert that anyone who claims sovereignty over land and place is indigenous, they qualitatively transform struggles for ‘land rights’ into a fundamental challenge to the presupposed universal nature of concepts such as ‘ownership,’ ‘rights,’ and ‘space’. Beyond this, however, they also invite all of the peoples of the world to remember and reclaim the inalienable powers that all of our ancestors enjoyed, since all of our ancestors were indigenous prior to the ever more systematic and hegemonic enclosures of their lands, their places, their minds, their bodies, their loves and their lives that have accompanied every successive wave of globalization, from the colonization that accompanied the expansion of the ‘civilizing’ empires of antiquity, to the colonization which accompanied the expansion of the ‘religious’ empires of pre-modernity, to the colonization which accompanied the ‘enlightened’ expansion of the empires of the colonial period, to the colonization which accompanies the ‘development-driven’ expansion of the contemporary empires of corporate greed.

**Chiara Fedriani & Piera Molinelli**  
***At the origin of a pragmatic cycle: Latin temporal expressions *tum*, *tunc*, and *dunc****  
 (Contribution to *Cyclicity in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.]

This talk focuses on competing uses and functions of three Latin temporal expressions, namely *tum*, *tunc* (‘then’, ‘at that time’), and Late Latin *dunc* (‘then’) by considering their diachronic development in terms of an onomasiological semantic-pragmatic cycle (Hansen 2015), whereby the same function comes to be expressed by different forms over time, which gradually replace one another. *Tum* and *tunc* refer to a previously specified point of time, also regarding temporal sequences and, at a more abstract level, connection between events, often implying a consequence (‘then’, ‘hence’). These forms constitute an interesting case of polifunctionality, since they express similar values which developed along the same lines of semantic enrichment (from temporal distance to consequential relation), their uses being intriguingly intertwined in the history of Latin. We first show that in Early Latin *tum* constitutes the unmarked form, whereas *tunc*, derived from *tum* (\**tom* > \**tom-ke*: De Vaan 2008: 633) was originally more emphatic (‘at the very moment when’) and used sparingly (e.g. only five occurrences in Plautus). Moreover, *tunc* was originally associated with a lower register and “considered the

less urbane form of the two” (Rosén 2009: 379). In Classical Latin *tum* still constitutes the basic form: Caesar uses it in the 95% of cases, Catullus has 28 *tum* against 1 *tunc*. In Post-Augustean Latin, however, the relative frequency of *tum* and *tunc* changes, with *tunc* being progressively bleached of its pragmatic markedness and freely used in a larger variety of contexts. In Seneca’s *Epistulae* the ratio is already inverted (10:95); in Apuleius is 13:120. *Tum* is not attested in the *Vulgata* and in the *Peregrinatio*, being totally replaced by *tunc*. In Late Latin, however, yet another competing form emerges: *dunc* ‘well then’, a marker of continuation or conclusion (Rosén 2009: 395), probably derived from *dum* + *donec* (ThLL s.v. *dum*, col. 2199, 60-65) as an analogical formation reproducing the doublet *tum/tunc* (see Hansen 1998: 322 for a synopsis). Crucially, it is precisely *dunc*, and not *tunc*, which gives rise to Romance developments such as Merovingian Latin *dumque* > OldFrench *don/donc/dont/donques* (Chrétien de Troyes’ *Chevalier au lion*, XII cent.), French *donc*, OldSpanish *doncas*, Italian *dunque*, among others (Meyer-Lübke 1935: 179-180). Such forms can be used with both temporal and resultative/discursive functions, thus constituting another stage of innovation in the cycle under scrutiny. Lastly, we will briefly consider also the relationship with a related form, *illa hora* ‘at that time’ (> Fr. *alors*, It. *allora*). We will look in detail at the diachronic competition of the forms *tum/tunc/dunc* within a long time span, to shed light on the process of alternation and substitution which constrained their emergence, use, and demise. More specifically, we will analyze their syntactic contexts and semantic-pragmatic values to assess their role in this cycle. We will also discuss how changes in markedness values between competing forms lead to changes in frequency of use, and in what terms a process of ‘markedness reversal’ could be said to be at the root of the cycle described.

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### Cesar Felix-Brasdefer

***Responding to rudeness in L2 English study abroad contexts: Methodological issues and pragmatic competence*** (Contribution to *Student mobility and pragmatic competence*, organized by Barron Anne [et al.] )

Research on learners’ pragmatic competence has mainly focused on speech acts and linguistic politeness. This research has been conducted in study abroad and non-study abroad contexts (Bardovi-Harlig 2013; Bardovi-Harlig & Bastos 2011; Félix-Brasdefer & Koike 2014; Ren 2015), but little attention has been given to the learning of L2 impoliteness (Félix-Brasdefer & McKinnon [forthcoming]). Based on Beebe & Waring’s (2005) study on pragmatic development in impolite speech acts, the present study refines their method to examine instances of rude behavior among advanced learners studying English in the United States, with a focus on oral production. Method: 40 subjects participated in the present study: 20 learners of English in the United States (low advanced; with different L1s; LoR 1-2 years) and 20 NSs of US English. A computer-delivered oral DCT was used to examine instances of rude behavior across four different situations in institutional settings common to students. Results showed that exposure to natural input had some effect on the learner’s ability to respond to rude behavior. Overall, the learners showed a preference for acquiescent strategies (apologize, thank, agree, opt out) compared to NSs, who showed a preference for aggressive strategies (insults, criticism, sarcastic remarks). Both groups showed a similar preference for persistent strategies (arguing, justify, request). In addition to analyzing responses to rude behavior, I will review prosodic features that convey various aspects of rudeness in L2 English. This talk ends with ways to refine the methods used to collect data on impolite behavior in order to improve our understanding of rude behavior as one aspect of pragmatic competence.

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**Milan Ferencik**

***Im/politeness on the move: A case study in the sociolinguistics of globalization***

(Contribution to *Postcolonial linguistic landscapes: Reading globalisation in the margins*, organized by Juffermans Kasper [et al.]

Semioscapes of tourist **destinations across the globalised world** are generally designed to cater for the international travellers' semiotic needs, esp. their need to experience authenticity while at the same time maintaining a comfortable degree of familiarity (cf. Kallen 2009). Specific configurations of semiotic resources and practices traceable in these semioscapes arise from the operation of multiple agents involved in tourism through which a 'place' is turned into a tourist 'destination' (cf. Piller 2007). As the regulation of flows of people, goods and services in tourist destinations necessarily involves also a regulation of behaviour of actors in tourism industry, power-relations and the concomitant **im/politeness issues** form an inherent, albeit less salient, 'structuration principle' of the 'linguistic landscapes' (Ben-Rafael 2009) of these destinations. In my proposed **ethnographic study** I wish to explore the **im/politeness practices** that have been taking place in the *Štrbské Pleso* mountain holiday resort, a Slovakia's prime site of year-round tourism. My empirical data for analysis come from 1. the **public signage of the place**, i.e. multimodal/lingual signs which form a recognisable semiotic layer of its 'linguistic landscape' which is targeted at the tourist clientele. The photographs of the signs will be taken using a GPS-equipped digital camera and will be processed through the use of geo-referencing methods. My focus will be on the ways of how, **in the 'regulatory discourse'** of the signage, power relations as perceived by **sign authors/principals** are encoded through their **deployment of (im)politeness strategies**, 2. semi-structured **interviews** with the **sign authors/principals** (service providers, shop owners etc.) and with **interpreters/accounters** (tourists) which will enable me to access their emic evaluations of the im/politeness practices from two complementary perspectives. The *Štrbské Pleso* resort is in many aspects on the 'periphery' (of the township, region, state, EU, etc.), yet as a tourist destination it has not been immune to the processes of '**geocultural globalisation**' (Blommaert 2010). As a result of the synchronisation of historical, geopolitical, socioeconomic and cultural influences its unique semiotic 'ecology' is marked by a **hybridity and amalgamation** of linguistic resources and discourse practices which index both globally-uniform and locally-endemic (vernacular) discursual features. My preliminary analysis of the signage suggests that *Štrbské Pleso* is a site in which im/politeness **practices represent different 'orders of indexicality' simultaneously** and are oriented to multiple 'centres' with their respective norms (Blommaert 2010). Also, they occur at different scale-levels: their orientation to the '**global scale-level**' leads to homogenisation, which is not dissimilar from other globalised tourist semioscapes. This is manifested through the appropriation of the Western/Anglo-world discourse practices, of English as a lingua franca and its standardised norms. Their orientation to the '**national**' and/or '**local scale-levels**' results in the appropriation of the vernacular socio-cultural idiom (such as a higher level of directness). As a result, it seems that globalisation does not necessarily yield a large-scale homogenisation and/or uniformity of practices but leads to their **multiplicity** and hybridity (cf. 'vernacular globalisation'; Appadurai 1996). The principal theoretical-methodological approaches used are the '**sociolinguistics of globalisation**' (Blommaert 2010) and '**politeness as social practice**' (Kádár and Haugh 2013), and the analysis is broadly conceived within the 'linguistic landscape' research field and its recent elaborations (Blommaert 2013; Blommaert and Maly 2015). The study also aspires to be an addition to a rather modest stock of research into **politeness phenomena in the post-communist countries**; the few existing studies (for example, Hickey and Steward 2005, Ogiermann and Suszczyńska 2011, Ferencik 2014, 2015) trace the changes in im/politeness following a major societal shift.

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### **Lucía Fernández-Amaya & María de la O Hernández López**

**“¿Todo bien?”: Conversational structure and rapport in closing sequences at Spanish hotels** (Contribution to *The Pragmatics-Conversation Analysis Interface*, organized by Clift Rebecca [et al.]

Closing sequences have always been considered a sensitive part of interaction in terms of politeness and rapport (Gallardo 1993; Cameron 2001; Takami 2002; Fernández-Amaya 2004, 2007, 2010; Coppock 2005; Spencer-Oatey, 2008), since interlocutors have to negotiate when exactly the conversation will end. When it comes to hotel interaction, this is crucial to make a good impression in travellers. This talk addresses the closing sequences of reception desk interactions at different Spanish hotels, from both a conversation analysis standpoint (Schegloff and Sacks, 1973; Gallardo, 1993, 1996, 1998) and a pragmatic perspective to focus on how rapport and politeness are managed. The data comprise more than 7 hours of recorded encounters between receptionists and customers in 4 different hotels in Seville (Spain). The results show that while the traditional structure proposed by Schegloff and Sacks (1973) is mainly followed, some particular features appear to be characteristic of this particular conversational genre, such as unexpected interruptions or the inclusion of new information. In line with previous studies (Félix-Brasdefer 2015), we found that the conversational closings were characterized by both transactional (i.e. check-in, check-out, complaining or making a request) and relational talk (i.e. small talk or phatic communication). Thus, interlocutors seem to cooperate not only to enhance rapport but also to maintain each other's face while finishing the conversation (Placencia 1995, Fernández-Amaya 2004, 2007, 2010). In contrast with recent studies on Politeness<sup>1</sup> at Spanish hotels (Fernández-Amaya, Hernández-López and Garcés-Conejos Blitvich, 2014; Hernández-López and Fernández-Amaya, under review), in which deference and affiliation seem to be equally important, this study shows that, while both ends are present, they are not always balanced.

### **Anita Fetzer & Peter Bull**

#### ***Quoting ordinary people in Prime Minister's questions*** (Contribution to *Constructing Ordinarity across Media Genres*, organized by Weizman Elda [et al.]

Prime Minister's Questions (PMQs) is the central British parliamentary institution and its highest profile parliamentary event. Every week in the House of Commons, Members of Parliament have the opportunity for half an hour to pose questions to the Prime Minister (PM) on any topic of their choice, frequently utilizing quotations from various sources, e.g. allies from the quoter's political party, political opponents, experts, or ordinary people. The focus of this contribution is on interchanges between the Prime Minister (PM) and the Leader of the Opposition (LO) and their use of references to ordinary people, in particular quoting them. The data comprise 240 question-response sequences in total: 20 exchanges between David Cameron (former PM and Leader of the Conservative Party) and Ed Miliband (former LO and Leader of the Labour Party), and 20 exchanges between David Cameron and Jeremy Corbyn (current LO and Leader of the Labour Party, since 16 September, 2015).

In the PMQs sequences analysed, quotations made up 9.21% of the total word count for Cameron-Miliband and 10.99% for Cameron-Corbyn. Notably, however, in the Cameron-Corbyn data set 37.11% of the quotations were from ordinary people, used almost exclusively by Corbyn; this contrasted with only 2.53% of quotations in the Cameron-Miliband data set (principally from Cameron).

The discursive contextualization of quoting ordinary people displays interesting patterns. Corbyn presents them not as singled out individuals but rather as first names, e.g. "*Paul*, for example, asks this very heartfelt question: 'Why is the government taking tax credits away from families? ...'", sometimes furnished with their role in society, e.g., "I have a question from *Steven*, *who works for a housing association*. He says that the cut in rents will mean ...", and sometimes also as generic representatives of a relevant group, such as nurses or teachers. In his response, the PM recycles the referring expressions and responds in a descriptive manner, e.g. "Let me now answer, very directly, Marie's question", formatted as a hypothetical quotation, e.g. "What I would say to Steven, and to all those who are working in housing associations and doing a good job, is that for years in our country there was something of a merry-go-round."

Corbyn's systematic use of quotations from ordinary people was novel in the context of PMQs, foregrounding their political issues and assigning them the status of an object of discourse in the media rather than scoring points at the expense of one another as has been the case with quotations from other sources.

### **Carolina Figueras Bates & Natividad Braceras**

#### ***The interplay between evaluation, evidentiality and argumentation: Stancetaking strategies in the National Court's decision for the Madrid bombings of 2004*** (Contribution to *The Interrelation between Evidentiality, Mitigation and Appraisal across Genres*, organized by Figueras Bates Carolina [et al.]

Evaluation is pervasive in all types of discourse, even in the ones traditionally considered as more centered on the ideational component of language, or more domain-specific, impersonal, objective and neutral, such as judicial decisions (Szczzyrbak 2014). In fact, as some researchers have pointed out, justices routinely resort to affective and evaluative language in their rulings (cfr. Almeida 2015). Articulating evaluative meanings constitutes an essential component of judicial argumentation, since judges' rulings are the result of a complex process of assessing the evidence in the case. In solving a conflict according to the law, "the same set of evidence can be interpreted in various different ways" (Salmi-Tolonen 2005: 60). Deliberation and interpretation then become necessary operations in reaching a judicial decision, and so do the different procedures to evaluate the evidence.

Evidential decision-making is also based on the stories (the narratives) presented during the trial. As Bex (2009) points out, the *sources of evidence* (such as witness testimonies, forensics reports, and so forth) are connected to these stories via defeasible arguments. Studying the narrative incorporated in the judicial decision sheds light on the ways judges organize, evaluate and make sense of the evidence made available to him/her when stating the history of the proved facts in the case (Bex 2009; Bennett & Feldman 1981). Likewise, evidentiality plays a fundamental role in the section of *arguing the case*, or presenting the *legal grounds* for the decision. The main evidential source for this discursive move is referred, second hand evidence, and, hence, the main strategies are reporting verbs that signal evaluation and interaction of other voices in the text (Mazzi 2007). In fact, the legal facts actualized in the judicial decision are the product of reasoning against the backdrop of the specialized texts referenced in the ruling.

In this framework, the aim of the present study is to explore the interplay between evaluation, evidentiality and argumentation in judicial discourse by examining the decision rendered in October 31, 2007 by Spain's National Court for the Madrid bombings of March 11 2004. Specifically, we are concerned with the linguistic mechanisms deployed by the justice in the National Court's ruling to construct stance and stancetaking when evaluating the legal arguments, evidence sources and evidential data presented to him by the parts, and when the judge proceeds to argue the case, adducing the legal grounds for the decision. As Szczyrbak (2014) reasons, the concepts of stance, and stancetaking (cfr. Biber 2006; Biber D. et al. 1999; Biber & Finegan 1988; Du Bois 2007; Johnstone 2009) are instrumental to analyze the argumentative and rhetorical strategies of the judicial discourse from the perspective of the interpersonal dimension of communication. By studying the stancetaking strategies articulated in the National Court's ruling we seek to uncover the multifaceted interactions between emotion, attitudes and ideology, evidential evaluation, and judicial decision-making in a particularly controversial judicial case.

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### Natalia Filatkina

#### ***Responsible and irresponsible ways to talk about migration in German mass media***

(Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

This study analyzes the interplay of responsibility and migration on the basis of the current mass media discourse in Germany dedicated to the latest wave of migration caused by the conflict in Syria. It is clear that mass media play an important role in forming and shaping our knowledge and attitudes towards any social, cultural, economic and/or political changes. The process of knowledge formation is strongly supported by language: with the usage of certain types of vocabulary, patterns, structures and topoi a particular type of “linguistic reality” is created (Felder 2013; Warnke 2009; Wengeler 2003). Some discourses are even highly determined by selection of specific linguistic means that can be considered typical for these discourses (Busse & Teubert 2013). The goal of the study is to analyze such specific linguistic means in the German migration discourse and to project the results onto the general questions of the panel. First preliminary results (Filatkina 2015) show that concepts like trust, mistrust and fear are connected with mass media reports about migration, the latter concept often being verbalized with the help of the German word *Angst/Zukunftsangst*. Though this concept is not restricted to the migration discourse (Filatkina 2015), it can be considered one of its “key words”. As *Angst/Zukunftsangst* eludes precise semantic-pragmatic descriptions in German and poses difficulties for translation into other languages, the basic pragmatic question is what this word actually means and what functions it really has in German. The study gives insights into an ongoing collaborative research network that consists of linguists, sociologists, anthropologists, historians, and scholars working in the field of education. In a “work-in-progress”-modus, I shall present a text corpus that is currently under construction at Trier University and includes the six most popular online mass media in Germany. The data from this corpus will be analyzed qualitatively and quantitatively with the help of various linguistic discourse analyses methods. My goal is to

contribute to what the call for papers for the panel refers to as “(a) the notion of “responsibility” in sociolinguistic analyses, in discourse analyses and in pragmatic analyses” and “(b) a deeper understanding of the challenges that integration (or rather, “contegration”) faces linguistically and pragmatically.”

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#### Kieran File & Mariana Lazzaro

***Facilitating global transitions in health care: The role of genre analysis*** (Contribution to *Global Transitions in Health Care*, organized by Zayts Olga [et al.]

The nursing workforce around the world has, for the last twenty years, undergone significant internationalisation with increasing migrant waves of nurses crossing borders to undertake jobs in the healthcare sector. In New Zealand alone, it is estimated that 36,9 percent of the registered nurse (RN) workforce comes from overseas and that this number will continue to rise due to an increasing demand for health services as a result of population growth (Nursing Council of New Zealand, 2013). Very interestingly, these nurses are believed to represent approximately 95 different ethnicities (New Zealand Nurses' Organization, 2009).

However, while this phenomenon has helped to alleviate healthcare staffing crises in a number of countries, it does potentially create issues for nurses in relation to adaptation, particularly for those attempting to adapt to professional practices in their new host country. Adapting to a new workplace culture requires a complex and multi-layered effort as nurses need to adjust to the new cultural norms of how to conduct frontstage work, i.e. how to interact with patients and patients' families, and backstage work, such as handover meetings. Knowing how to navigate these interactional contexts will possibly influence how successful nurses are in the new country, which, in turn, may have an obvious impact on staff satisfaction and retention.

Genre analysis provides a potentially useful way of developing an understanding of the knowledge needed by nurses to navigate the interactional contexts of their profession. Genres have been construed of as cultural resources whereby the cultural constraints and expectations regarding social behaviour in a given genre can be mined from linguistic and communicative patterns. In this presentation, we report on a study that analysed the nursing handover meeting in a New Zealand context from a genre perspective. We illustrate the types and layers of knowledge a genre analysis can provide for facilitating transition of nurses to a New Zealand context, focusing on both macro levels (i.e. social purpose and structural knowledge) and micro levels (i.e. patterns regarding interactional management). We end with some discussion of the limitations of this approach and potential ways the research community can attempt to address these limitations.

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#### Anna Filipi

***Capturing the interactional properties of early storytelling: An exploratory study***

(Contribution to *Storytelling in adult-child and children's peer interactions*, organized by Burdelski Matthew [et al.]

This study is an exploratory study of two interactions between a parent and her child aged 23 months. The interactions provide examples of tellings that begin to emerge when the child moves from talk that is highly dependent on the objects or activities in the physical space to talk about events that have occurred in a recent past and are not part of the immediate context. Such talk involves extended, multi-unit sequences. In the child



language literature these interactions are reported to emerge from the age of two, typically at the age of 2;6 (Miller & Sperry, 1988). Using the micro-analytic methods of conversation analysis where the focus is on interaction as the outcome of the joint, collaborative actions of both parent and child, and how they make visible to each other how they have understood the action in the previous turn, the analysis will focus on two stories. One is initiated by the parent and invites the child to tell the researcher what she had for lunch. The other is a 'second story' that is triggered by a picture-book story that has just been read. The data were collected in Australia, and the two samples to be analysed are extracted from two 30 minute sessions of a larger sample of 50 hours. Analysis will use a set of features extrapolated from the research on adult story-telling to determine in what ways these two interactional tellings might be construed as stories. They include what triggers the telling, how speakers resolve the interactional problem of creating a multi-unit turn, how the telling is conducted collaboratively, what its purpose is and who it is for, and how it is oriented to as being newsworthy.

### **Rita Finkbeiner**

***Pragmatics and constructions: Approaches and challenges*** (Contribution to *Pragmatics and Constructions*, organized by Finkbeiner Rita [et al.]

Constructionist approaches to grammar usually do not incorporate a theoretical explication of the status of general pragmatic principles, e.g., conversational maxims (Levinson 2000), w.r.t. constructions (Goldberg 2013). At the same time, in recent contextualist approaches to the semantics/pragmatics interface (Carston 2002, Recanati 2010), the typical grammatical unit referred to is the sentence, whereas sub-sentential constructions such as, for example, 'Really intriguing, this paper' (Paul/Stainton 2006), are rather neglected. However, it seems that not only sentences, but also (sub-sentential) constructions are in systematic interaction with pragmatic processes and principles. For instance, while constructions may be conventionally associated with a certain speech act force (Morgan 1978, Kay 2004), speech act theory is built on the insight that the actual speech act of an utterance is ultimately constituted in context (Searle 1969, 1979). In this talk, I sketch the basic approaches and challenges at the interface between pragmatics and constructions. Drawing on examples from German, it is argued that construction grammar must systematically account for inferential-pragmatic effects, and that contextualist approaches must systematically account for constructions.

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### **Giuliana Fiorentino**

***E-Word-of-Mouth vs. online reputation management on TripAdvisor: 'Who are you speaking to?'*** (Contribution to *Analyzing Online Prosumer Discourses: Consumer Reviews, Customer Feedback, and other modes of eWOM*, organized by Vasquez Camilla [et al.]

Web 2.0 encourages the production of (online) consumer reviews for several types of goods and services in different commercial areas. Among this typology of online texts, which have been defined as 'electronic' word-of-mouth (e-WoM), I will focus on travel online reviews, and in particular I will focus on hotel reviews because they represent a very specific type of online consumer reviews. The reason for this uniqueness resides on the fact that in the tradition of the hotel and of their communication to customers, the hotel review is not a novelty.

In fact, there existed the customer satisfaction surveys that the hotel staff, especially in luxury hotels, distributed to customers on their arrival. They were anonymous questionnaires rating both the hotel as a structure and the facilities or the staff members. In some way, the hotel online reviews can be seen as an evolution of the customer satisfaction surveys. Moving to the travel web sites the customer satisfaction surveys become something very different. In fact, they engage a sort of ‘triangle’ whose participants are the customer and the hotel director (or whoever among the customer service staff is involved in managing with the evaluations and complaints), as in the traditional customer satisfaction surveys, but there is also a third relevant ‘element’, the readers (also potential customers) who are visiting the web site and reading through the online reviews. On the web both the traveler and the business man know that there is a public ‘arena’ where their discourses collocate, and they are highly sensitive to it. The fact that travel reviews discourse is intended for different audiences emerges both in consumer reviews and in business replies. Online travel reviews are clearly built for two audiences: from one side they address other travelers, and from the other side they address the customer service as in the traditional customer satisfaction surveys. Readers are directly addressed when the reviewer recommend or not the hotel; the staff and or the hotel are (in)directly addressed especially in complaints (see Vásquez 2014, Compagnone & Fiorentino forthcoming; Fiorentino & Compagnone forthcoming). Business replies are built for two audiences too. Hotel representatives reply to reviews directly addressing each single reviewer, sometimes naming him/her in the first line of the text (a text built as a traditional business letter). At the same time their reply is clearly built indirectly addressing the wider audience of new potential customers or old ones. The strategies and moves that business adopt in order to respond to online complaints have been already studied for Chinese in a genre/move analysis (Zhang & Vásquez 2014). I will take this study as a starting point for my analysis which include also responses to positive reviews. In this paper I analyze the online discourse practices between customers and businesses of some 4-stars / 5-stars hotels in Italy. A corpus of 100 online reviews (from TripAdvisor) followed by the businesses replies will be extensively considered with a ‘light’ quantitative approach and a more detailed qualitative approach. My focus will be a) describing how participants manage with the ‘public arena’ they find themselves involved when writing on the web; and at the same time b) analyzing how do writers on the web keep on producing a one-to-one conversation, considering that especially the business response is meant to reply to a specific review / a specific customer.

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#### Kerstin Fischer

***Relationships between (construction) grammar, grammars and genre: Evidence from an analysis of Instagram strategies*** (Contribution to *Multiplicity in Grammar: Modes, Genres and Speaker’s Knowledge*, organized by Iwasaki Shoichi [et al.]

The question concerning the upper limits of the kinds of structures describable in a grammar has been discussed for decades (e.g. Petőfi 1971) and receives new attention with every new definition of grammar; correspondingly, also with the rise of construction grammar, the role of discourse in grammar is being addressed again (e.g. Östman 2005; Fried & Östman 2005; Matsumoto 2010; Andronopoulou and Nikiforidou 2011; Fischer & Nikiforidou 2015 (eds.), to mention just a few). Construction grammar principally allows the definition of constructions beyond clause level and embraces many types of meaning including discourse-functional meanings (e.g. Fillmore et al. 1988; Kay & Michaelis 2012), and it generally claims that linguistic knowledge can be exhaustively described by means of constructions, i.e. constructions all the way up (e.g. Goldberg 2006). These features suggest a re-evaluation of the limits of grammatical description. In the current talk, I will explore these limits using the example of Instagram posts, a text-type that is clearly restricted by technological constraints. Basing the discussion on Aarestrup’s (2016) multimodal analysis of Danish and US department stores’ Instagram strategies, I argue that Instagram posts constitute clearly identifiable form-meaning pairs such that a multimodal document can be easily identified as Instagram post due to its clear formal restrictions, but that beyond that considerable variation in the realization of Instagram posts can be observed. Nevertheless, the immediate and objective feedback available for social media posts supports the establishment of particular practices, which seem to be attended to and exploited by experts, yet which are completely functionally motivated, transparent and compositional for non-experts. Such patterns could be described in a

grammatical representation, incorporating genre into grammar. However, the patterns identified do not constitute a shared inventory of grammatical knowledge since they are not part of the readers' linguistic knowledge, just what experts have come to agree upon. While different grammars for experts (professional producers of Instagram posts) and non-experts (the consumers) could be assumed, these do not account for the fact that both concern the same products, the same Instagram posts, just from an encoding and a decoding perspective. In contrast, as experts speak of strategies themselves, understanding the patterns observable as pragmatic strategies accounts for the observable regularities.

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#### Susan Fitzmaurice

***Performing epistolary sincerity for the public: An eighteenth century English literary correspondence*** (Contribution to *Sincerity and Epistolarity*, organized by Fitzmaurice Susan [et al.])

In this paper, I examine the ways in which two eighteenth-century English letter writers construct and perform epistolary sincerity in several distinct communicative contexts. Alexander Pope and Lady Mary Wortley Montagu were friends and correspondents; he wrote between 50 and 60 letters to her before they became enemies and exchanged barbed rhyming couplets in public instead of letters in private. Interestingly, both authors drew upon the ostensibly private letters that they exchanged with each other as raw material for letters that each published separately for public consumption. The letter serves as a source for the construction of different kinds of interaction in the eighteenth century. Specifically, we see in these cases, letters ostensibly addressed and sent to specific, particular individuals. Of course, they could have been circulated and shared among friends by the named individual. However, at some point, they were separated from both writer and addressee and situated in a different frame for public consumption. As these letters are offered for scrutiny to different audiences at different times and in different contexts, they arguably invite a different kind of reading in each of their lives. Separated from the personal epistolary context, they have the capacity/potential to become fictional objects, polemical political objects or indeed objects that participate in a kind of narrative designed for ends quite different from those originally intended. I focus on the pragmatic work undertaken by which each author in the process of making the letter both a literary and public talisman of the writer's epistolary self. The task of persuading a (public) audience that the letter serves as a direct and trustworthy representation of the writer, I argue, entails the necessary transformation of the writer's relationship with the reader from a unique, authentic and sincere exchange to a generalized yet recognizably genuine gesture towards correspondence. I will examine metalinguistic, discursive and pragmatic levels in my analysis of the distance between these personal and literary letters in order to interrogate the ways in which the context of production may condition the reading of sincerity.

#### Natalie Flint, Michael Haugh & Andrew John Merrison

***Accounting for disaffiliation in initial interactions amongst British and Australian***

**speakers of English** (Contribution to *The Pragmatics-Conversation Analysis Interface*, organized by Clift Rebecca [et al.]

While much research on ‘affiliative work’ has focused on doing (dis)affiliation (Stivers 2008; Clift 2016), this paper explores remedial work *following* disaffiliations, investigating initial interactions using a conversation analytic methodology to further explore linguistic (im)politeness and the socio-pragmatics of getting acquainted. While previous research (e.g. Stokoe 2010) has investigated initial interactions in speed-dates, this study explores ‘doing getting acquainted’ in a non-romantic setting (Svennevig 1999; Haugh 2015, 2016; Haugh & Carbaugh 2015). Here, we analyse how disaffiliations are accomplished in British–British and Australian–Australian dyads focusing on the use of subsequent extended remedial accounts (Goffman 1971). Additionally, not only are these disaffiliations accounted for, more specifically, they are ‘justified’, as opposed to being ‘excused’. In examining these data, then, we begin to offer a more nuanced account of ways in which speakers of different varieties of English do remedial work when disaffiliating. These remedial accounts enable participants to reposition a prior disaffiliative stance as affiliative. In our data, these accounts are typically followed by some degree of stance ‘movement’. It appears in initial interactions, then, that remedial accounts play an important role in modulating troubles in affiliating. It is proposed that the considerable interactional work undertaken by these participants to modulate such troubles reflects a general preference for agreeability in initial interactions, at least amongst (Australian and British) speakers of English.

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**Nydia Flores-Ferran**

**‘You people’: An examination of person deixis and verbs in Trump’s ‘political’ speeches**  
(Contribution to *The Trump Factor: Analyzing the Communicative Practices of Donald Trump Across Broadcast Settings*, organized by Montiegel Kristella [et al.]

In political discourse analyses, the use of pronominals has been found to represent one of the ways in which politicians make reference to self and interact and address their audience. For example, *I* is considered proximal in that it marks the zero point of a speaker’s position with respect to hearers; *you* and *they* and lexical forms such as *those people* are considered distal. Thus, a politician’s use of pronominals affects the way of arguing and how an audience is won. In addition, the choice of deictic expressions may serve to reveal a speaker’s attitudinal orientation. Verbs, on the other hand, denote action and event verbs have been found characteristic of the speech of effective leaders while mental verbs have been reported in high frequencies in political discourse. One of the research questions this study address is how does Trump employ deixis to persuade his audience? The presentation will focus on ten of Trump’s public presentations and will discuss how Trump ‘does’ politics. In using a Critical Discourse Analysis and mixed methods approach, the presentation will show how proximal *I* was attested in utterances related to a positive aspect of Trump’s own performance such as being ‘*on top*’, ‘*winning*’, etc. We will also show how he characterized his opponents with expressions such as *that guy*, immigrants or terrorists with *those people*, and his opponents with *these people*. Finally, the presentation will discuss how Trump issued deictic expressions to persuade and polarize his audiences.

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## Lyn Wright Fogle

### ***How single parents talk about their children: "Us" vs. "them" in interviews about bilingual family language policy*** (Contribution to *Discourse, interaction, new families and contemporary kinship processes*, organized by Poveda David [et al.]

As research in family language policy (FLP) moves to consider intergenerational language practices in more diverse family configurations, including transnational, single parent, and adoptive families, new understandings of family interaction and children's agency in FLP have emerged (Fogle, 2012a; Gallo, 2014; King, 2013). This study contributes to this area of research by focusing on how single parents construct their children as joint decision makers in bilingual parenting processes in research interviews. Through a close analysis of pronominal reference (i.e. "we" vs. "they" in relation to family members) by single vs. partnered parents in interviews, this study examines how family configurations and contemporary kinship processes connect with FLP as ideologies of parenting and family roles intersect with language practices. The current paper draws on interview data from two studies of language ideologies and family language policy, the first with adoptive parents (Fogle, 2012b) and the second with Russian-speaking mothers in the U.S. (Wright, in progress). Following Schiffrin (2000) the interviews were analyzed quantitatively and qualitatively for the occurrence of referring terms "we" and "they" and the topical entity (i.e., children, parents, whole family, or others) of the pronouns. Results from the single parents in the data set were compared to those from partnered parents to examine differences in referring to children and parents or the family unit as a whole. Preliminary findings suggest that single parents discursively constructed their children as equal partners in decision-making processes about language and education while partnered participants were more likely to talk about their children as recipients of FLP. This difference points to the ways in which family configurations potentially shape FLP processes and has implications for

understanding the collaborative role of children in family language socialization (Luykx, 2003). In conclusion, studies in FLP require a more contextualized approach that capture family internal and external processes simultaneously in order to examine how migration trajectories, kinship processes, and children's experiences outside of the home influence FLP.

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### Josep M. Fontana

#### *A minimalist approach to constructions as inference-restricting devices* (Contribution to *Pragmatics and Constructions*, organized by Finkbeiner Rita [et al.]

A minimalist approach to constructions as inference-restricting devices. I argue that constructions evolve to maintain an acceptable degree of entropy in language as a communicative system: A system requiring too much inferencing is costly; having a single form for every possible meaning, however, is unwieldy, perhaps unlearnable. How constructions (indeed, grammar in general) achieve this is evident in the following example. If I say broak while you and I are observing an unfamiliar entity doing something unfamiliar, it may be entirely unclear what I mean. If I say the broak, the possibilities are importantly reduced. The reduction in possible interpretations requires no assumptions about whether broak is a noun or verb; it is enough to know that the is used for entity reference. Viewing constructions as inference restrictors contrasts with a tendency (prevalent in generativism, but also present in some lexicalist/projectionist approaches to construction grammar, e.g. Boas 2003, Kay 2005; see van Trijp 2015) to treat languages as communication systems that ideally drastically minimize interpretive work by language users. I develop my argument using the constructions in (1)-(6) and their counterparts in Spanish.

- (1) a. The drawer was closed (for three weeks) b. The drawer was big.
- (2) a. The drawer was closed (by your mother). b. The child was found unconscious.
- (3) I have found the child
- (4) Yesterday I had the car parked (by my son, today I parked it myself).
- (5) I had the car parked (all night in an expensive parking lot.)
- (6) a. I have a car b. I have a car behind me. c. I have a party every other week.
- 

Linguists typically posit lexical ambiguities in the highlighted expressions: adjectival participles in (1) and (5) vs. verbal passive participles in (2), and verbal perfect participles in (3) and perhaps also (4); copular BE in (1) vs. passive auxiliary BE in (2); “lexical” (possessive) HAVE or some extension of it in (6) and possibly also (5) vs. perfect auxiliary HAVE in (3), and another “causative” HAVE for (4). The hypothesis of lexically distinct participles and HAVES is reinforced by the common assumption that the perfect has emerged from grammaticalization in which possessive HAVE and adjectival participles were reanalyzed. Under this view, at least some interpretive differences in (1)-(6) are attributable to lexical differences. Crucially, lexical differences imply constructional differences. Thus, on a lexicalist/projectionist approach, we have at least 6 different constructions. If constructions are simply inference restrictors and language change is an inherently gradient process, a simpler theory of how constructions and lexical meaning work together in interpretation becomes possible, on which instead of 6 or more constructions for (1)-(6), there are only 3. Support comes from synchronic data as well as diachronic data of the kind illustrated in (7)-(9).

- (7) He wæs ða dead þurh þa iudeiscen (“He was then dead by the Jews”) ÆLS:310, in Petré 2010
- (8) Las cabras que ovieron las orejas tajadas de pequeñas más leche an.” (“The goats that had the ears cut when young have more milk”) GE1

- (9) ... quae habeat cottidianum familiae coctum (“...who have every day’s food cooked for the household”) Plautus, Mercator 396–398.

I will show that all the interpretations in (1)-(6) were already available in Latin and the earliest English; there is actually no evidence for reanalysis of adjectival participles into perfect participles, or of lexical HAVE into an auxiliary; and there is no reason to distinguish copular and passive BE. There is evidence for gradual specialization of different constructions (understood here as surface-distinct forms) for different interpretations, the perfect being the limiting case of specialization to one interpretation. If there have been no lexical changes, there can be fewer constructions involving BE and HAVE in English (as well as in other languages) than is usually assumed. More importantly, we can conclude that what has changed through time is not the lexical items but rather just the specific range of interpretations associated to each construction (consistent with Traugott and Trousdale 2013 views on constructional change). If so, there is more (pragmatic) inferencing involved in the interpretation of these constructions than lexicalist/projectionist approaches hypothesize.

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### Charles Forceville

#### *The affordances and constraints of genre: Words and images in unusual "traffic signs."*

(Contribution to *Going viral: The socio-pragmatics of iconic communication in a shared world*, organized by Cantero-Exojo Monica [et al.]

The key idea of relevance theory (RT) is that communication is governed by the awareness, shared by a message’s sender and addressee, that the former tries to be optimally relevant to the latter (e.g., Sperber and Wilson 1995, Wilson and Sperber 2012, Clark 2013). Mass-communicative visuals are generally considered to be rich in information, but also to be open to many different interpretations. In this paper it is argued that relevance in such visuals is achieved to a considerable extent by the fact that they are understood as belonging to a specific genre (e.g., Fisher 1980, Paltridge 1995, Benoit 2000, Frow 2006, Forceville 2005, 2014). Correct genre attribution, in turn, is partly governed by discourse-internal factors and partly by pragmatic factors

utinsoftLocal.ByteClass specifically by when and where one comes across the discourse. The genre of emoticons is a case in point (Yus 2014). The genre of traffic signs is another one. The heavily coded nature of such signs enables at least partial comprehension even of unfamiliar instances of this genre. That being said, users must not only be familiar with the visual and verbal codes deployed in the traffic signs, but also be able to recognize the objects and people they contain. Complete understanding for a given user thus depends on a combination of knowing the code and recognizing phenomena from everyday life. :0 Keywords: genre, traffic signs, multimodality, relevance theory, creativity.

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### **Federica Formato**

***Feminine forms: Friend or foe in a gender(ed) social re-ordering?*** (Contribution to *Language, Gender and Cognition*, organized by Alvanoudi Angeliki [et al.]

Italian women are legitimizing their roles through usages of grammatically correct but disputed feminine forms in traditionally male-inhabited working environments – e.g. politics. The use of these forms, often replaced by masculine generics, foreground the relation between grammatical gender (morphological inflections, e.g. *-a* ending for feminine and *-o* ending for masculine nouns, Hellinger and Bussmann, 2002) and social gender (cultural categorizations and cognitive models of women and men, see Alvanoudi, 2016). Regardless of grammatical gender rules, some speakers state that feminine forms “do not sound good” or “do not exist” seemingly questioning the re-positioning of women within the social and cultural gender(ed) order (Formato, 2016a). Similarly, both media and politicians tend to use masculine forms, used as generics, to refer to or address female politicians in their role as Ministers (root of the word: *Ministr-*, fem. *Ministra*, masc. *Ministro*, Formato, forthcoming) and in the various roles within the *Camera dei Deputati* (Lower Chamber, Formato, 2014), e.g. Speaker, deputies. In this paper, I first discuss how feminine forms are perceived by (some) speakers (Formato, 2016a, forthcoming); I then conduct a corpus linguistic investigation of the feminine form *sindaca* (mayor, feminine) in the media in order to discuss semantic derogation (Mills, 2008) based on cultural and social schemas. More specifically, I show that while for language activists the use of this feminine form contributes to a change in speakers’ perception of women’s roles in the public sphere (from negative to positive), media often use this form to emphasise female politicians’ wrongdoings, undermining this change. The dataset includes articles appeared in 2016 in the widely-sold newspapers *Il Corriere della Sera* (politically moderate), *Il Resto del Carlino* (right-leaning) and *La Stampa* (left-leaning), selected in relation to specific political circumstances (e.g. female candidates and elected female mayors). The research question addressed is the following: does the use of feminine forms in the media exclusively promote a speakers’ positive re-conceptualization of women in the male-oriented public sphere? The present study contributes to our understanding sexist language and linguistic constructions of conceptual categories of social gender in grammatical gender languages.

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### **Maicol Formentelli & Maria Pavesi**

***Dubbing insults as cross-cultural mediation*** (Contribution to *Films in Translation – all is not lost: Pragmatics and Audiovisual Translation as Cross-cultural Mediation*, organized by Guillot Marie-Noelle [et al.]

The linguistic codification of impoliteness is one aspect of social interactions that has recently attracted the attention of researchers interested in describing the dual nature of impoliteness expressions used to offend the interlocutor as well as to create and affirm solidarity (Bousfield 2008; Culpeper 2011; Haugh/Bousfield 2012). Among the conventionalised impoliteness formulae a prominent role is played by insults, which are however problematic to investigate for their infrequency in interactions both within individual cultures and cross-culturally (cf. Culpeper et al. 2014:77). Conversely, there is greater availability of insults in films (Formentelli 2014), due to the relevance of antagonism, conflict and challenge in plot development. Hence, films and film translation can be a privileged source of data, as insults used on screen offer a representation of such forms in interactions and the culture-specific expressive modes, while also carrying meanings that are peculiar to film as a genre.

Although a few studies have been carried out on taboo words in audiovisual dialogue (Azzaro 2005; Bruti 2009; Valdeón 2015), we know little of how much the cultural pragmatics of insults in the source language is conveyed to foreign audiences through dubbing. To this aim, we argue that a comparison between original and



translated texts is not sufficient, but needs to be complemented with the analysis of comparable texts originally conceived in the target language.

The study focuses on English and Italian films and addresses the following research questions: 1) How and to what extent are insults used on screen to express: (a) negative, offensive stance; and (b) social bonding and solidarity? 2) Is dubbing of insults in line with the domesticating tendency frequently reported for this audiovisual translation mode, or does it rather serve as cross-cultural mediation of the source language and culture? Data are drawn from the Pavia Corpus of Film Dialogue, a parallel and comparable corpus now including 24 American and British films in the original and dubbed Italian versions, and 24 Italian original films. For ease of identification, this study only considers personalized negative vocatives (Culpeper 2011: 135), such as *you stupid flipping cow*, *disgusting little shite*.

Results show that the frequency of offensive insults in original English and Italian films is comparable, while it is much lower in dubbing, where some of the original vocatives are omitted or replaced with personalized negative assertions (e.g. *you stupid bastard* > *Tu sei uno stupido deficiente* 'you are a stupid idiot'; *you idiot* > *che idiota* 'what an idiot'). Conversely, solidarity insults are less frequent in both original and dubbed Italian films than in English films. Similarly, more limited is the variety of offensive and solidarity insults in the Italian texts. Finally, the repertoires of forms in original and dubbed Italian films display diverging features. Original films mostly include single-word insults (e.g. *bastardo* 'bastard') and regional variants (e.g. *schifús* 'yucky'), whereas dubbed films show complex strings of vocatives that are modelled both on the original English forms (e.g. *you big ugly git* > *grosso brutto e coglione* 'big ugly and asshole') and on target language patterns (e.g. *you lazy git* > *pigrone che non sei altro* 'you are nothing but a lazybones'). Hence, dubbing of insults can be posited as a case of cross-cultural mediation that relies on both foreignization and domestication strategies. The findings will be discussed in terms of their implications for foreign audiences' perception of source linguacultural impoliteness.

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### Barbara Fox & Trine Heinemann

*Variation in action formation* (Contribution to *Linguistic structures and actions: does function follow form?*, organized by Seuren Lucas [et al.]

In this paper we explore one of the central questions raised in the proposal for this panel: "why is it that a single language can have multiple linguistic forms that are co-opted to perform what participants treat as 'the same' action?" As part of our larger exploration of requests at local businesses, we have examined the levels and types of morpho-syntactic variation in a collection of approximately 200 requests from a shoe repair shop in North America to understand a) the kinds of linguistic categories that can vary linguistically in a request and b) the subtle interactional work these 'calibrations' can achieve. With regard to variety in linguistic categories, we have investigated variation in the overall syntactic frame (i.e., declarative, interrogative, embedded question, or paratactic formation), as well as variation in the initial verb (e.g., *need*, *want*, *can*, *wonder*), in the tense-aspect of that verb (e.g., *wonder*, *wondered*, *am/was wondering*), in the subject (e.g., first-person, second-person and third-person), in the direct object (specific versus non-specific reference), in the subordinator (e.g., *if*, *whether*, *about*), and in the subject of the embedded question. In our investigations we have found that each of these small calibrations is associated with important shifts in interactional work accomplished by the request. In the current report we focus on calibrations involving the verb *wonder*. Tense-aspect changes on the verb *wonder* are used to construct whether the request is the reason for the visit (past tense) or has emerged in the course of the interaction (present tense). *Wonder about* requests are used when the customer is building a request which they are unsure of pursuing to completion, a feature not shared with *wonder if* requests. *Wonder if* with second-

person embedded subject (*wonder if you could*) orients to a request that the customer believes the staff might not be able to grant, while *wonder if* with first-person embedded subject (*wonder if I could*) is used when the customer is at the counter but the staff member has not yet arrived to their position at the counter, and the paratactic *wonder* + interrogative form is used when the request is positioned after some extended talk but is constructed to be the reason for the visit rather than emerging from the contingencies of that talk. Thus the answer to the question of ‘why all this variation?’ appears to be that speakers make use of subtle morpho-syntactic variation to construct requests that differ in subtle ways.

### **Maarten Franck**

***Why yesterday’s story isn’t today’s story: Exploring how shifting deictic centers influence news stories*** (Contribution to *Beyond the myth of journalistic storytelling. Why a narrative approach to journalism falls short*, organized by Zampa Marta [et al.])

All stories have to view reality from some particular point of view – just like somebody walking into a room has to view it from a particular point. The story can’t be everywhere at once (Davies 2009, p. 111). When academics talk about journalists’ point of views and how they shape their stories it is never long before the concept of frames (and framing) show(s) up. According to Goffman (1974, pp. 10-11) frames are the “principles of organization which govern events—at least social ones—and our subjective involvement in them”. In Goffman’s view a frame is a metacommunicative message, a psychological state which governs interaction and which participants have to share in order for communication to be successful. ‘Play’ and ‘ritual’ are two such frames of interpretation. News is another one – one which was further explored by Gaye Tuchman in her 1978 book. Critical media scholars often cite Goffman and Tuchman when writing about frames (mostly in a cursory way), but the media frames they write about are quite different from the frames of interpretation described above. What critical media scholars call frames are not psychological states of mind, but narrative strategies which essentially involve “selection and salience” (Entman 1993, p. 52). To unearth the (hidden) ideologies and knowledge structures which creep into news stories because of these narrative strategies, critical media scholars tend to focus on linguistic evidence that gives coherence to news stories (e.g. lexical choice, references to specific people). In this talk I will argue that this focus is insufficient for explaining how journalists shape their stories, especially when they are translating existing coverage, and even more so when they are translating yesterday’s stories. I have chosen several examples to illustrate this claim from a larger research corpus which is made up of several iterations of different news stories that have gone through the process of translation, i.e. news wire stories which were translated into newspaper stories and/or online news stories for a Dutch speaking Belgian audience. One example is a case in which one particular news site ([www.deredactie.be](http://www.deredactie.be)) published an article about a traffic accident the day after it was originally made available by the press agency (*Belga*) that originally covered the story. This meant the information on traffic being obstructed in the original story had become obsolete by the time of publication, and the editor was forced to make a choice between adapting the information to the new deictic center (for instance by altering verb tenses) or omitting the information altogether. The editor in question chose the latter. As the example shows, shifts in the context of situation associated with the publication of a text can influence the meaning trajectory of news stories. As such, it proves fruitful to not only look for linguistic evidence which gives coherence to the story, but also for evidence which makes media texts cohesive (e.g. deictic expressions), as well as the larger frame of interpretation.

### **Farina Freigang & Stefan Kopp**

***An analysis of modal (pragmatic) functions of gesture*** (Contribution to *Functions of pragmatic markers: why should we care?*, organized by Crible Ludivine [et al.])

When humans communicate naturally, a lot more is transferred than just the semantic content. The meaning of an utterance is enhanced by verbal pragmatic markers but also by gestural and other non-verbal signals in order to classify the semantic content of the utterances (Wharton, 2009). Senders want to communicate their convictions, viewpoints, knowledge, attitudes, among others. These signals are not discourse related, they merely support the recipient to arrive at the correct interpretation that was intended by the sender. Recipients perceive those signals overlaid to the semantic content and integrate everything into a congruent message. We define such signals as *modal (pragmatic) functions*<sup>1</sup>, a sub-category of pragmatic functions. This notion is related to Kendon’s (2004) modal functions which “seem to operate on a given unit of verbal discourse and show how it is to be interpreted” (p. 225) as, e.g., to “indicate what units are ‘focal’ for their arguments” (Kendon, 1995, p. 276). Aside from individual articles, a recent summary of gestures that take up pragmatic functions by Payrat o and Teßendorf (2013) mentions various gestures with certain recurrent form features/gesture families

and the corresponding pragmatic functions, e.g., away gestures (Bressemer & Müller, 2014, p. 1599) "to mark arguments, ideas, and actions as uninteresting and void".

Our focus is particularly on how gestures realise the functions and, thus, highlight, downplay or quantify a unit of an utterance. We advocate a full account of modal (pragmatic) functions tackled in an empirical approach and with the necessary amount of detail, partly carried out in our previous work (Freigang & Kopp, 2015, 2016). The scope of the *modal markers* can be identified by co-occurring prosodical cues, since there are also modal and affective tones in prosody (Lu, Aubergé, & Rilliard, 2012) and nuclear accents align with gesture strokes (Ebert, Evert, & Wilmes, 2011). However, "no clear notion of pragmatic gesture is available, neither in the area of (linguistic) pragmatics nor in gesture studies" (Payrató & Teßendorf, 2013, p. 1536) and discussing the mappings between modal (pragmatic) functions in gesture and existing linguistic frameworks is even a step further. In gesture research, terms such as speech acts (illocutionary markers in particular), communicative intend and interpersonal markers are employed, however, they cannot be related to gestures as strongly as on a lexical, grammatical or speech level. Mello and Raso (2011) studied the linguistic categories illocution, modality (epistemic, deontic, etc., for more details cf. e.g. Petukhova and Bunt (2010)) and attitude with special attention to the pragmatics-prosody interface. In an experiment, they tested the effects of changed prosodic markers and found that only prosodic markers for illocution and attitude are salient in prosody. The linguistic categories are central objects of analyses since they are discussed by pragmaticians dealing with modal utterances (e.g., Coates (1990)).

In this talk, we present an analysis of the modal pragmatics-gesture interface. We were interested in whether similar gestures are produced when a sender tries to express a certain illocutionary speech act, modality or attitude. Inspired by the Petukhova and Bunt experiment, and as a first approach to this phenomenon, we asked a naive participant to utter a particular sentence also making use of body language. Two types of sentences were presented: one with spacial configurations (*Das Haus hat ein spitzes Dach./The house has a peaked roof.*) and one sentence with metaphorical meaning (*Jemand holt die Kuh vom Eis./Someone takes the cow off the ice. – meaning someone solves a problem*). The sentences either had several underlying functions or were intended to be uttered with a certain attitude. Surprisingly, we found similar gestures compared to the MF which we analysed in corpus of natural interaction data. (1) Abstract deictic gestures were used for directives (illocutionary speech act), (2) beat gestures were produced with an utterance of modality and with sentences with authority, and (3) for sentences expressing obviousness and indifference, Palm Up Open Hand gestures, brushing and shrugs were used. This suggests that there may be some recurrent pragmatic gestures independent of the study design (in natural and artificial interaction).

1= We use this terms instead of the previously adopted term "modifying functions" (MF), which refers to modifications on a grammatical level, e.g. adjectives modifying noun phrases (Smith, 2010). The term "modal" function fits our approach more intuitively since it implies a modification on a semantic-pragmatic level.

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**Ellen Fricke & Jana Bressemer**

***Gestures and technological innovation: Metaphorical concepts and empractical speaking as basis for constructing human-machine interfaces*** (Contribution to *Empractical speaking and knowledge construction*, organized by Hauser Stefan [et al.]

This talk will present first results of the research project “Hands and Objects in Language, Culture and Technology: Manual Actions at Workplaces between Robotics, Gesture and Product Design (MANUACT)”. Taking an interdisciplinary approach, the following questions will be addressed (AUTHOR): How are descriptions of object handling, tool usage, and machine operation expressed in multimodal utterances? To what extent are the forms of accompanying hand movements conventionalized? What concepts of handling and object use are culturally anchored and how? How do these concepts in turn affect the fields of product design and robotics and drive technological innovation processes? Furthermore, how do the resulting products then influence our cultural and linguistic concepts? The role of the hand is of central importance to technological innovation processes and to describing material culture. Objects and hands mutually influence each other as they develop. Functions of the hand are extended by tools or replaced by mechanical production processes. Reciprocally, objects are specifically designed to be easily usable (e.g., touchscreens). Moreover, speakers handle ideas, notions and abstract concepts as if they were manipulable objects (Lakoff/Johnson 1980). In our presentation, we will, firstly, give examples of the family of interpersonal AWAY gestures (AUTHOR) that support a praxeological understanding of gesture (Streeck 2013). Secondly, we will present a pilot study that focuses on the ergonomic testing of the manual steering of a virtual globe by using the ergonomic method ‘Thinking aloud’ which is a particular kind of empractical speaking (Bühler 1934). The family of Away Gestures is semantically motivated by a common effect of actions of removing or keeping away annoying or unwanted things from the body. Through these gestures, the body space is cleared off or held free from annoying or otherwise unwanted objects. Sweeping Away gestures, one member of AWAY family, are metaphorically used to reject and exclude topics of talk, they negate manually. The operation of touch screens with sweeping away movements shows that characteristics of the mundane actions are also applied to technological devices, that they share the same schema of action with the family of AWAY gestures and are motivated by analogous metaphorical concepts. Another study focuses on the ergonomic testing of the manual steering of a virtual globe (Google Earth) with Leap Motion by using the genuinely empractical method ‘Thinking aloud’ (AUTHOR et al.). In this study, the most successful informant used a flat hand representing an airplane for steering the virtual globe. Analyses of multimodal interaction sequences in several German talk shows revealed that the moving flat hand representing a flying airplane is a very frequent gesture and may be part of a repertoire of at nearly lexicalized hand movements.

Examples like these show that human-machine interfaces can be improved by using metaphorical concepts grounded in mundane actions and embodied in the speaker's hands (AUTHOR) and, therefore, support the hypothesis, that technological innovation is also driven by metaphorical thinking (Fauconnier/Turner 2002). Secondly, they also illustrate the technological applicability of empractical and multimodal speaking in ergonomic settings.

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## Seiko Fujii

### ***An innovative use of the quotative TO construction in Japanese: Context-driven constructional variation*** (Contribution to *Multiplicity in Grammar: Modes, Genres and Speaker's Knowledge*, organized by Iwasaki Shoichi [et al.]

This paper presents genre-specific syntactic patterns that have recently emerged as an innovative use of the quotative TO construction in Japanese. Context-driven linguistic variation has been documented largely in sociolinguistic studies (such as ones based on Labovian variation theory), which focus attention on socially meaningful factors such as regional, generational and gender-based differences. Constructional approaches, similarly taking up the issue of linguistic variation, have started to examine contextual effects on the availability, forms, meanings, and uses of constructions (Fried 2010, Östman 2005, Fischer 2010, Matsumoto 2010, 2014, Nikiforidou 2010, Ruppenhofer and Michaelis 2010). Building on these latter insights, my study looks to Fillmore's insights on constructional variations in contexts (Fillmore 1981, etc.) and 'interactional frames', as opposed to 'cognitive frames' (Fillmore 1982, etc.).

The Japanese TO-marked clause most typically functions as a syntactic complement of the main verb — typically one of communication (*yuu* 'say'), cogitation (*omou* 'think'), or emotion verb (*yorokobu* 'feel happy'). TO-clauses, however, are often not syntactic complements, but are semantically motivated by frame-evoking elements in the main clause, including nouns. Moreover, quotative TO-clauses have clause-external adverbial uses (e.g., (1) and (2)).

To lay the preliminaries, this paper first reports on a corpus-based analysis of the clause-external adverbial uses. Having examined 187,307 tokens of the quotative TO construction, drawn from the Balanced Corpus of Contemporary Written Japanese (BCCWJ), it shows that there exists significant genre-based variation in the frequency of this adverbial use of the construction ( $\chi^2=71.076$ ,  $df=7$ ,  $p<.01$ ). For example, in the government report genre, the clause-external adverbial use is extremely rare ( $p<.01$ : adjusted standardized residuals  $=\pm 7.1$ ).

Syntactic and semantic analysis of all 604 clause-external adverbial uses (in different genres of BCCWJ), nonetheless, has revealed shared characteristics: (i) the cognizer/speaker of the TO-quotative clause corresponds to the agent of the main clause, regardless its grammatical role; (ii) the TO-marked constituent conveys the psychological state of the main-clause agent while in the main-clause event. This is the case in ordinary spoken discourse as well, as found in a similar analysis of the Corpus of Spoken Japanese (lectures and conversations). The spoken narrative discourse of recent TV news reporting on sports events, however, has started to use clause-external adverbial TO-clauses in a way that violates this generalization. As illustrated in (3) and (4) and schematized in (5), the main clause reports a specific event (during a sports game or performance), while the quoted TO-clause represents what the sports player said about his/her own play after the event (typically at a post-game interview).

(5) (speaker/player) [post-event comment <past tense> ]-TO\_quotative, [ event <past tense> ].

Notice that the TO-clause refers to the player's retrospective comment, and is in the past tense. This non-prototypical constructional scheme is not in the BCCWJ or ordinary spoken discourse, and has a genre- and context-specific interpretation: the narrator speaks on past events while reporting on the player's retrospective comments. The highly-specified genre and discourse context provides an interactional frame where the activities of those involved are more predictable, allowing proficient listeners to associate the elements of the construction to the elements of the frame.

Through this analysis, this paper argues that such genre-specific contextual knowledge of grammatical constructions should be modeled by means of frames, including interactional frames that represent

grammatically relevant ‘sociocultural, discursal, and pragmatic dimensions’ (Matsumoto 2010).

### Examples

- (1) *netu ga deta node inhuruenza no utagai ga atte wa ikenai to*  
fever-NOM turn.out because influenza GEN doubt-NOM have-TOP no-good QUO(tative)

*kurinikku ni iki inhuruenza kensa o simasita.*  
Clinic DAT go influenza test ACC do-POL-PAST

Since I got a fever, I went to a clinic and took a test for influenza,  
[\*thinking] that it would be bad if there was a possibility of being having influenza.  
[\*‘thinking’ is not mentioned in Japanese.]

- (2) *sengyo sentaa de yasukute sendo ga yokatta kara to*  
fresh-fish center at cheap freshness NOM was.good because QUO

*iwasi o hitohako itadaki masi ta (gozyuppi kurai)*  
sardines ACC one box receive POL-PAST 50 approximately

I received a box of sardines (as a gift) [\*while the giver telling me that (s)he wants to give the gift]  
because the sardines were cheap and fresh at a fish market. (about 50 sardines)

- (3) *syooto de nii ni tuketa matida wa hurii de itii o nerai ... yonkaiten*  
*o mezasimasita ga*  
short at 2<sup>nd</sup> place at get Machida TOP free at 1st-place ACC aim quadruple ACC try-  
PAST but

*asikubi ga magari sugita to tentoo simasita*  
ankle NOM bend exceed TO\_QUOTATIVE fall.PAST

Machida (figure skater), who took second place in the short program, aimed for first place in free skating.

... tried a quadruple jump, but he fell [\*saying at an (post-performance) interview (that)]  
(I/he) bent his ankle to much.

- (4) *nisikori kei wa umaku taioo dekita to ni siai o seisimasu*  
Kei Nishikori TOP well respond could(PAST) two games ACC win

Kei Nishikori (tennis player) won two games [\*as he said at a (post-game) interview]  
(I/he) could respond (to the opponent’s plays) well.

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### Yoko Fujii

*Pragmatics of ba: A cross-linguistic study of task-based interaction in Japanese, Korean,*

***Thai, Chinese and American English*** (Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

This study presents culturally determined principles for interaction in which mutual consent is established in Japanese, Korean, Thai, Chinese and American English, especially focusing on the differences and similarities of linguistic behavior in proposing ideas and co-constructing stories. Then, based on the results obtained, this study proposes *ba* as a key cultural concept indigenous to some languages—especially Japanese, Korean and Thai. *Ba* aids in understanding interaction in these languages and cultures; thus, providing a better pragmatic appreciation of how language works in interaction by complementing pre-existing western pragmatic theories. The concept of *ba* provides important principles to explicate the relation between self and other in interaction. Fujii (2012) illustrates that Americans situate themselves separately from others in interaction, where a oneself-vs.-the-other relationship can be observed. On the other hand, Japanese participants situate themselves as if the self and other are merged into one mind. The American self can be understood through the assumption of an independent and rational self and other whereas the Japanese self can be viewed from the different perspective of an interdependent and non-separable/merging relation between self and other.

This study builds on previous research (Fujii 2012 and Fujii and Kim 2014) not only by focusing on Japanese, Korean, and English but also by exploring corresponding linguistic behavior in Thai and Chinese. I present cross-linguistic results of the five languages concerning how the participants establish mutual consent in the task interaction. The data used in this study is generated by the problem-solving tasks in the ‘Mister O Corpus’, a cross-linguistic and cross-cultural video corpus collected for the purposes of: (1) obtaining a cross-linguistically and cross-culturally comparative and interactional database from American English to languages in Japanese, Korean, Libyan Arabic, Thai, and Chinese, and (2) comparing them in their cultural and social practices.

The results show that in proposing ideas the Chinese speakers’ interaction is the most direct and straightforward followed by the American speakers whereas the Japanese and the Korean speakers are indirect/subtle, interaction-based, and hearer-oriented. In co-constructing stories, the Japanese, Korean, and Thai speakers show interdependent and mind-sharing interaction by using frequent collaborative linguistic behaviors. The Thai speakers’ interaction illustrates an interesting phenomenon; they show a more direct way of proposing ideas than the Japanese and Korean speakers, however, they are very collaborative and interdependent when they are co-constructing stories. Thus, the Japanese, Korean and Thai speakers situate themselves as if they are entraining themselves and resonating each other in interaction. On the other hand, the American English and Chinese speakers interaction show independent, distinguishable selves and others through a oneself-vs.-the-other relationship.

The wide divergence shown in the data from the five languages suggests that existing basic assumptions about human interaction mainly from western theories, where two independent rational conversationalists share the goal of information exchange, does not presuppose the non-separable and merging self and other relationship observed in the Japanese, Korean and Thai speakers’ interaction. Instead, pragmatics of *ba* provides a dynamic field in which interaction emerges, where the participants as well as the surrounding environment stand as components that are indistinguishable and non-separable from one another. Therefore, this study proposes the pragmatics of *ba* to enrich pragmatic views on language practices and to complement pre-existing western pragmatic theories in a way that can account for cross-linguistic diversity.

**Takafumi Fujiwara**

***A comparison of the perspectives of English and Japanese speakers: A case study on English and Japanese causative expressions*** (Contribution to *Linguistic Expressions and Devices that Yield the Implicature of Cause and Effect*, organized by Hanazaki Miki [et al.]

Takekuro *et al.* (2015) point out that English causative verbs, *make*, *let* and *have* are used when the conceptualizer (or the speaker) see a gap between the real world and its mental world. This means that, in causative sentences, causative verbs would be inserted into the slot of causative device in the relation between the cause of an event and the result of the event through the interpretation of the speaker on the real world. Also, Fujiwara (2015) claims that the three causative verbs should have a “habitat segregation” (Hanazaki, 2007) and the habitat segregation can be determined by the focus points of the conceptualizer. Namely, when the conceptualizer puts focus on the agent of a sentence, causative *make* would be used, when on the patient, causative *let* and causative *have* has no specific focus point, which enables causative *have* to be used as both causative and passive. In addition to the explanation of causative *have*, Fujiwara (2015) points out that the translations of causative *have* into Japanese require additional devices to distinguish the differences between causative and passive. According to Ikegami (1981), this phenomenon derives from the difference of the nature

of English and Japanese. That is, English is a do-language and Japanese is a become-language. This study argues that the way of expressions of a cause-result relation differs according to the mother tongue, background knowledge and cultural features of speakers. To examine these differences, an experiment is conducted with participants who are native speakers of English and those of Japanese. The participants describe the relation of the cause of an event and the result in pictures. This study claims that, in a specific condition, native speakers of English tend to use causative verbs to express a cause-result event, while native speakers of Japanese would use causative expression in less frequencies. This difference may arise from the difference between the different perspectives of both English speakers, who look at an event from birds' eye and Japanese speakers, who perceive the world as if they are on stage.

### Chie Fukuda

***What constitutes 'foreignness'? : 'Foreign wives' in an unmoderated roundtable talk on a Japanese TV show*** (Contribution to *Producing 'Foreigners' in TV Entertainment Shows: Sequence, Categorization, and Multisemiotic Practices*, organized by Kasper Gabriele [et al.]

This study examines an unmoderated roundtable talk in a Japanese TV variety show among 'foreign' wives who are married to 'Japanese' men. The participants are competent L2 speakers of Japanese and were recruited under the agenda of 'foreign' wives complaining about their 'Japanese' husbands, which is explicitly stated in the introduction part of the show. While the recruitment category becomes salient in the talk, it is neither fixed nor omni-relevant but dynamically shifts as the talk unfolds. The participants not only treat themselves and each other as 'foreigners' based on the contrastive categorial pair of 'Japanese' and 'foreigner' but also make other categories relevant, including 'woman,' 'wife,' 'mother,' and 'resident of Japan'. Using multimodal Conversation Analysis (Mondada, 2014) and Membership Categorization Analysis (Sacks, 1972; Fitzgerald & Housley, 2015), the analysis centers on describing how the participants constitute the category of 'foreigner' vis->0-vis that of 'Japanese' and how they use these categories to accomplish social actions. Focus is given to interactional sequences in which the participants construct themselves as foreign by using verbal resources as well as embodied action. For example, when one participant talks about trouble with her husband over a visa application and conveys irritation about the incident, the other participants show that they recognize the dually category-bound trouble and affiliate with the teller's affective stance through verbalized empathy, facial expressions, and nods (Couper-Kuhlen, 2012). Through the social action of displaying solidarity, the story recipients mobilize shared experience and treat that experience as categorially bound to their co-incumbency in the 'foreigner' category. The participants' shared category memberships also become salient when they ascribe their husbands' conduct to 'Japanese' cultural practices and compare these practices to their own. In this context, the husbands are categorized as 'Japanese' rather than treated as particular individuals. Likewise, the participants identify themselves as incumbents of the 'foreigner' category vis->0-vis 'Japanese.' On such occasions, the participants frequently partition themselves into members of specific ethno-national groups and construct themselves as the group's cultural representatives (e.g., as a Russian, a Brazilian, and so forth). For the TV audience, such generalization "provides an instruction for understanding the identity of the generalized-from person or people" (Hauser, 2011: 186) and emphasizes the contrasts between Japanese practices and those of the participants' community of origin.

In addition to examining the interaction among the participants in the talk, the study also analyzes post-production techniques such as the use of telops, still-images, music, repetition of scenes, and the overall organization and presentation of the show (Maree, 2013). These techniques play a crucial role in orienting the audience to the categorizations that the TV broadcasters intend to convey. Thus, the study illuminates the process of constructing the 'foreigner' category at a micro level and considers the possible impact of such categorizations on the audience and Japanese society at a macro-level.

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**Nami Fukutome Polly Szatrowski**

***Comparative study of Japanese expressions used for individual versus group sensory evaluation of dairy foods and drinks*** (Contribution to *Food description and assessment in individual sensory evaluation, focus groups, and spontaneous face-to-face and SKYPE conversations in English, ELF, Japanese and German*, organized by Szatrowski Polly [et al.]

In this paper we will show how Japanese subjects describe differences between pairs of different types of milk, yogurt and ice cream, respectively, using Food Science methods for sensory evaluation based on the five senses. We used three different types of milk (non-homogenized pasteurized, hereafter “whole”, skim and soy milk), yogurt (plain, yogurt with agar, and soy yogurt), and ice cream (two types of vanilla ice cream and lacto ice). The subjects tasted and evaluated the different types in pairs, indicating which one they preferred and which characteristics (appearance, smell, taste, texture, sound) affected their overall preference.

In the milk evaluations, overall deliciousness was influenced by taste, smell, texture and appearance, in that order. The significant differences were as follows. For taste of the whole and skim milk, *amami* ‘sweetness’, *koku* ‘thickness and rich taste’, *maroyaka* ‘smooth and mild’, and real milk taste promoted positive evaluations, and for soy milk, *kusami ga aru* ‘having a smell’, tasting like soy milk caused negative evaluation. For smell, while the whole and skim milk had a weak smell, for soy milk many subjects gave expressions related to the smell of the beans and having the smell of soy milk for negative evaluation. For texture, many of the subjects who did not prefer the soy milk used the expressions *mottari*, *dorotto*, *kotteri*, *nurutto*, *zaratto* (variations related to thickness), while the subjects who preferred whole and skim milk used the expressions *saratto*, *sappari* ‘refreshing’, *sarasara site iru* ‘smooth’. Regarding differences in appearance, for milk versus soy milk, the fact that the milk was white, while the soy milk was yellow influenced negative evaluation of the soy milk, for skim versus whole milk, the transparency and thinness of the skim milk and the deep white color of the whole milk influenced positive evaluation of the latter.

Comparison of the expressions used in the group Dairy Taster Brunch conversations with those used for individual sensory evaluation showed that more texture expressions were used in the latter. Hayakawa et al. (2006, 2011, 2012) have shown that Japanese has many texture terms (at least 445), including many onomatopoeia, and classified them into groups of terms with similar meaning, and according to their use with particular foods. The fact that subjects described the state of the milk as *koku ga aru* for positive evaluation and *mottari*, *dorotto* for negative evaluation suggests that these words (roughly equivalent to English “thick”) can be divided according to type of evaluation. In this paper we will demonstrate that results for eating characteristics for the milk, yogurt, and ice cream can be classified according to positive versus negative evaluation. By elucidating which eating characteristics are associated with human preference and how this can be shown using a lexical/semantic analysis, this research contributes to the study of how people use words to express their food preferences and adds to our understanding of the relation between language and food.

**Péter Furkó**

***The role of discourse markers in literary discourse: Authentication, representation and explicitation*** (Contribution to *Pragmatics in literary texts and other arts*, organized by Kurzon Dennis [et al.]

It is a well-documented feature of discourse markers (DMs) that they display type ambiguity as well as token ambiguity (cf. e.g. Lenk 2003): individual DMs have a wide range of (sometimes indeterminate) functions across different contexts and registers, while a single instance of a DM can also display a variety of discourse relational, rhetorical, interpersonal and attitudinal functions in a given host unit. At the same time, DMs in literary discourse have an additional function: they serve as authentication strategies whereby the author either signals to the reader that there is a world larger and more complex than the one presented in the text (as in the case of e.g. fantasy literature), or s/he might lend additional verisimilitude to the fictional dialogue by using DMs for stylizing the speech of particular communities or individuals. The present paper will focus on the use of evidential markers (EMs) in fictional dialogues with a view to identifying EMs’ most frequent and salient functions. A second aim of the paper will be to consider the implications of the research for the theory and practice of literary translation. Since there is only partial overlap between DMs’ functions even in typologically related languages (cf. e.g. Zufferey-Cartoni 2012: 232), it is impossible for the translator to make all of the functions of a given source language DM explicit in the target text. Therefore, translators have to make a choice in terms of salience: they highlight the function(s) they consider the most relevant to be represented in the target

language. Since the variation analysis of discourse-pragmatic features poses a large number of methodological challenges (cf. Pichler 2013: 9), throughout the paper, a combination of quantitative and qualitative methods will be adopted. In both the monolingual and bilingual data, individual DMs have been tagged according to formal properties (lexical co-occurrence patterns, position in utterance, turn and conversational structure) as well as functional features (speech act of host unit/preceding unit, speaker roles, implicit/explicit coherence relations). Additionally, in the parallel corpus, tokens have been tagged according to translation strategies (types of lexical items, syntactic structure, information structure, focus etc.) and the explicitation of particular DM functions in the host unit as well as in adjacent utterances. The findings suggest that the most frequent translation strategy in connection with evidential markers is implicitation, the second most frequent strategy is explicitation with stylistic features / propositional items other than DMs. The paper will argue that this means that speech idiosyncrasies associated with individual protagonists as well as particular communities of practice in the fictional world are lost in translation.

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#### Anne Furlong

*The invisible hand: The director as communicator* (Contribution to *Pragmatics in literary texts and other arts*, organized by Kurzon Dennis [et al.]

Texts written to be performed do not constitute “source works” per se: rather, they furnish performers with the basis for action. Every performance thus constitutes an adaptation from which the audience infers the playwright’s intended interpretation. Because playgoers see and hear the actors, and can consult the texts used by the performers, they often overlook the intermediary who determines the interpretation presented on stage: the director. Audiences who attend a performance of a well known play (such as *Romeo and Juliet*) will construct their interpretation in a rich context including their familiarity with the text, previous productions, and film versions. Audiences for obscure plays (such as George Ryga’s *Captives of the Faceless Drummer*) develop their interpretation in a relatively impoverished context. They must work out the text as the play progresses, and for that reason are critically dependent on the evidence provided by the performers and the mise-en-scène. In either case, audiences rarely focus on the contributions of the director, even if they could distinguish these from the actors’. However, it is the director who determines the adaptation of the text that performance communicates. I contend that whether she has full autonomy (auteur) or is realising the vision of a producer or previous director (associate), the director is the de facto communicator; the production conveys the evidence for the interpretation she intends the audience to recognise or construct. I have been observing a director at work and have conducted structured interviews with him on his views of the relationship between director and audience. Dr Greg Doran has created productions of the Shakespeare and Ryga plays as part of his Theatre Studies program at UPEI. Since his actors are largely untrained students or community members, the rehearsals function in part as discovery process. As the cast members become more adept, they also come to share (and often expand) the director’s interpretation of the text. In this paper, I will describe and discuss my observations of Dr Doran’s process to support my views on performance as adaptation, and on the director as communicator.

#### Toshiaki Furukawa

*Non-recollection and moral assessment in the public hearings of the National Diet of Japan Fukushima Nuclear Accident Independent Investigation Commission* (Contribution to *How to construct “memory”: stories of the nuclear events from Hiroshima to Fukushima*, organized by Hata Kaori [et al.]

Conversation Analysis (e.g., Drew & Heritage, 1992; Clayman & Heritage, 2002) has shown many ways that mundane talk is constrained in institutional settings such as workplaces, news interviews, doctor-patient interactions, and public hearings. Among these, public hearings can have particularly high stakes, which at times leads participants to resort to acts such as criticizing, denying, and apologizing to manage their interests (Potter, 1996). When Bogen and Lynch (1989) analyzed data from the 1987 Iran-Contra hearings on one of the most well-known political scandals of the United States, they showed how participants displayed the recall and non-

recall of past events by referring to certain bureaucratic documents. Bogen and Lynch argued that the unavailability of the documents led to plausible deniability (i.e., a justifiable claim by a witness about her/his non-recall). Reanalyzing the same data, Lynch and Bogen (2005) examined the interactional construction of memory and showed how a witness's recollections are "bound up with the procedures and moral assessments of an interrogative investigation" (p. 239). This kind of analysis of institutional talk can be applied to other, non-English public hearings. Following Lynch and Bogen (2005), the study discussed in this presentation takes a discursive psychological approach to the topic of memory. It analyzes how participants constructed memory in hearings held by the National Diet of Japan Fukushima Nuclear Accident Independent Investigation Commission (NAIIC), whose goal was to investigate the causes of the Tokyo Electric Power Company (TEPCO) nuclear power plant accident that occurred on March 11, 2011, following the Great East Japan Earthquake. Although the transcripts and video recordings of these hearings have been available to the public on the internet since 2012, there has been little scholarly analysis of what actually happened in the hearings' moment-by-moment development of interaction. In order to fill this gap, the study explores interactions in fifteen hearings in which commission members interviewed nineteen witnesses who held positions in the government, TEPCO, and nuclear regulatory organizations at the time of the accident. In the approximately forty hours of video recordings of these fifteen meetings, the lexical item *kioku* (i.e., 'recollect' or 'recollections') occurs 257 times in the speech of both witnesses and investigators. A preliminary analysis of the data observes that the participants' recollections are intertwined with moral assessment, especially when some witnesses try to claim non-recall when they respond to investigators' questions regarding crucial defects in past nuclear power policies and planning.

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#### Gavin Furukawa

***Degrees of foreign-ness: The construction of foreign and Japanese identity in variety shows*** (Contribution to *Producing 'Foreigners' in TV Entertainment Shows: Sequence, Categorization, and Multisemiotic Practices*, organized by Kasper Gabriele [et al.]

*Gaikokujin* ('foreigners') are increasingly the focus of many television variety shows in Japan. These foreigners are often sought after for their opinions and insights into Japan's place in an increasingly globalized world. In this way foreigners become a cultural and interactional resource for the discursive establishment of Japanese identity. As such, these programs, their complex construction of foreign-ness, and reflexive construction of Japanese-ness are an excellent resource for studying culture in action (Hester & Eglin, 1997). In the course of producing these shows, the foreign-ness of these individuals must be established to lend credibility to their accounts; at the same time, they cannot be constructed as so foreign as to interfere with the establishment of intersubjectivity between themselves and the Japanese viewing audience. Data from a late night TV show focused on interaction between Japanese hosts and foreigner studio audience members is used in this presentation to examine the discursive construction of these cultural concepts. This presentation will utilize both sequential and category analysis (Stokoe & Attenborough, 2015) to show how category-bound predicates interact with both categories and their collections. This presentation will analyze how the category of foreigner on these types of television programs is constructed through the resources of social interaction between various individuals, institutional norms, and the use of *telop* (O'Hagan, 2010), images and text which appear on screen during the program and are an increasingly common feature in East Asian television programs. Analysis of the data will show multiple ways in which the category of foreigner is constructed as both single category and a collection of other categories that has a standardized relationship with the non-foreigner/Japanese category. In particular, analysis of the *telop* text will show how visual formatting and linguistic register are used to give authority to the categorization and attribution of category predicates by the show's producers. Finally, the analysis will also show how there are frequent shifts between taxonomic levels of the foreigner category that are used in giving and contesting accounts. The discussion will then connect the issues of identity shown in the data to the current political discourses of the Japanese government towards both the Japanese public and the larger international community.

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## Javier G. Monzón

***'Have you read Helen Oyeyemi?' The resolution of metonymy clashes at the semantics-pragmatics interface in her Book of Short Stories*** (Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.]

There has been a growing interest in the notion of 'clashes' in the last two decades as a consequence of the studies of 'coercion phenomena' (Pylkkänen, 2008; Swart, 1998, 2003, 2011). 'Mismatches' are conflicts and incompatibilities between the meanings of two linguistic items, or between the meaning of a linguistic item and the context where it is inserted (Escandell Vidal & Leonetti, 2011).

This paper explores feature mismatches in metonymy and the interpretive processes by which such clashes are resolved within Relevance Theory (Sperber & Wilson, 1995; Wilson & Sperber, 2012). Such interesting cases are those in which the combination of clashing features leads to systematic and predictable changes, whose explanation requires a notion of composition that can account for these changes without abandoning the principle of compositionality. The aim of this paper is to establish generalizations related to the reinterpretation processes, their overarching properties and the consequences that can be derived from all these elements for linguistic theory and for the grammar-semantics/ pragmatics interface.

The research questions are as follows: 1. What are the conditions that allow the combination of clashing features in metonymy? With which units and at which levels do these mismatches occur? How are they detected? 2. What is the status and the consequences of the operations that resolve mismatches? What are the limitations that bind these processes? 3. What are the implications and consequences for linguistic theory in general, and for the semantics/pragmatics interface? What do they entail regarding the management and representation of meaning in the human mind? How do they affect our understanding of literary texts? A combination of qualitative and quantitative methods that include the methodology of Corpus Linguistics will shed light on our research.

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## Silvia Gabarró-López

***What does the use of discourse markers reveal about age and educational background? A comparative account between French Sign Language (LSFB) and Catalan Sign***

**Language (LSC)** (Contribution to *Functions of pragmatic markers: why should we care?*, organized by Crible Ludivine [et al.]

The study of discourse in sign languages (SLs) is still in its infancy. Before the advent of SL corpora in the 2000s, linguistic research was mostly focused on micro-aspects of the language such as phonology and morpho-syntax that mainly concerned one or few signers. The availability of large datasets containing different types of signers (from different ages, gender, educational backgrounds and linguistic profiles) and genres (argumentations, narratives, free conversations, etc.) widens the perspective of SL research and allows for applied linguistic studies.

This paper aims to contribute to the field of discourse in SLs from a cross-linguistic and a cross-generational point of view by studying how argumentative productions are structured through the use of three discourse markers (DMs), here defined as “a grammatically heterogeneous, multifunctional type of pragmatic markers, hence syntactically optional and non-truth-conditional, constraining the inferential mechanisms of interpretation processes” [1]. DMs possibly exist in all natural languages and SLs, as such, are no exception. So far, the number of studies (all of them descriptive) is scarce and restricted to one DM, to one informant and/or to one genre [2], [3], [4] and [5].

Two SLs for which a referential corpus has been collected will be studied: French Belgian SL (LSFB) [6] and Catalan SL (LSC) [7]. The three DMs are common to these two SLs: list buoys (numeral signs held in the weak hand and used to make associations with from one to five entities [8]), palm-ups (fingers loosely extended performing an outward movement with the palm in upward position and having various discourse functions in different SLs [9]), and the sign SAME (the indexes of both hands are extended and get in contact with an inward movement, meaning resemblance or similarity). For each SL, we will investigate the distribution of the three DMs across signers, their functions and their position in signed discourse. The results extracted from LSFB and LSC data will be compared in order to point out the differences and similarities in the use of DMs related to the language and to the age of signers.

Our sample includes 12 signers, 6 from the LSFB Corpus [6] and 6 from the LSC Corpus [7]. There will be a balance in terms of age (2 signers from each SL belonging to one of the following age groups: 18 – 29, 30 – 49 and 50 – 85) and gender (3 men and 3 women per SL). The task chosen is an argumentation on “deaf issues”. The function of DMs will be annotated following [1] and productions will be segmented using the principles of [10] and [11] adapted to the specificities of SLs with the ELAN software.

The main underlying hypothesis is that palm-ups will be more frequent in old signers because palm-ups come from gesture, are empty of meaning and allow the integration of a spoken word to convey meaning. The oralist model of education (not including SL courses) and the difficulty for the deaf to access higher education may have favoured the use of this device to the detriment of list buoys and the sign SAME. The contrary is expected for younger signers as some have already benefited from a bilingual educational model and have gone to university.

The main applications of the present study to the real world are twofold. On the one hand, the different functions found for these three DMs will enrich the materials (limited at present) for SL courses and will allow to improve the pragmatic competence of both deaf and hearing signers. On the other hand, the analysis of argumentative productions (a genre that requires formal training to master it and a higher cognitive effort to reason and to present arguments) will cast light on what is education-related and what is age-related in the use of DMs.

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## Noam Gal

***Ironic humor in the context-collapsed Web as a social segregation tool*** (Contribution to *Laughing at the 'other': Critical pragmatic insights into the humorous construction of opposing groups*, organized by Chovanec Jan [et al.]

This paper explores acts of social segregation executed through Facebook-based ironic texts, in the context of a recent political conflict in Israel. In a qualitative critical discourse analysis of 205 posts, I examine participants' use of ironic humor in the construction of collective boundaries (Kotthoff, 2003; Kuipers, 2009). Focusing the textual dimensions of genre (ironic humor), medium (social network sites), and content (social divides), and based on key humor scholarship (Attardo, 2002; Lynch, 2002; Moraell, 2009), I explore participants' use of textual incongruencies in the attempt to relieve social tensions and construct superiority in relation to the other. In my analysis I focus on preoccupation with gender and ethnicity (Boyarin, 1997), and point at the self-positioning of the cultural elite as the weak party, based on these social divides. This group uses the indirect discursive means of online ironic humor to cope with the physical threat posed by the politically dominant group, while positioning the latter as physically superior, but morally and intellectually inferior. Alongside content, participants utilize the polysemic potential incorporated in ironic texts, SNS-based in particular, to demonstrate these cleavages. The analysis demonstrates how the combination of genre, medium, and content, is utilized to construct a new overarching social divide I term *the intellect-physicality divide*. In terms of *genre*, the choice of ironic humor as the dominant stance creates potential for misinterpretation of the message, resulting in the lampooning of the failed addressee. The choice of *medium* - the de-contextualized disembodied sphere of SNS - enhances the potential for misinterpretations, and thus their affect. In terms of *content*, analysis reveals the discursive construction of a social division, between a civilized, effeminate, Europe-originated, dovish in-group; and a savage, violent, masculine Arab-originated hawkish other. These divisions, intertwined with choices of genre and medium, serve as the basis for an overarching one between physical and intellectual strengths. Thus, participants' choice of genre, medium, and content in this corpus serves in the demarcation of collective boundaries. The initiation of a "failed" interaction is utilized to construct the division between the in-group and the other, as contrasting interpretive (and ideological) communities. This maneuver results, among other things, in the performative positioning of the addressors (and by virtue the addressees) not only as intellectually and morally superior to their opponents, but also as the "natives" of the online sphere (as opposed to their weakened position in the offline sphere). To conclude, I assess the broader implications of the emerging intellect-physicality divide to our understanding of the social role of SNS-based irony in the consolidation of collective boundaries. This paper joins a growing corpus of scholarly work dealing with the pragmatics of humorous interactions as a means for social segregation and collectivization. It points at the significance of the combination of genre, medium, and content in these processes. Its main contribution deals with the utilization of failed interpretations, rather than what is usually perceived as successful interactions, as a central tool within these practices.

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**Renata Galatolo**

***The physical examination of amputees : Manipulating and touching the patient's body***

(Contribution to *Touching-the-body in interaction*, organized by Greco Luca [et al.]

The contribution proposes the analysis of the physical examination of the patients' body during specialized visits at a centre for prosthesis construction and application. The analysis aims at showing how the physical examination, and particularly the touching of the patient's injured limb(s), is introduced, and how touch and visual inspection are intertwined. The analysis will investigate the relationship between two types of diagnostic touch: the *visual diagnostic touch*, which is mainly in the service of the doctors' inspection, and the *tactile diagnostic touch*, which aims at soliciting the patient local and momentarily experience in terms of pain and/or discomfort. The analysis will focus on the structure - form and duration - of the two types of touching and on how doctors and patients manage the transition from one to the other. The consequences of the two types of touching for the patients' participation will also be investigated.

**Lidia Gallego-Balsà & Maria Sabaté-Dalmau**

***'It is much better here': Students' expectations concerning disciplinary knowledge as***

***shaped by former Erasmus students and researchers*** (Contribution to *High hopes for mobilities? Researchers' and researchees' discursive co-constructions of expectations for mobility experiences*, organized by Sabaté Dalmau [et al.]

From a critical sociolinguistic approach to language in social life, this paper explores the discursive construction of Study Abroad (SA) experiences by 3 groups of Science and Humanities students in a public university in Catalonia, a Catalan/Spanish bilingual Southern region of the European Higher Education Area (EHEA) which underwent internationalization relatively recently. The participants carried out their stay in three European countries with very contrasting sociolinguistic situations (Denmark, Italy and the UK) in connection with the degree of stabilization of English as a general language of communication. More specifically, we focus on the interplay between the former and prospective Erasmus students' discursive constructions of disciplinary knowledge both in their home and host universities, mobilized in situated narrative encounters mediated by a team of 4 researchers, and gathered through 6 focus-group interviews complemented with long-term ethnographic observations (the full research project is available at [www.cla.udl.cat](http://www.cla.udl.cat)). We ask whether a (self)-reflexive, informant-oriented approach to outgoing students' expectations on their future courses with regard to (1) content, (2) teaching pedagogies and (3) languages of instruction may provide a window into how these get dialogically negotiated, transformed and mutually shaped by the all agents at play (former Erasmus students, prospective Erasmus students and researchers). In the analysis, we show that, indeed, the prospective students' beliefs, imaginations and hopes which emanate from, and materialize in, the audio-recorded narrative interviews circulate social constructions of disciplinary knowledge in "international" courses as being "worse" (i.e. same or lower level) and "more difficult" (i.e. more demanding, more student-centered) than home courses. These, at the same time, though, are envisioned as "definitely worth-taking" to feel the "international experience", meet other international students who also come from middling class youth with similar cosmopolitan life styles) and, above all, enhance one's communicative practices in English as an elite lingua franca and to obtain credentialized proof of their multilingualism. Overall, we argue that this particular approach to the co-constructed nature of mobility experiences and expectations may provide a more comprehensive, non-essentializing approach to some of the myriad Erasmus- and SA-related phenomena within the fields of critical discourse analysis, narrative inquiry and linguistic anthropology.

**Hua Gao & Zheng Fang**

***So- and But-prefaced interviewer questions in Chinese TV Nnws interviews: A***

***conversation analytic approach*** (Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

Taking the approach of Conversation Analysis (Sacks, 1995; Sacks, Schegloff & Jefferson, 1974), this study presents a study of the form, the role and function of interviewer question (IQ) prefaced by connectives '所以'

(*so*) and ‘但是’ (*but*) as a prominent feature of IQ design in Chinese TV news interview. The analysis is based on 10 Chinese TV news interviews which were randomly collected, video-recorded, face-to-face interactions with a total time of 4 hours and 16 minutes, with detailed quantitative and qualitative analysis of the two types of connective-prefaced IQs---‘所以’ (*so*)-IQ and ‘但是’ (*but*)-IQ--- in terms of their frequency of occurrence, turn design, sequential organization, and interactive function. Altogether 6 ‘所以’ (*so*)-IQs and 10 ‘但是’ (*but*)-IQs were found, taking up 4.76% and 7.94% of the total 126 IQs. Our data indicates that the use of connective form is closely related to question type and turn position of IQ and leads to different interactional functions. The ‘所以’ (*so*)-IQ introduces either a tag question or a declarative question, both with strong speaker presumption in semantics, and occurs in single-TCU turn by taking up the whole turn or in turn-initial position, which means this IQ design is used to directly follow the prior interviewee’s (IE’s) turn. While tag questions and declarative questions, by displaying IR’s understanding of what the interviewee (IE) has just said, serve to elicit a confirmation from IE in themselves, a ‘所以’ (*so*)-prefaced one is more likely to lead to interactional overlaps. The other connective ‘但是’ (*but*) is mainly used to preface two other question types, the wh-question and the alternative questions, and the question appears only after other TCU(s), which clearly indicates that it does not show up in turn transition position or express disagreement to or contradiction of the IE’s opinion; instead, it functions only to mark the upcoming question as a contrastive or simply another point of consideration as against the preceding statement or background report. The analysis of the adjacent answering turn shows that if IR’s presupposition in the ‘但是’ (*but*)-IQ is confirmed by IE, IR directly initiates a new topic after the question-answer sequence; if not, IR attempts to reformulate IE’s point and seek further clarification. The distributional features and interactional functions of these two types of connective-prefaced IQs converge to reflect the alignment of IR and IE in Chinese TV news interviews.

### **Maria Marta Garcia Negroni**

***El enfoque dialógico de la argumentación y la polifonía enunciativa. Acerca de los puntos de vista alusivos.*** (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.]

Como es sabido, las teorías pragmático-cognitivas de origen anglosajón disocian el estudio del significado en contenido proposicional/conceptual (de carácter objetivo) y fuerza ilocucionaria/contenido procedimental (de carácter subjetivo). Al mismo tiempo, presuponen como parte de la descripción semántica la existencia de un sujeto hablante único, cuyas intenciones comunicativas, siempre conscientes y voluntarias, se reflejarían en el sentido, el que, por su parte, sería recuperado transparentemente por el interpretante. A diferencia de estas perspectivas, y a partir de las teorías fundacionales de la polifonía y de la argumentación en la lengua (Ducrot, 1986, 2004), del dialogismo (Bajtín, 1982) y de las heterogeneidades enunciativas (Authier, 1995), el *Enfoque Dialógico de la Argumentación y de la Polifonía Enunciativa*, que junto con el equipo de investigación que dirijo vengo desarrollando desde hace unos años (García Negroni, 2009, 2016a y b; García Negroni y Libenson, 2015; García Negroni, Libenson y Montero, 2013), busca profundizar en la construcción de una semántica-pragmática no veritativista y no referencialista de la significación ( *i.e.*, no existe elemento de la significación cuyo carácter sea puramente objetivo), no unicista ni intencionalista del sujeto (*i.e.*, los puntos de vista subjetivos vehiculizados por el enunciado no necesariamente deben ser atribuidos a la misma figura discursiva) y centrada en el funcionamiento de las unidades lingüísticas en la lengua y en el discurso. Con el fin de avanzar en esta línea investigativa, aquí me ocuparé de los diferentes tipos de *puntos de vista* que pueden manifestarse en la enunciación. Además de los ya descritos por la teoría polifónica (Ducrot, 1984), que introducen una cierta representación argumentativa de la situación de la que se habla (tal el caso de aquellos vehiculizados en la aserción simple, la presuposición y la negación polémica, por ejemplo), propondré la existencia de **puntos de vista evidenciales** y de **puntos de vista alusivos**. Si bien ambos permiten poner de manifiesto el carácter dialógico de toda enunciación, la presencia de unos y otros determina modos distintos de inscripción del enunciado en la cadena discursiva, lo que a su vez repercute en la construcción del sentido y de la (inter)subjetividad. En efecto, mientras que los evidenciales exigen la identificación de un marco de discurso previo o prefigurado que se muestra como la causa de la enunciación y frente al cual queda constituido el posicionamiento subjetivo de respuesta manifestado en el enunciado (García Negroni, 2016a; García Negroni y Libenson, 2015), los puntos de vista alusivos evocan discursos “otros” que deben ser recuperados en el interdiscurso como parte de la “memoria discursiva” (Courtine, 1981) y, al hacerlo, no solo indican un cierto posicionamiento subjetivo sino que además permiten entretejer lazos de complicidad intersubjetiva. Para poder avanzar en la caracterización de los puntos de vista alusivos, en esta presentación, me detendré en los diferentes tipos de procedimientos (paralelismo morfológico y sintáctico, reformulación, repetición, silenciamiento) que permiten identificarlos.



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## Inmaculada Garcia Sanchez & Kristina Nazimova

***Rethinking communicative competence: Intersectionality and social fields of inequality in interactional assessments of competence*** (Contribution to *Critical Perspectives On Language Socialization Processes and Trajectories in (Bi-) Multilingual Contexts*, organized by Relaño Pastor Ana Maria [et al.]

Communicative competence has been a key analytic construct in micro-interactional, ethnographic accounts of language and culture development. Language socialization has always taken a multifaceted view of communicative competence, transcending the pragmatic developmental focus in Hymes’s (1972) original formulation of the concept. Yet, the general trend in language socialization studies has often been to treat communicative competence as knowledge that resides within social actors and that can be-performed relatively unproblematically. Some scholars, however, have argued that the development and performance of communicative competence in communities of practice is far from a neutral, value-free process. For example, Garrett and Baquedano-Lopez (2002) have called for “a notion of competence that takes into account the inherent heterogeneity of culture and the cross-cutting dimensions of power and identity that partially structure and organize that heterogeneity” (p. 346). Drawing on recent developments in raciolinguistics (Alim, Rickford, and Ball 2016), raciolinguistic ideologies (Flores and Rosa, 2015), and intersectionality (Crenshaw, 1991; Collins, 2000), this paper proposes a critical reformulation of communicative competence. We examine competence as an emergent product of everyday practice in politically fraught and contested contexts. In analyzing how differential assessments of competence are interactionally produced and situated in social fields of inequality, we draw from our two linguistic ethnographic projects in the US and Spain. From our work in the first comic store owned by an African-American woman in the US Northeast, we analyze the narratives of a Black female who reflects on her participation in white male dominated “comic book nerd” and “gaming geek” communities. We focus on her metapragmatic awareness describing encounters in which her competence was challenged or denied. This analysis is elaborated on by our investigation of how Moroccan immigrant children in Spain are rendered linguistically and socioculturally (in-)competent across institutional contexts. We highlight how variable participation affordances and forms of social organization can impact whether children can contest these assessments and redefine their own competence. In both examples, we emphasize the role that ethnoracial, gendered, and national/immigrant identities play in how competence and knowledge are differentially ascribed in everyday and institutional encounters. We conclude by suggesting the central role that assessments of communicative competence play in perpetuating the racialization and the sociopolitical inequality of non-dominant and minority groups.

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### **Amparo Garcia-Ramon**

***Mitigating informativeness and claiming previous access: Formal signs of disagreement in agreement sequences*** (Contribution to *The Interrelation between Evidentiality, Mitigation and Appraisal across Genres*, organized by Figueras Bates Carolina [et al.]

Studies on epistemics and interaction have suggested that, in assessment sequences, first assessments carry with them an implicit claim to epistemic primacy over the matter at hand. For this reason, speakers tend to downgrade claims in first position and upgrade claims in second position. Upgrading claims in second position is sometimes related to claiming previous epistemic access. This presentation explores a type of reactive move in conversation where a speaker shows agreement with the content of the previous turn while displaying linguistic signs of disagreement. It is argued that this is used by the second speaker to minimize the informativeness of the claim proposed by the first speaker and, therefore, minimize the role of the first speaker in the construction of the sequence. In this way, speakers negotiate epistemic primacy by negotiating the source of information.

### **Marianthi Georgalidou, Vasilika Kazoulli & Hasan Kaili**

***Humor in conversations with and among bilinguals: Constructing 'otherness'*** (Contribution to *Laughing at the 'other': Critical pragmatic insights into the humorous construction of opposing groups*, organized by Chovanec Jan [et al.]

In this study, we analyze conversations recorded during ethnographic research in bilingual communities on the island of Rhodes, Greece. We examine the bilingual in: (a) the Greek and Turkish Muslim community of Rhodes (Georgalidou et al. 2010, 2013) and (b) the Greek-American community of repatriated emigrant families of Rhodian origin (Kazoulli 2016). In particular, combining conversation analytic (Auer 1995) and critical (van Dijk 2008) frameworks, we examine the pragmatics of humor in conversations with and among bilinguals. We scrutinize aspects of the overall and sequential organization of talk as well as instances of humor produced by speakers of different ethnic origin, generation and social groups. We focus on the construction of 'otherness', which reflects the dynamic interplay between the micro-level of then and there conversational practices and the macro-level of discourse involving contrasting identities pertaining to differently orientated ethnic and social groups. Our data is comprised of recordings of humorous everyday talk-in-interaction during family and friendly gatherings. Bilingual speakers tease and humorously attack interlocutors or participants in narrated incidents constructing discreet identities for perceived 'others' (Georgalidou & Kaili in print). Narratives involving jokes and stylized interlanguage talk as an insulated fun-code (Deppermann 2007; Georgakopoulou & Finniss 2009) elaborate distinctions among different origins and generations and demonstrate relationships of ambivalence as to the *we/they codes* compatible with a dynamic process of change within both communities under scrutiny. Moreover, Rhodian Muslims and Rhodians of Greek-American origin make use of humorous code-switchings. These are seen both as *discourse related* alternations connected to pragmatic parameters of the organisation of talk-in-interaction and as *participant related* alternations strategically used for the construction of aspects of the bilingual identity as well as dynamic alignments among participants (Auer 1998, 2005). Based on the analysis, we will show a) how humorous targeting orients in-groups versus out-groups, and b) mediates the dynamic process of constructing the identity of speakers who, being members of minority linguistic communities, represent 'otherness' by definition.

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### Mariza Georgalou

#### ***Stranger in a strange land: Emotions in Greek neomigrants’ social media discourse***

(Contribution to *Mediatizing emotion in reactions to global events and crises*, organized by Giaxoglou Korina [et al.]

Since the onset of the Greek economic crisis in 2010, thousands of highly educated young Greeks have migrated abroad in search of better career prospects and living standards. This form of neomigration phenomenon is also known as ‘brain drain’ and has attracted increased media and social media attention. The lives of these neomigrants are characterised by a range of conflicting emotions: sense of uprootedness, loss of belonging, abandonment and renewal of attachments, irritation at Greek policies and mentalities, distant suffering (Chouliaraki 2006) for the family who remains in Greece facing the crisis, hopes of new beginnings in a new country, potential for new opportunities, and an alternative path to fulfilling one’s goals (Skrbiš 2008). Having as a point of departure the transformative impact of social media on the lives and experiences of migrants (Madianou and Miller 2012), I look at how a Greek neomigrant, settled in the UK, conveys across social media his emotions and assessments towards specific events and characters both in Greece and the host country. Theoretically, the study draws on Du Bois’s (2007) and Martin and White’s (2005) frameworks on stance and appraisal respectively; methodologically, it adopts a discourse-centred online ethnographic approach (Androutsopoulos 2008). The data comprise postings (verbal, visual and audio material, links) which this neomigrant made on his blog as well as his Facebook, Twitter and Instagram accounts during September 2011 – September 2016, extracts from an online interview he has given me and field notes from systematic observation of his social media activities. In my analysis I focus on emotional disclosures through evaluative lexis, pronouns, rhetorical questions, irony, metaphor, entextualisation and resemiotisation (Leppänen et al. 2014). The findings showcase social media’s vital role in allowing, mobilising and sharing affective expression. In doing so, they also provide a strong link between brain drain migration and emotions, shedding light on the broader discursive, socio-cultural and psychological aspects of the phenomenon.

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### **Cornelia Gerhardt**

**'Showing', not 'pointing': Why people in embodied activities choose to pick up an object when referring to it** (Contribution to *Activities in interaction*, organized by Gerhardt Cornelia [et al.]

In everyday life in mundane interaction, activities are usually constituted by participants orienting to an overall goal and the overall organisation with their actions. This paper focuses on a specific gesture 'showing' in its vocal, verbal, sequential and multimodal gestalt, as a means to shape a specific activity as well as local roles and moral obligations. Against the backdrop of the activity of "cleaning a room", this paper raises the question why participants choose to pick up an object rather than simply point at it. In contrast to pointing (e.g. Kita 2003, Streeck 2009), the gesture 'showing' involves picking up the object referred to and moving it into the projected site of vision of the addressee to establish mutual orientation and, potentially, a joint activity space. It is accompanied by a shift in body position, gaze redirection (from object to addressee), and other (verbal) means such as summons, locatives or demonstratives. In the main, 'showing', as (part of) a first pair part of an adjacency pair, appears to be a powerful means of increasing the relevance of a response. While the difference between 'pointing' and 'showing' may be partly based on exogenous criteria, like nature of object or proximity to speaker, the choice between the two is also relevant for the trajectory of the interaction. First, showing allows for manipulations of the object (e.g. 'exploratory procedures' Streeck 2009). Also, because of the greater effort it requires and the ensuing closer proximity between speaker and object, it represents a display of greater commitment, closer association or contiguity (cf. also Clark (in Kita 2003) for 'directing to' vs 'placing for'). The gesture 'showing' is always only interpretable against the backdrop of the current activity, shaping or constituting it at the same time. In the main, this paper will concentrate on the specific case of a German father-daughter dyad cleaning the girl's room and sorting things out, an activity they refer to as 'aufräumen'. Dad uses an array of prosodic, verbal, and multimodal resources to engage the girl in the activity (e.g. terms of address, questions, positioning of the body, and gaze). 'Showing' the object under discussion does not only make a response from her immediately relevant, also it represents a first step in the practical activity of sorting the room (i.e. moving objects from one place to another). Hence, with the help of this gestures, dad manages to engage the girl in the activity, constructing it as a common endeavour of the two in which she has a moral obligation to join. In conclusion, I will compare this specific use of 'showing' to instances in other activities, i.a. sales activities or teaching, to illustrate the intrinsic connection between activity, roles and gesture, highlighting some of the specific meanings the gesture 'showing' can take on because of this interplay.

### **Jan Gerwinski**

**The role of spatial environment, shared institutional knowledge and empractical speech at the workplace** (Contribution to *Empractical speaking and knowledge construction*, organized by Hauser Stefan [et al.]

In my speak I want to show which (shared) institutional knowledge (e.g. "wir gEhn nach der rEchtsregel vor.", *we go forward by using the rule to turn right*) and which (perceived) spatial environment (e.g. "zwEltes o ge über den treppenraum vor.", *to the second floor via the stairwell*) play a (communicative) role for firefighters in indoor firefighting operations. Because of the practice-driven interaction (see Fiehler 1993, 343) of fireworkers, their communication is best described as "empractical speech" (Bühler 1934/1978). What is extraordinary within the firefighter data is the participants' perceptual limitation. Under different working conditions workers can, e.g., point to something and (in combination with their institutional knowledge and common experience) make use of minimal phrases or single words (or no utterance at all) to realize (more or less) complex speech acts. Firefighters in firefighting operations, however, have only limited opportunity to point at something nonverbally. To compensate for the lack of perceptual limitation new media are developed to support firefighters in orientating and navigating. Of course this has an impact on the communication (for example an utterances like "blAU gesetzt.", *switched to blue* refers to the light of a technical device and indicates that the firefighters had decided to go right this way). I want to show in what way communication is influenced by these different factors. Based on this example, I want to broaden the scope and discuss how knowledge is constructed

interactively (see also Deppermann 2008 and 2015) between different participants in institutional contexts in which communication is not the main goal (unlike in meetings etc.; see Gerwinski forthcoming). I also want to ask which linguistic patterns can be analyzed in such kinds of empractical speech (see also O'Connell/Kowal 2012 and Baldauf 2002) and how these can be explored methodologically (see also Gerwinski 2015).

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### Naomi Geyer

**“Is it OK?”: Discussion on women subordinates’ Non-use of honorifics in Japanese workplace discourse** (Contribution to *Exploring roles of ideology in Japanese workplace discourse*, organized by Minegishi Cook Haruko [et al.]

This study examines entries in online discussion-boards concerning non-canonical or problematic non-usages of honorifics by women subordinates in Japanese workplace discourse, and shows the ways in which the discussion-board participants’ linguistic ideologies are displayed and negotiated. In Japanese, the use and non-use of honorifics are key characteristics constituting stylistic variations. Traditionally, under the rigid hierarchical structure at Japanese workplace, the non-reciprocal use of honorifics (e.g., the subordinate is obliged to use honorifics while the boss is not) has been considered the “norm.” Also, researchers have shown that women tend to speak more politely at work, and women in positions of authority utilize polite forms rather than using the less polite or masculine forms to get things done at workplace (e.g., Sunaoshi 1994, Takano 2005). However, after the economic bubble burst in Japan in the late 1980s, the Japanese cooperate culture has undergone considerable changes. Because of the decline of the seniority wage system and the rise of the merit system, more and more companies value employee ability rather than seniority. Moreover, a form of non-regular labor force called *Haken* (dispatch), or a contract worker, has become increasingly popular. These changes have an impact on the Japanese institutional hierarchical order and on the Japanese employees’ linguistic ideology regarding the use and non-use of honorifics at workplace. For instance, the decline of lifetime employment system has created a number of “younger” bosses and “older” subordinates, to whom the old hierarchical norm may not work. Thus workers these days sometimes have to negotiate their own “appropriateness” on the spot. Researchers in pragmatics have also realized the discursive nature of appropriateness and pragmatic norms (Kramsch & Whiteside, 2007). Eelen (2001) claims that one of the ways to investigate appropriateness as a discursive phenomenon is to closely examine the process in which people discuss precisely on this topic: whether a certain interaction is appropriate or not. Adopting this view of appropriateness, this study explores how norms about the use and non-use of honorifics are discursively displayed and negotiated. The non-use of honorifics is frequently categorized as *tame-guchi* (it can be translated to ‘buddy talk’) in online discussions. Utilizing qualitative discourse analysis, it examines 80 entries in online discussion-boards concerning non-canonical or problematic *tame-guchi* usage (i.e., non-usage of honorifics) during workplace interactions. The paper first introduces the concept and common usages of the term *tame-guchi* in mass media and online discussions. Then it shows how discussion-board participants display and negotiate their linguistic ideology concerning workplace *tame-guchi* usage. Especially, this paper focuses on how the discussion-board members penalize and legitimize the *tame-guchi* usage by female subordinates. Various reasons for the participants’ approval and disapproval of *tame-guchi* usage as well as their linguistic framing of the *tame-guchi* usage and its users show the existence of competing and changing ideologies of gender and honorifics.

**Chiara Ghezzi & Piera Molinelli**

***Temporal adverbs and cyclicity: From Latin temporal adverb ILLA HORA to Italian discourse marker allora*** (Contribution to *Cyclicity in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.])

This contribution describes the pragmatic cycle that led to the development of the Contemporary Italian discourse marker *allora*. Its semantic values and pragmatic functions developed from a semantic core which can be identified in the corresponding temporal adverb *allora* ‘at that time, then’. Synchronically, pragmatic uses of *allora* have been analyzed for Contemporary and Old Italian (Bazzanella and Borreguero 2011, Bosco and Bazzanella 2005). These studies show that today the marker is highly polyfunctional with functions ranging from discourse organization to management of interpersonal relations. Its prototypical functions index discourse construction, in particular discourse coherence and cohesion. In Old Italian *allora* already shows a few of these functions alongside its distal temporal uses. (Bazzanella *et alii* 2007). Diachronically, the development of *allora* has more rarely been described. The studies illustrate that the development of its polyfunctionality can be described as a prototypically organized category whose diachronic change has to do with various types of uses shifting from the periphery to the center and reverse (Bazzanella and Miecznikowski 2009). Yet the semasiological semantic-pragmatic cycle (Hansen 2015) that characterizes the evolution of *allora* has still to be analyzed. In particular, the pragmatic processes involved in the routinization of Latin temporal adverb *illa hora* lit. ‘at that hour’ into Old Italian *allora*, as well as a description, informed by quantitative data, of the role played by contexts of use and textual genres in the shifts of meaning that characterize this rather persistent form (cf. Detges and Waltereit 2016 on the notion of routinization). This study aims at filling these gaps. The system of coherence and cohesion relations in Latin shows, as unmarked markers, other forms (e.g. *tum* and *tunc*, Rosén 2009), derived from corresponding temporal adverbs. However, already in Latin operate formal and semantic changes in the system of temporal deixis which have their ultimate outcome in Romance languages. One of these implies the introduction in Vulgar Latin of popular innovations alongside more classical terms, as is the case of the temporal phrase *illa hora* (Lüdke 2015: 543). This expression, which has several morphosyntactic variants (without or with prepositions), gradually routinizes also in written varieties already in Late Latin, probably as a substandard, analytic variant in paradigmatic relationship with synthetic adverbs. The result is that in Old Italian *allora* is already a routinized temporal adverb and discourse marker, which is also attested in a number of old vernaculars (Flor. *allotta*, OPdm. *antlor*, OGen. *laor*, OLumb. *lora/enlora/inlora* Ledgeway 2015: 97). Basing our analysis on a selection of dialogic texts, as narratives and comedies, and letters gathered at regular intervals of time from Late Latin to Contemporary Italian, we aim at describing how (a) the deictic component of the Latin demonstrative (*illa*) and the prepositions from which *allora* derives are at the origin of its routinization; (b) subsequent pragmatic developments of the adverb can again be connected with its intrinsic deictic value; (c) the polyfunctionality of the marker is the result of push chains through which *allora* has gradually taken over functions that characterized the ‘territories’ of other discourse markers (e.g. *dunque*).

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**Elisa Ghia**

***Pragmatic questions as alignment and disalignment strategies in original and dubbed film dialogue*** (Contribution to *Films in Translation – all is not lost: Pragmatics and Audiovisual Translation as Cross-cultural Mediation*, organized by Guillot Marie-Noelle [et al.]

Recent research has shown the high frequency of direct questions in original and dubbed film dialogue (Ghia 2014). In addition to their narrative role, questions are used to represent interpersonal relationships on screen and correlate with highly recurring genre-specific frames depicting conflictual exchanges among characters or characters' encounters and/or introduction (cf. Taylor 2006; Pavesi 2011). In these sequences, pragmatic questions often appear as devices to mark alignment or disalignment among interactants, respectively expressed through affiliative and disaffiliative interrogatives (Koshik 2003; Steensig, Drew 2008). Based on the exploration of the *Pavia Corpus of Film Dialogue*, a parallel and comparable corpus of English and Italian original and dubbed film dialogue (Pavesi 2014), the current study aims at investigating the ways in which affiliative and disaffiliative questions are constructed in original English filmic speech and its dubbed translation into Italian. The source and target languages show rather high similarity in the ratio of pragmatic questions and in their expression of alignment and disalignment – with a notable prevalence of disaffiliative interrogatives carrying conflict-initiating role. However, different strategies are privileged in the two languages as far as the linguistic expression of stance is concerned. The English source text does not rely on a single and specific pattern to signal alignment, while it marks disaffiliation through inserts, emotionally-loaded chunks (Freddi 2009; Bednarek 2012) and non-canonical word order in the interrogative. Conversely, dubbed Italian appears to resort to independent means, frequently drawing on weak connectors (cf. Voghera 1992; Bazzanella 1994) and other question openers to express disalignment and preferring different types of syntactically marked structures (i.e. dislocations and clefted questions) in the construction of affiliation. Findings thus suggest that, despite matching questions with similar affiliative or disaffiliative frames, dubbed dialogue distances itself from the source text in the selection of specific linguistic markers to transfer and 're-portray' interpersonal relationships in the target linguaculture. Some of these markers align with target language usage (Voghera 1992; Berretta 1996), showing an effort to comply with target audience needs and to recreate the suspension of disbelief at the level of interpersonal stance.

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**Korina Giaxoglou & Tereza Spilioti**

***Mediatizing death and suffering: Stance-taking and affect in the (re)scripting of the***

**refugee crisis** (Contribution to *Mediatizing emotion in reactions to global events and crises*, organized by Giaxoglou Korina [et al.]

In the context of the mediatization of the *refugee crisis* - a term used to highlight the pressures and challenges resulting from the dramatic increase of the number of migrants and refugees crossing the Mediterranean - images of migrants' life and death trajectories have been circulating widely in mainstream news and social media. In September 2015, the image of the lifeless body of Aylan Kurdi, a 3-year-old child lying on a Turkish shore, created ripples of shock in public opinion and arguably marked the transformation of the refugee crisis into a political crisis (Blommaert, 2015). About a year later (August 2016), the image of another child, wounded 5-year-old Omran Daqneesh from Aleppo, became again the object of viral sharing both in the mainstream press and on social media. Despite a considerable body of critical work on discursive constructions of migrants as the 'other' (e.g. Wodak, 2015), there is still scant attention paid to the affective stances and positions projected through the visual (re)storying of refugees' life and death trajectories.

This presentation provides a small story lens into the mediatization of the refugee crisis focusing on the (social) media sharing of emblematic images. Drawing on small stories heuristics (Georgakopoulou 2015) and social semiotics (Kress and van Leeuwen 2006), we examine how key aspects of the 'refugee crisis story' (i.e. characters, time and place) are represented, visually arranged, and emplotted in the (narrative) space of the two emblematic images of Aylan and Omran. After identifying such portrayals in the focal images, we explore how these key aspects are further reworked in subsequent story recontextualizations and rescriptings in news headlines and popular memes.

We argue that the visual emblemization of children as innocent victims of suffering relies on iterative, intertextual and portable narrative plottings of characters, time and place. Such narrative plots place networked publics in positions of distant witnessing and index particular moral and affective stances. It is suggested that this mode of stancetaking orients more towards phatic communion, rather than radical political action. The presentation contributes a visual-semiotic narrative perspective to the understanding of mediatized suffering of migrants and the texturing of affective publics (Papacharissi, 2015).

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#### Virginia Gill

**"A cancer in your breast is not gonna kill ya": Addressing the risk of death in surgical consultations for early-stage breast cancer** (Contribution to *Talking about dying*, organized by Pino Marco [et al.]

Recent conversation analytic research on death and dying in medical contexts has focused on conversations between physicians and terminally ill patients, revealing how death is topicalized and how end-of-life considerations emerge in these conversations (e.g., Maynard, Cortez, and Campbell 2016; Pino *et al.* 2016). Death and dying may also be broached in conversations between physicians and patients who are not dealing with terminal illness but who have a condition that, if left untreated, is likely to result in death. One such condition is early-stage breast cancer, which has the potential to spread beyond the breast into other organs of the body such as the bones, liver, lungs, and brain. How and when is the possibility of death addressed in consultations between surgeons and early-stage breast cancer patients? To address this question, I draw on a corpus of recordings of surgical consultations for early-stage breast cancer collected in two clinics in the U.S. I use conversation analysis to analyze sequences where surgeons broach patients' risk of dying from breast cancer, focusing on the local sequential environments within which this occurs, what is being accomplished in and through these sequences, and how they figure in the broader activities and tasks of the consultation. In the phase



of the visit where surgeons are presenting patients with their treatment options, surgeons present the survival rates associated with these options, relying on patients to infer the risk of death should they elect one option over another. However, surgeons may explicitly address the risk of death when working to advance particular treatment recommendations, when countering patients' arguments, and when orienting to and working to correct misconceptions about breast cancer. In various ways, the risk of death is marshalled as a persuasive resource in these consultations. I discuss the implications for informed and shared decision making in the surgical consultation for breast cancer.

**Rachel Giora, Shir Givoni, Vered Heruti, & Ofer Fein**

***Affirmative sarcasm and negative sarcasm: Which is easier to process? Which is more entertaining?*** (Contribution to *Pragmatics and Constructions*, organized by Finkbeiner Rita [et al.]

Given equally strong contexts, supportive of a sarcastic interpretation, will Affirmative Sarcasm (*He is the most restrained person possible*) and Negative Sarcasm (*He is not the most restrained person possible*) differ in terms of processing costs? Will they differ in terms of pleasing effects? According to the Defaultness Hypothesis (Giora et al., 2015), it is only degree of Defaultness that matters. Consequently, once degree of Defaultness is established (see Giora et al., 2015, Exp. 1), **default** interpretations will be processed faster than **nondefault** counterparts, irrespective of degree of contextual support, degree of negation, degree of novelty, or degree of nonliteralness. Results indeed show that **default** Negative Sarcasm was processed directly, faster than **nondefault** Affirmative Sarcasm (*He is the most restrained person possible*), which further involved **default** Affirmative Literalness in the process; it was also processed faster than Negative Literalness (*He is not the most restrained person possible*, said of someone who is restrained but not the most restrained), which also involved **default** Negative Sarcasm in the process (see Giora et al., 2015, Exp. 2).

However, according to the revised version of the Optimal Innovation Hypothesis (Giora et al., 2017), following from the Defaultness Hypothesis, it is stimuli's **nondefault** responses, involving **default** yet *retainable* responses in the process, that determines degree of pleasurability. Such **nondefault** responses (e.g., Affirmative Sarcasm) qualify for Optimal Innovativeness (Giora et al., 2017). They will therefore be pleasing, more pleasing than **default** (e.g., Negative Sarcasm) and **nondefault** counterparts not qualifying for Optimal Innovation (e.g., Negative Literalness).

Results of 2 experiments support the revised Optimal Innovation Hypothesis, while further corroborating the Defaultness Hypothesis. They show that **nondefault** Affirmative Sarcasm is more pleasing than **default** and **nondefault** counterparts, regardless of whether the context is linguistic or pictorial. Although Affirmative Sarcasm is more difficult to derive than Negative Sarcasm, it benefits from the involvement of a **default** interpretation in the process (i.e., Affirmative Literalness), which renders this interaction gratifying.

And if we accept that constructions, such as Negative Sarcasm, may convey **default** yet noncoded, constructed interpretations, then the results reported here can be viewed as supportive of Construction Grammar (e.g., Goldberg, 1995) or better even, of Ariel's (2008) concept of "salient discourse profiles", the latter demonstrating a strong, though not necessarily coded, form/function association.

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**Simone Girard-Groeber & Ioana Stoenica**

***Emergent clause-combining in French talk-in-interaction: The [main clause + relative clause] pattern*** (Contribution to *The Emergent Grammar of Complex Clausal Structures in Interaction*, organized by Keevallik Leelo [et al.]

This paper investigates the use of relative clauses (RCs) in French talk-in-interaction. RCs are traditionally defined as subordinate clauses introduced by a relative pronoun (in French: *qui, que, quoi, dont, où, lequel*). From a semantic standpoint, they maintain a referential relationship with a noun phrase – called *head* of the RC

– stated in the main clause (MC) (Riegel et al. 2009). As such, RCs together with their MCs represent a typical case of clause-combing.

While French literature abounds in studies focusing on the syntactic and semantic functions of RCs in written data as well as in oral utterances (see Gapany 2004 for an overview), in this paper we propose a reanalysis of these constructions as part of “grammar for talk implementing action” (Schegloff 1996: 113). This contribution sets out to analyze how participants in talk-in-interaction use RCs as resources for accomplishing different interactional purposes. The data for this study comprises 6 hours of French video-recorded interactions between students during their coffee breaks. The data has been transcribed according to conversation analytic transcription conventions.

Based on detailed sequential analyses, this paper shows that:

- a) Speakers sometimes use RCs in order to perform specific referent-based actions, such as: (1) repairing a problem of referential identification, or (2) co-constructing a list of referential characteristics;
- b) These referential actions occur *in response to* particular interactional contingencies, such as: (1) recipient's verbal or non-verbal display of trouble with referent identification, or (2) recipient's display of a certain body conduct oriented to verbally by the speaker.

The following excerpt provides an illustration of the first phenomenon (1):

Ex. ‘Qui joue dans the die hard’ [Corpus Pauscaf (Pause 18) – 02m39-02m51]

```

01 GEB:  [c'est une histoire géniale.
          `it's a great story'
02 DAV:  [°ok°
03       (0.7)
04 GEB:  Statham c'est,
          `Statham it's'
05       * (1.5)
          geb *smiling and looking down, playing with the coffee cream capsule
          dav *smiles and takes the plastic stick out of this mouth
06 GEB:  [*c-
          geb *raises head and looks at dav
07 DAV:  [c'est le nouveau comment il s'appelle l'autre chauve?
          `it's the new how is he called the other bald (guy)'
08       * (1.1)
          geb *displays quick middle-distance look to his left and then looks at dav
09 DAV:  *eu[:h
          dav *hits table with a plastic stick
10 GEB:  [*°l'autre chau[ve°?
          `the other bald (guy)'
          geb *questioning look addressed to dav
11 DAV:  [qui joue dans the die hard?
          `who plays in the die hard'
12       * (0.7)
          geb *displays quick middle-distance look to his left
13 GEB:  *ah Bruce Willis?=
          geb *looks at dav, smiling, gently raising eyebrows and head
14 DAV:  *=Bruce Willis.
          dav *nods approval

```

Sequential analyses of this excerpt, as well as of others akin to this, show that the RC (in this case, at line 11) is used by speakers as a resource to accomplish referential identification repair in reaction to co-participant's verbal and/or non-verbal display of trouble with referent recognition (see lines 8 and 10 in this excerpt).

The findings show that the clause-combination MC + RC emerges in talk as a product of interactional contingencies, either occurring as a solution to a problem displayed by a recipient or being occasioned by recipient multimodal, behavior, emphasizing thus recipient-designing and joint construction of talk. We thus argue that an accurate linguistic description of the actual use of different clause-combinations, such as MC + RC, in naturally occurring talk-in-interaction, should integrate in its analysis, in addition to language, all other semiotic resources composing interaction, such as gaze, gesture and body conduct.

This paper contributes thus to recent discussions on the interactional functions of RCs in English (Clift 2007), Hebrew (Maschler 2011) and Finnish (Laury & Helasvuo 2015). This study is also a contribution to the growing

body of research on the emergent character of grammar (Deppermann & Günthner 2015, Pekarek et al. 2015) and on its understanding as closely related to embodied semiotic resources (Keevallik 2013, 2015).

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**Vassiliki Gkeka, Sophia Marmaridou & Kiki Nikiforidou**

***Grammatical constructions and discourse units: Mental state verbs as markers of dialogicity*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

Following recent constructionally-oriented work on supra-clausal patterns (Fried and Östman 2005, Östman 2005, Linell 2009, Fischer 2010, Nikiforidou et al, 2014, Nikiforidou 2016, etc.), this paper explores the substantive constructions *think again* and *mind you* in authentic discourse; we forward the hypothesis that they indeed form discourse constructions that systematically correlate with features of the surrounding context. Aiming to test the conventionality of such uses (hence their degree of grammaticalisation) we investigate their appearance both in dialogic and in monologic contexts (Diewald 2015). Adopting a corpus-based methodology and systematically tagging the contextual environment (including their discourse position) we show that they indeed serve to impose a dialogic construal on monologic text types of expository discourse (e.g. articles, brochures, narrative parts of novels etc.), in this sense perspectivising preceding or following utterances (Traugott 2008), as in the following example coming from the narrative, monologic part of a novel.

(1) “Well now, if that’s your little game, you can bloody well **think again!**” J. Cox, *Don’t cry alone*, novel, BNC, Sketch Engine

While inheriting the conventional semantics of the mental state verbs and the directive speech act force of the morphological imperative or other modal markers, these patterns qualify as constructions because of idiosyncratic properties pertaining to syntax (primarily their appearance in formally definable contexts), semantics, and pragmatics. They further appear to delimit *discourse units* typically including *an initial* (explicit or inferred) *proposition* (construed as disputable, challengeable or in need of revision) that is followed by *an amendment*, which either modifies completely the content of the preceding proposition or partially alters it for emphatic or other purposes, e.g.:

(2) “A place more authentic, where we’ll finally be free to turn into ourselves, use our innate powers to create. Not a new Eden, **mind you**, but a new and better Adam.”  
MAG: *New Republic*, COCA

We further explore the status of these expressions as discourse-markers with intersubjective functions and their use in extended, non-prototypical contexts in terms of conventionalization of inferences and possible lexicalisation (Traugott 2012, 2014).

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**Karen Glaser**

***The pragmatics of lingua franca vs. native language settings through the learner lens: Students’ perceptions during study abroad*** (Contribution to *Student mobility and pragmatic competence*, organized by Barron Anne [et al.]

Interlanguage pragmatic (ILP) development during study abroad has usually been analyzed with regard to host countries in which the target language is spoken as a native language, thereby ignoring the growing number of study abroad contexts in which the target language is used as a lingua franca. To address this research gap, this paper presents a case study of the pragmatic perceptions of advanced English learners during study abroad, comparing a group of students who spent their sojourn abroad in a native language setting ( $n=9$ ) to their peers who went to a lingua franca environment ( $n=10$ ). The data consists of reflective essays which the learners composed during a study abroad semester following explicit pragmatic instruction and which cover the learners’ perceptions of the instruction’s relevance and usefulness (‘Usefulness’), its applicability in real-life encounters during the stay abroad (‘Applicability’), the learners’ gains in pragmatic awareness (‘Awareness’), and their views on including pragmatics in their English language teaching curriculum (‘Curriculum’). The results suggest that there are clear differences between the two learning environments with regard to pragmatic learning. Most prominently, it was found that the lingua franca setting offered fewer opportunities than the native language setting to apply concrete pragmalinguistic strategies taught in the classroom; at the same time, this culturally diverse environment provided more room to apply sociopragmatic awareness and pragmatic negotiation skills. Accordingly, the two groups perceived different components of the pragmatic instruction as relevant during their stay abroad. The resulting implications for ILP development during study abroad and for pragmatic instruction preparing for and/or accompanying study abroad are discussed.

**Augusto Gnisci**

***Pragmatic effects of question-answer sequences of politicians in Italian courtroom examinations and in TV interviews*** (Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

“Face” model (Bull, 2003, 2008; Bull & Mayer, 1993), equivocation (Bavelas, 2009) and politeness (Brown and Levinson, 2009) theory applied to political interviews, communication accommodation theory applied to legal contexts (Giles, Willemyns, Gallois & Anderson, 2007; Gnisci, 2005; Gnisci & Bakeman, 2007; Gnisci, Soliz & Giles, 2016) are the integrated theoretical approaches that lead the present contribution. When studying dialogical exchanges of the same politicians in two different contexts - examinations in courtroom and interviews in TV broadcasts -, we will implement these theories with a sequential approach to interaction (Bakeman & Quera, 2011; Bakeman & Gnisci, 2005). Sequential analysis is a set of quantitative methods for collecting and analyzing interaction data. The aims of the present study are: a) comparing the questions posed to politicians in the two contexts; and b) their answers; c) understanding how the sequential associations ‘question-answer’, and then d) ‘answer-question’, differ in the two contexts. We sampled the audio and video-recordings from different sources, mainly from archives in Internet (e.g., the website of Radio Radicale: Creative Commons: Attribution 2.5 License) with a particular technique of matching: a) we looked first for examinations with politicians in courtroom because they are more uncommon than TV interviews; b) once found, we looked for the same politicians but interviewed in a TV broadcast, possibly in a similar period and trying to reach the same duration. Finally, we selected 19 courtroom examinations (total duration of 20h 48m for N\_CT = 1802 question—answer exchanges) involving 11 famous politicians who had represented various parties in different phases of recent Italian history (1970--2010); then we were able to match the same politicians in 48 TV interviews (16h 30m for N\_TV = 955 exchanges). The study presents data reliably coded by two independent observers of the same politicians interviewed/examined in the two contexts. However, before the coding, the two independent coders collected information from newspapers and magazines and freely observed all the available video- and audio-taped material, making ethnographic notes to familiarize themselves with the contents, events and context of TV interviews and courtroom examinations. Meanwhile, they transcribed a considerable portion of the material (approximately half of both the interviews and examinations). The ‘question-answer’ and ‘answer-question’ sequential associations (Ilie, 2015) were studied by a sequential analysis method. This means, first, identifying the real contingencies between types of questions and types of answers (therefore not using a simple correlational approach); second, checking if their frequencies and their sequential associations vary according to the context by statistical analysis. Non parametric analysis will be used to analyze data (e.g., log-linear). The differences among politicians interviewed in TV and examined in courtroom will be discussed at the light of the theories above presented and of the level of coercion that each context have on the persons involved in it.

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### Cliff Goddard

**'Country', 'land', 'nation': Key Anglo English words for talking and thinking about people in places** (Contribution to *The Pragmatics of Place: Colonial and Postcolonial Perspective*, organized by Levisen Carsten [et al.]

This is a corpus-assisted semantic study of the polysemic English words 'country', 'land' and 'nation', using the NSM technique of paraphrase in terms of simple, cross-translatable words (Goddard and Wierzbicka 2015). It builds on Anna Wierzbicka's (1997) seminal study of "homeland" and related concepts in European languages, as well as more recent NSM works (e.g. Stecconi 2010, Bromhead 2011, Roberts in press) that have explored ways in which discursively powerful words encapsulate historically and culturally contingent assumptions about relationships between people and places. The importance of the words "country", "land" and "nation", and their derivatives, in public and political discourses is obvious. Indeed, it would be no exaggeration to say that, without the support of words like these, discourses of nationalism, patriotism, immigration, international affairs, land rights, and post/anti-colonialism would be literally impossible. The primary focus is on conceptual analysis, lexical polysemy, phraseology and discursive formation in mainstream Anglo English, but the study also touches some specifically Australian phenomena. One is the use of the word 'country' in a distinctively Australian sense which originated in Aboriginal English, e.g. in expressions like 'my grandfather's country' and 'looking after country' (cf. Rose 1996), but which is now widely heard in general Australian English, including in institutionalised contexts, such as the 'Welcome to Country' ceremony performed at various official functions (cf. wikipedia entry cited below). Another is the colossal role of expressions and descriptions based on 'land' and 'landscape' in the perennial debates and discourses about Australian national identity (cf. Arthur 2003). Some brief cross-linguistic perspectives are also offered concerning how 'nation' and 'country', in particular, may differ in meaning and usage from their counterparts in other European languages.

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### Betty Goguikian

**Building a triadic therapeutic alliance in interpreter-mediated mental health consultations : Temporal patterns of verbal and nonverbal communication** (Contribution to *The interpreter's role in healthcare conversations: A multimodal analysis of a multimodal reality*, organized by Van Vaerenbergh Leona [et al.]

Appropriately assessing and treating mental health problems among immigrants poses a challenge because of differences in language and culture. Clinicians must avoid an authoritarian attitude and try to recognize and explore patient's views of illness, treatment expectations, and specific needs in order to build a good therapeutic alliance (supportive atmosphere and trustful bond). In this perspective, it has been suggested that the interpreter's role during a triadic consultation is not only to translate all what is said, but also contribute to « bridge the cultural gap » : highlight possible misunderstandings, shed light on cultural modes of reasoning, facilitate the flow of emotions and help co-constructing « interculturality », i.e. shared meanings and representations during the psychotherapy (Goguikian Ratcliff, 2010). Hence, the interpreter is considered as a part of the therapeutic system. However, moving from a dyadic to a triadic relationship considerably complexifies the therapeutic process and it is necessary to better understand the specific dynamics allowing the achievement of a triadic therapeutic alliance. Following Fivaz-Depeursinge & Corboz-Warnery (1999) who

empirically assessed family triadic alliance, we propose that the triadic therapeutic alliance is facilitated when triadic interaction is coordinated and compromised when it is not coordinated. As an important goal of dialogue in mental health consultation is to create a pleasant and trustful feeling of communion between participants, the coordination of their verbal and non-verbal behaviors becomes critical. The quality of coordination (or triadic therapeutic alliance) is an emergent characteristic of the triadic unit and is not a reflection of individual attributes or dyadic features. This clinical case-study presentation will describe observed pattern interactions and highlight the complexity of the ongoing processes: not only do they involve multiple modalities —verbal and nonverbal; lower and upper body, head orientation, eye contact; emotional and facial expression; distance; tone of voice, speech— but they are coordinated both simultaneously and sequentially. We will address the following research questions: (1) What is the respective contribution of the Patient-Interpreter and Clinician-Interpreter dyads to the development of the Patient-Clinician therapeutic alliance? (2) Is there a specific temporal pattern of the development of the triadic alliance across time?

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### Lili Gong

**“Who is to blame for the missing cat?”: Identity deconstruction in conflictive digital communication** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

This study explores an intriguing phenomenon of identity deconstruction in a case of conflictive digital communication, where language usages as (im)politeness are adopted for various communicative purposes. Identity under the scope of pragmatics is understood as dynamically emerged, displayed, negotiated or constructed during interaction. A majority of studies have concentrated on identity as an instrument, serving the needs of communication. This supports that identity research has its unique place in pragmatics. Pragmatics practitioners have examined a broad range of issues in relation to identity, such as discursive strategies of identity construction of various types (Schnurr, 2009) , social factors that influence how identity is discursively constructed (Garcés-Conejos Blitvich, Bou-Franch, & Lorenzo-Dus, 2013) , and identity construction in different situations (Locher & Bolander, 2015) . These studies tend to stress the process of identity construction in interaction. But, a related yet quite different process of identity deconstruction is under investigation. Questions as what is identity deconstruction, how is the process of identity deconstruction unfolded, what factors influence this process and what is the role of context in the process of identity deconstruction. These questions call for future explorations. Computer-mediated communication (CMC) provides multiple platforms to negotiating identities of various kinds. Apart from daily face-to-face interaction, specific CMC features shape the engaging participants' identities constantly. For instance, because of the anonymity of CMC, identities can be imposed to certain participant(s) without evidence. In that case, relevant respondent may react to such imposition. Considering the nature of imposition, discourse involving identity de/construction is face related in some way. Therefore, the reciprocity constitutes a valuable resource to investigate identity deconstruction and (im)politeness. The current study examines the process of identity deconstruct based on a “Cat Missing Event” of a Chinese conflictive digital communication. Approaching the online interaction between the cat owner, animal protection group as well as relevant insiders of the event in terms of discursive moves, the cat owner is found taken multiple discursive moves to deconstruct any imposing identity casted by other parties. Patterns are also emerged by examine the discursive moves closely. Then, the study summarises the results by addressing recent debated topics as manifesting (im)politeness on CMC from an interpersonal pragmatics perspective.

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**Marta González-Lloret**

***Closing sequences in L2 computer-mediated interactions: A conversation analysis***

(Contribution to *CMC Pragmatics of L2 Discourse*, organized by Vandergriff Ilona [et al.]

The management of politeness is clearly an essential component for the maintenance and opportunity for future social relations (Spencer-Oatey, 2000 2005). Among all the possible sequences where politeness is an essential component, conversation closings are frequent and essential in the interaction because they are not only used to terminate conversations, but also to reinforce relationships and support future interactions (Button, 1987; Hartford & Bardovi-Harlig, 1992; Schegloff & Sacks, 1973). However, conversation closings are not common in the language classroom, and when they are employed they are reduced to a few formulae. In addition, for L2 learners (and speakers in general) conversation closings are difficult and complex sequences since they must consider not just language choices but also additional elements such as contextual norms, sociopragmatic and pragmalinguistic conventions, and fundamental cultural values. In L2 learning contexts that lack opportunities to engage in these speech act with competent users of the language, computer-mediated communication (CMC) offers an excellent alternative to experience conversation closings through interactions with expert speakers within a variety of sociopragmatic contexts. The present study employs Conversation Analysis (CA) to look at longitudinal data of L2 language learners interacting with expert speakers of Spanish via synchronous text:=based CMC. More precisely, the study explores how closing sequences are generated and negotiated in CMC. The results suggest that the learners' closing sequences developed to be more similar to those of the expert speakers in amount of turns, length, and sequential structure within the affordances of the medium. In addition, learners progressively began to initiate the conversation closings themselves, something that was done almost exclusively by the expert speakers at the beginning of their interactions. The study also demonstrates how CA is a suitable tool for the investigation of language learning phenomena when longitudinal data is explored.

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**Marjorie Harness Goodwin**

***The intertwining of touch, prosody, and voice*** (Contribution to *Touch in Social Interaction: Integrating Haptics into Embodied Interaction Research*, organized by Cekaite Asta [et al.]

While touch and voice are frequently investigated independently from one another, in this paper I examine the important mutual elaboration of these quite distinct semiotic fields in the constitution of relationships of intimacy during interaction between family members. Researchers investigating the importance of the haptic sense in social relations have argued that touch is “the ontogenetic precursor of social communication” (Botero 2016:1). In many nonwestern cultures (Meyer in press) touch is as important as gaze in interaction among infants, providing a critical resource for understanding one’s place in the world, one’s relatedness between people, and for achieving joint engagement. Through skin-to -contact in interpersonal touch social bonding and affiliation occur (Gentsch et al. (2015). Prosody (Couper-Kuhlen and Selting 1996) and voice (Podesva 2007) function as rich phonetic resources through which speakers can display affect and take stances in interaction (Podesva can Callier 2015; Goodwin et al. 2012). Sounds that can be produced with extended duration, such as vowels and nasals, make extended prosodic displays possible; as Selting (1994) has argued, forms of emphatic



speech style make possible the prosodic signaling of heightened emotional involvement in conversation. Touch, voice, and prosody mutually elaborate each other, making distinct and different contributions to an ensemble of emotion and stance. The way in which action is built through the use of diverse materials that mutually elaborate each other enables actors to adapt to local interactive environments by constructing a range of variable displays, and ones that can shift from moment to moment. Interactively structured sequences provide environments where the embodied dialogic organization of emotion can be systematically investigated. Situating my analysis within an ethnographic context, I consider the repertoires of intertwinings of voice and touch that occur within the larger ecology of the daily round as well as moment-to-moment shifts that occur within the arc of activities such as greetings, farewells, or putting a child to bed. Materials for this study are drawn from the extensive video archive of naturally occurring interaction in 32 middle class Los Angeles families who were part of UCLA's Center on Everyday Lives of Families.

**Charles Goodwin & Michael Smith**

***Mobilizing co-participants' sensory experience of co-present objects in scientific practice***

(Contribution to *Object-centered sequences: Recruiting objects and managing intersubjectivity in interaction*, organized by Tuncer Sylvaie [et al.]

The systematic transformation of the natural world into the material and discursive objects that animate scientific discourse is accomplished via the professional and interactional practices that practitioners bring to bear on that task. In scientific practice more so than in other settings, however, practitioners engage not with "objects" in the first instance, but with a dense materiality from which those objects are then fashioned or extracted. In order to understand how then these objects are made available for co-participants for subsequent use, re-use, and transformation, attention must be given to the practices by which objects emerge as "...progressively witnessable and discourseable" in the first instance. In this talk, we present video recorded data from naturally occurring interactions in 1) geochemical laboratory, where senior and novice geochemists collectively monitor the completion of a chemical process, and 2) from geological fieldwork, where senior and novice geologists extract samples from rock outcrops containing different mineral compositions. We approach these data from a conversation analytic perspective (Sacks, Schegloff, & Jefferson, 1974) with priority given to the multimodal, co-operative nature of the actions produced therein (Goodwin, 2000; 2012; Mondada, 2013). In each setting, we observe practitioners engaging not only with the physical and interactive work of handling, inspecting, and exchanging objects, but how those manual operations are coordinated with the discursive constitution of the objects as constellations of distinct features and qualia. This latter task presents a problem for the co-participants: While these features and qualia are in a sense "co-present," they are not always immediately perceivable, especially to the novice, and thus must be built sequentially through co-participants' concerted effort. We find in our analysis that practitioners overcome this problem by selectively mobilizing their co-participants' sensory experience of various aspects of co-present objects (i.e., the "silvery" luster of a perceivable mineral on a rock, the different sounds a hammer makes against different parts of a rock outcrop or the smell or "blackness" that emerges from a chemical reaction) and accomplish this through both a) the continuous (re)formulation of relevant features or qualia of the objects in any given context, as well as b) through their continuous monitoring of how their co-participants, especially novices, experience and assess those co-present features and qualia. In our talk, we will detail how these two projects are accomplished simultaneously. As we will detail in this talk, this develops out of senior and novice practitioners working in activities with a focus not only on the cultivation of objects through professional practice but the socialization into those practices for novice members. It is through these practices that material objects are incrementally revealed in their "unity" as scientific objects through time and through interaction (McCumber, 2014, p. 148) and through which the natural world enters discourse and is (re)constituted as a socially meaningful and consequential world.

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**Aurélie Goujon, Roxane Bertrand & Marion Tellier**

*A map task dialogue: Are eyebrow movements a trigger of disalignment?* (Contribution to *Multimodal Turn-Taking*, organized by Zima Elisabeth [et al.]

Talk in interaction displays a co-construction involving all the participants (Sacks et al 1974; Goodwin 1981, among others). In dyad, both the speaker and the recipient collaborate to build a joint activity (Clark 1996) that requires at a first level they both participate in achieving mutual understanding. This mutual understanding is largely dependent of the common ground that reflects—for example the mutual beliefs that participants have to take into account for successful interaction. Feedback items (such as mh, ouais/yeah, nod or eyebrow movements) produced by recipients are the explicit marks of this mutual understanding. As continuer or assessment (Schegloff 1982) they are also appropriate responses whereby recipients show their alignment to the current activity (Stivers 2008). But, feedback items can also help the speaker to identify a problem of understanding. Misunderstanding sequences have been examined through repair sequences (Schegloff et al. 1977). Following Enfield et al (2013) other-initiated repair exhibits a trouble source, a repair initiation and a repair. We investigate here the role of a conversational facial gesture (Bavelas et al 2014), i.e. eyebrow movements as a potential trigger of a repair. Firstly, we wonder about the potential of eyebrow movements to trigger a misunderstanding sequence while giving rise to a *disalignment* sequence. Secondly, we attempt to show that each frowning or raising movements can reveal different functions when they signalize a repair sequence. We use the French Map-Task corpus (Gorisch et al. 2014) including video recordings for both participants individually as they could see each other during the dialogue (see the original MapTask protocol Anderson et al. 1991), where the role of map giver and follower change through the 7 or 8 maps per session. Each map took about 5 minutes to complete. The corpus was annotated at different levels among them communicative functions of feedback (see CoFee project). Up to now, 130 eyebrow movements have been annotated and analyzed for one dyad (involving 8 map-task). We can notice a great interindividual variability (70 raised/6 frowning for A and 27 raised/33 frowning for B). Our preliminary results tend to confirm our first hypothesis concerning the whole eyebrow movements as trigger of misunderstanding and *disalignment*. To the difference of the previous turns marked by a positive feedback, the eyebrow movement occurrence within a turn often signalizes a trouble. At this point, the recipient summarizes the shared knowledge (well established so far) from which the speaker is prompt to elaborate for solving the problem. This repair sequence is concluded by a positive feedback marking understanding and realignment with a gestural feedback such as nods. Furthermore, raising and frowning seem to have different functions: while raising is more likely associate with an unexpected information frowning is associate with a doubtful information which imply different interactional trajectories in the next repair sequences.

**Elena Graf**

*The turn-initial-elements in discourse: Vocatives, parentheticals, particles, and interjections in Russian* (Contribution to *Creating worlds from the inside: Turn-initial positions as Creators of Discourses and Worlds*, organized by Kosta Peter [et al.]

The present contribution focuses on different kinds of turn-initial elements such as vocatives, parentheticals, particles, and interjections in Russian and discusses their commonalities and differences. All of these elements are used as pragmatic devices to encode the speaker's relations to the situation of interaction. The linguistic literature often argues that these elements are not syntactically integrated with the rest of the turn. However, many examples demonstrate that these elements build a secondary, "higher-order" syntactic structure at the pragmatic level of discourse deixis.

Besides their turn-initial placement, many of these "objects" can occur in various positions within the sequences of discourse. Thus, vocatives (which are usually used to get the attention of the addressee by identifying the person addressed) can occur in turn-initial, turn-medial, or turn-final positions. The similar function seems to be traced by the use of some parenthetical forms, e.g. the Russian 2<sup>nd</sup>-person verb-form parentheticals *slušaj<sub>2PSglmp</sub>/slušajte<sub>2PPllmp</sub>* 'listen' and *znaeš<sub>2PSgl</sub>/znaete<sub>2PPl</sub>* 'you know', which morphologically signal the hearer in the discourse situation. These forms act as a kind of "address" to the interlocutor, very frequently used

especially in casual discourse situations. In more formal situations (e.g. patient-doctor communication), they lighten the conversation, endowing it with a more relaxed and familiar character, cf. (1).

(1)

- 01 doctor: nu, kaKogo razmera (u vas gematomy byvajut)?  
*Well, what size are your hematomas?*
- 03 (.) s pjaTAK?  
*Like a five-kopeck coin?*
- 03 patient: s pjatak (.) ja (.) na èto vnimanija ne obraščala [byl].  
04 vot otsjuda (.) i vot do samoj (nogi).  
*Like a five-kopeck coin? I wouldn't even notice [if this were the case]. [The hematomas stretch] from here to the end of... [the leg] (patient uses hand to approximate the size of the hematomas)*
- 05 doctor: [SLUšajte, ja, ZNAete, čto podumal], vot my govorim "s pjatak",  
*a ved', naverno, polovina naselenija è (.) rossii uže i ne pomnit, kakim byl pjaTAK-to <<smile>.*  
*Listen, you know, I was just thinking: we are talking about a five-kopeck coin, but it might be that half of the population of Russia doesn't even remember how big that is.*  
*(TV programme "O samom glavnom", 10.10.2016).*

Both Russian parentheticals (*slušaj*<sub>2PSgImp</sub>/*slušajte*<sub>2PPlImp</sub> 'listen' and *znaeš*<sub>2PSg</sub>/*znaete*<sub>2PPl</sub> 'you know') have undergone pragmaticalization, i.e. the development from once-particular grammatical forms to pragmatic markers, and are, thus, "semantically bleached". Thereby, it is interesting to admit that the "rest" of their grammar and semantics seems to occasionally determine their position within turns and sequences of discourse. Thus, being formally an imperative form (which usually prompts someone to do something in the immediate future) the Russian parenthetical *slušaj*<sub>2PSgImp</sub>/*slušajte*<sub>2PPlImp</sub> ('listen') occurs predominantly in turn-*initial* (and never in turn-final) positions, carrying *cataphorical* function of pointing the interlocutor to the following information while simultaneously softening a direct formulation in conversation. The Russian parenthetical *znaeš*<sub>2PSg</sub>/*znaete*<sub>2PPl</sub> ('you know'), which is not a former imperative, does not exhibit such restrictions and can occur in turn-initial, turn-medial, or turn-final positions.

Furthermore, similar restrictions as to their placement in a turn are observable in some Russian particles like *ved'*, *už*, *tak* ('so') and others that also cannot occupy the turn-final position and are frequent at the beginning of a turn. The Russian *tak* ('so') can even build a turn by itself, cf. (2).

(2)

- 06 doctor: otKUda vy?  
*Where are you from?*
- 07 patient: s penzy.  
*From Penza.*
- 08 doctor: s penzy (-).  
*From Penza.*
- 09 patient: s penzy.  
*From Penza.*

- 10 doctor: ČTO doktora v penze govornjat?  
*What did the doctors in Penza say?*
- 11 patient: govornjat, čto lomkost' sosudov.  
*They say that it is due to fragile blood vessels.*
- 12 doctor: °hh /hh° TAK, (.)
- 13 značit, prinesite nam, požalujsta, ém (--) DAnnye.  
*So, then please bring us the data [the results] of the blood test.*

(TV programme "O samom glavnom", 10.10.2016)

One more group of linguistic objects can either occur in a turn-initial position or build a turn by itself: interjections. The current contribution, thus, also touches on some cases of turn-initial uses of interjections and their particular functions in a discourse.

### **Eva-Maria Graf**

***From face-to-face coaching to Online coaching: Exploring virtual psycho-hygiene for clients from a (multimodal) discourse analytic perspective*** (Contribution to *Global Transitions in Health Care*, organized by Zayts Olga [et al.]

The use of online interventions in the psycho-social sector has increased dramatically over the last few years (Geißler et al. 2014; Künzli & Lohmann (unpublished). To speak with Gods & Boyce (2013: 501), "(v)irtual work, working with those not co-located in the same space and/or, working with technology to engage in communication ... has become nearly ubiquitous". Particularly in the context of helping professions such as consulting, counseling or coaching that view communication as constitutive for their work (Graf & Spranz-Fogasy in press), virtual instead of face-to-face meetings are attractive solutions to restrictions in time and money, while concurrently guaranteeing similar or even increased productivity and knowledge (Hakim 2000; Rossett & Marino 2005). In digital times the transition to digital modes of providing psycho-social support then seems but a logical consequence. While virtual psycho-technologies have become a practical reality, their research lags dramatically behind. E.g. questions whether and/or how such medial transitions are affecting the coaching interaction on the micro-, meso- or macro-level are only slowly emerging in the coaching research community (but see e.g. Künzli & Lohmann unpublished or Geißler & Metz 2012). From a discourse-analytic perspective, too, computer-mediated or virtual coaching is but a very recent object of research. In one of the very few existing studies, Weinzinger (2016) looks into the discursive co-construction of knowledge and trust in work-related online-coaching. The current paper applies a wider perspective and investigates into the particular linguistic and interactive layout of the four basic communicative activities of coaching, i.e. 'defining the situation', 'building the relationship', 'co-constructing change' and 'evaluating the coaching' defined as coaching endemic by Graf (2015). While these communicative and interactive core components are also constitutive for online coaching, their virtual realization entails – as will be discussed in this paper – particular communicative tasks in the context of 'defining the situation' and 'building the relationship'. The data stem from a small pilot study out via the software CAI® Coaching World in the Master's program "Applied Psychology" (modul "Distanzberatung") at the Zurich School of Applied Sciences (ZHAW) in winter term 2015/2016 (cf. Künzli & Lohmann unpublished). While this software offers video, audio and chat communication as well as the use of interactive tools for visualizations, the current analysis focuses exclusively on the chat data. Around 15 virtual coaching processes, each containing up to four online sessions (between 45 to 60 min each) are analyzed with the help of an integrative discourse analysis. As a next research step, yet beyond the scope of this paper, the full potential of coaching via the software CAI® Coaching World will be analyzed applying a digital multimodal discourse perspective as applied in Tan et al. (2015) in the context of leadership discourse.

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### **Sage Lambert Graham**

***Breaking ‘Da Rulez’: Impoliteness as a construct in online gaming*** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

(Im)politeness is not only a fascinating lens through which to examine human behavior, it is also a hotly debated topic in pragmatic research. Three of the major questions that continue to be debated are 1) how (im)politeness can be identified and defined, 2) how impoliteness intersects with and/or differs from rudeness, aggression, offensiveness, and argumentation, and 3) whether a predictive model of (im)politeness is achievable. This paper attempts to explore these questions through an examination of online gaming, a context where impolite behavior is not only frequent, but in many cases expected. As Maher (2016) observes, Online gamers have a reputation for hostility. In a largely consequence-free environment inhabited mostly by anonymous and competitive young men, the antics can be downright nasty. Players harass one another for not performing well ... Racist, sexist and homophobic language is rampant... (Maher, 2016) Despite the prevalence of online gaming, research on this topic has tended to focus on gaming as a tool in language learning environments. There has been relatively little linguistic research on interactional strategies (including impoliteness and aggression) in gaming (exceptions include Masso's 2009 & 2011 and Ennslin's 2012 examinations of the games *Diablo* and *World of Warcraft*). Attempts to regulate impolite language and behavior in online gaming have resulted in an array of multi-layered guidelines (e.g. FAQs, codes of conduct) at all levels -- from game designers (e.g. Riot Games), broadcast channels (e.g. Twitch.tv, YouTube), and game streamers themselves regarding what types of behavior and language are acceptable in the multimodal environment of game streaming. On Twitch.tv, gamers have two systems in place for regulating behavior in their streams: human moderators (mods) and robot moderators (botmods). Botmods by nature must rely on a predictive framework for impoliteness – they must be programmed ahead of time to recognize posts that break the rules of politeness and delete them. For a botmod to be effective however, someone must write a predictive code that instructs it on how to recognize impolite/offensive/problematic messages. This predictive model is flawed, however, since it would be impossible to anticipate and program a botmod to delete all of the possible manifestations of rule-breaking. Streamers therefore must also rely on human mods to recognize and delete content that could be classified as impolite or offensive. Using a corpus of real-time interactions gamers and the open chats that run concurrent with their streams, this study examines impolite, offensive, conflictual, and aggressive speech in the MOBA (Multiplayer Online Battle Arena) *League of Legends*. Taking a Community of Practice approach, it examines rules and guidelines for behavior distributed by game designers, broadcast platforms, and gamers themselves to examine the intersection of predictive rules and real-time practice as they are regulated in a multimodal environment.

**Luisa Granato de Grasso & Alejandro Parini**

***The discursive construction of ‘an ordinary nation’ in TV interviews with the President of Argentina.*** (Contribution to *Constructing Ordinarity across Media Genres*, organized by Weizman Elda [et al.]

The notion of ordinarity responds to ‘what we might see to be’, to the way in which the individual constructs self in interaction according to how he perceives usualness (Sacks 1984: 414). The work of being ordinary is acted out in the interpretation of daily events which are made ordinary (Paoletti and Cavallaro Johnson 2007: 91). Political interviews, as instances of institutional, public discourses, aimed “(Andone 2013: 103) to preserve a democratic political culture”, constitute a fertile arena for the construction of ordinarity through which politicians present themselves as committed to the different endeavours as public servants. The aim of this work is to show how a sense of ordinarity is achieved and projected in televised political interviews. More specifically, we look at the discursive construction of what constitutes an ordinary nation in the eyes of Mauricio Macri, elected president of Argentina in November 2015. The study is based on a corpus of eight television interviews, amounting to 266 minutes of broadcast material in Spanish conducted by different journalists between November 2015 and October 2016. A qualitative analysis is anchored in sociopragmatics and makes use of both bottom up and top down approaches to the scrutiny of the data, that includes a micro analysis interpreted against the background of the sociopolitical reality of the current government administration. We argue that by foregrounding ordinarity and backgrounding non ordinarity as a recurrent strategy, the president deconstructs the state of ordinarity established by the previous administration and constructs his view of the ordinary nation he envisages. This is achieved by the means of various discourse and linguistic resources used throughout the interviews. In this presentation, we will focus on the employment of terms of address, casual expressions, monoglossic statements and first person plural as the most prominent resources exploited by the president in the construction of an ordinary nation.

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**Pedro Gras**

***From clause to discourse and back: Cyclicity phenomena in Spanish *a ver si*-constructions*** (Contribution to *Cyclicity in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.]

This paper addresses the cyclical nature of a particular phenomenon in clause combining: the process whereby formerly dependent clauses become independent and, later, further dependent values appear. This is the case of the Spanish construction <*a ver si* + clause> (lit. ‘to see if’).

Initially, *a ver si* introduces dependent clauses. The subordinate clause introduced by *a ver si* signals the purpose of the main clause (1).

- (1) afeitóse; e estonçes se asomó a casa de la vieja, ***a [ver] si*** avía fallado aquel omne que fuera a buscar

*He groomed himself; and then he dropped by the old woman’s house, to see if she had found that man she had gone to look for.* (1253, Anonymous author, *Sendebarr*, CORDE)

In a second stage, the sequence introduced by *a ver si* is not dependent on a previous syntactic constituent, but is reanalysed as a mark of the speaker’s (modal) stance, i.e., it expresses the speaker’s wish or doubt, in a syntactically independent structure (2):

- (2) Y dame la vihuela en cuanto va Pandulfo, **a ver si** te contenta a ti las comparaciones, y dezirte he un villancico que tengo hecho

*And give me the guitar as soon as Pandulfo is gone, [a ver si] the comparison pleases you, and I will sing a villancico I have written.* (1534, Feliciano de Silva, *Segunda Celestina*, CORDE)

This particular development is compatible with Evans' (2007) hypothesis of insubordination. According to Evans, insubordination can be defined diachronically as a process whereby subordinate clauses become reanalyzed as main clauses that express pragmatic functions, such as indirection, modal stance or various discourse relations. The result of this process is the creation of new grammatical constructions that exhibit two conflicting features: they formally resemble dependent clauses (the sequence *a ver si* can still introduce dependent purpose clauses); but, on the other hand, they behave like main clauses in terms of their illocutionary force, discourse distribution and prosody.

So far, the literature has not pointed out the possibility of an insubordinate construction going back to be used in syntactically subordinate contexts. Furthermore, the impossibility to occur in embedded contexts has been used as a test to determine the insubordinate status of different constructions (Montolío 1999; Schwenter 2001, 2016; Gras 2011, 2016). However, this seems to be the case of (3), where the construction headed by *a ver si* is embedded in a clause depending on a verbum dicendi:

- (3) Isabel no le había visto nunca, dijo **que a ver si** se lo enseñaban.

*Isabel had never seen him before, she said that they should introduce him to her.* →Lit.  
*She said that to see if they showed him to her.* (1958, Carmen Martín Gaité, *Entre visillos*, CORDE)

On the one hand, in (3) the *a ver si*- construction preserves its modal-illocutionary value (expressing a wish) found on insubordinate clauses like (2); on the other hand, however, two major changes took place: (i) the modal value of the *a ver si*- construction does not necessarily coincide with the speaker's stance (it is, in fact, a third person to whom the wish can be attributed, not to the speaker), and (ii) the *a ver si* construction admits being combined with subordinating elements (*que*), which means that *a ver si* does not head an independent clause here.

Through the analysis of historical data extracted from the Diachronic Corpus of the Royal Spanish Academy (CORDE, RAE), the different stages in the aforementioned process are illustrated, and the changes in form and interpretation experienced by the construction are pointed out and accounted for. The question we intend to answer is whether or not this process can be considered a genuine case of cyclicity: Does the dependent construction (1) give rise to the independent one (2) which, in turn, results in a new dependent construction (3)? Or is (3) a direct result from (1)?

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#### Luca Greco

***Imagining a new gendered body : Touching the face in drag king workshops*** (Contribution to *Touching-the-body in interaction*, organized by Greco Luca [et al.]

A drag king is generally a female assigned at birth person who performs masculinities through a complex and a

multimodal repertoire (vocal, visual, material, corporeal resources...) for the sake of performance, in pursuing a political agendas, or for a personal self-fulfillment. Drawing from a fieldwork conducted among french speaking drag king community in Brussels (Belgium), and based from a video recording data, I will focus on touching in embodied transformation practices in make up activities. Touching the face constitutes a crucial moment in make up activities especially in interactions between a novice, a person who discovers drag king workshops, and an expert, a leading figure in the workshops who helps incomers to construct a male gendered body. I will focus on two particular moments in touching episodes in make up activities : in the first one, the expert touches zir face as a way through which ze shows to the novice the forms of a possible beard or of possible moustaches, sideburns; in the second one, the leader touches the novice's face to begin the make up activities. The analysis focuses on ways through which grammar, pragmatics are mobilized in the course of these two moments temporally and sequentially organized: directives, instructions, collective and individual pronouns and hypothetical structures are mobilized and are intertwined with participation frameworks. Through an analysis of touching practices in drag king workshops, this paper questions the role of touching in imagining practices and the creative and sensorial dimension of gender.

### **Eva Gredel**

***Wikipedia as multimodal environment: The role of (multimodal) metaphors in constructing realities on Wikipedia*** (Contribution to *The micro-analysis of online data (MOOD): Using discourse and conversation analytic methods to analyse online interactions*, organized by Meredith Joanne [et al.]

One of the defining features of digital discourses on Wikipedia is the convergence of media and consequently the convergence of various modes such as pictures and text or video and text (Herring 2013: 15). In the process of collaborative text production of the sort that takes place on Wikipedia editors are able to integrate pictures and videos on article pages and discuss their integration on the corresponding talk pages. This study demonstrates that, and how, metaphors occur multimodally, providing an outline how to consider this phenomenon in the microanalysis of online data. Covering innovative as well as conceptual metaphors, and where appropriate evaluating the intercultural factors governing metaphor interpretation, the paper draws an outline of the variety of (multimodal) metaphors (c.f. Forceville/ Urios-Aparisi 2009) on Wikipedia article and talk pages as a transtextual phenomenon in the light of Foucauldian discourse analysis.

This paper contributes to the methodology of a digital conversation analysis (Giles et al. 2015) by investigating digital discourses on Wikipedia. The findings of this paper suggest not only the convergence of media and data but also the convergence of methods: It demonstrates along the lines of the MOOD framework (Microanalysis of Online Data) why Wikipedia should be analyzed also in the light of digital conversation analysis. The study reveals communicative strategies and practices of interaction on article pages and on corresponding talk pages especially considering their multimodal nature.

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### **Mitchell Green**

***Non-truth-conditional meanings and conversational common ground*** (Contribution to *Foreground and Background: The Conversational Tailoring of Content and Context*, organized by Chun Elaine [et al.]

Conversational common ground (Sensu Stalnaker, *Context*, OUP, 2014) is usually modeled as a set of propositions, or, alternatively a set of possible worlds. However, Stalnaker 2014 (as well as Green, "Conversation and Common Ground," *Phil Studies*, 2016) argue that this austere framework needs to be enhanced to allow for a *partitioning* of that set of worlds to account for the result of interlocutors" accepting a question. (Question Q partitions the context-set into a set of subsets, each of which corresponds to one complete answer to Q.) Green 2016 also suggests that expressive behavior (including uses of expressive language, and expressive uses of language) merits accommodation in the common ground framework, and conceptualizes such



cases as types of “manifest event” - events that are perceptually salient to all interlocutors and such that all interlocutors perceive one another registering them. That paper leaves the suggestion undeveloped, however. In this talk, I will motivate this suggestion, and develop it in further detail than I have done thus far. In the course of this discussion I will defend a view of certain expressive behavior as making perceptible the psychological state that is expressed, and argue as well that a conversationally accepted question can be answered by means of such expressive behavior.

**Emma Greenhalgh, Ray Wilkinson & Oksana Afitska**

**‘Talking about language’: An investigation into language teaching as an activity in interaction** (Contribution to *Activities in interaction*, organized by Gerhardt Cornelia [et al.]

Both speech and language therapists and second language teachers aim to improve their respective clients’ and students’ language skills and interpersonal communication. In achieving this goal, the participants have to use language as both the means and the target of interaction. Seedhouse (2004: 64) refers to this phenomenon as the ‘extra dimension’ that distinguishes language teaching discourse from that of other classroom subjects. While interaction in social contexts has routinely been analysed using Conversation Analysis, a socio-linguistic method for investigating how talk functions as a social activity (Sidnell, 2010), it is only during the last two decades that the interactions of language teaching professionals have started to be analysed in detail (e.g. Horton, 2008; Seedhouse, 2004; Waring, 2014; Wilkinson, 2013). This research has been useful in unpacking what is involved in this professional activity but up until now has investigated second language teachers and speech and language therapists separately. From a survey of the literature, it appears that there are similarities, and differences, worth exploring.

The project from which these data are taken uses Conversation Analysis to analyse video recordings of aphasia therapy and second language teaching with the aim of comparing how language is being taught and informally assessed. The data set currently consists of approximately 12 hours of recordings of second language classes in adult education colleges. The overarching social activity under analysis is that of language teaching and its full range of verbal and non-verbal behaviours. In terms of ‘doing teaching’, initiation, response and feedback/evaluation (IRF/IRE) sequences are recognised as key components of any classroom or therapy discourse (Seedhouse, 2004; Kovarsky and Walsh, 2011). Differing from the common adjacency pairs that form actions such as greetings or invitations, these ‘known-answer question’ sequences (Schegloff, 2007: 223) are distinctive in being tripartite, with the third turn being thought to play a vital role in pedagogy (Lee, 2007). What is less researched and what I’ll seek to unpack further, is how these three-part turns are employed in language teaching. While some literature has noted that teachers very rarely use explicit negative formulations in the third turn position following an incorrect response (e.g. Margutti & Drew, 2014), in the data discussed here we will see that language teachers can occasionally employ forms such as ‘no’ and I will discuss in what contexts these are used. Related to this and also emerging from the data, concerns how teachers seem to permit a certain sequence of action that is outside the IRF lockstep before ‘expertly’ guiding the interaction back to a more standard classroom discourse (e.g. Waring, 2014). One interesting aspect is how these shifts back to ‘business of teaching’, essentially an overarching action, are negotiated and managed between the participants, with epistemic authority and control seemingly being reestablished with relative ease. This presentation may be of interest to teachers, therapists and researchers who are currently concerned with language teaching and how its interactional work gets done.

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**Tim Greer**

***Initiating and delivering news of the day: Interactional competence as joint-development***

(Contribution to *Interactional competence: CA perspectives on second language development*, organized by Pekarek Doehler Simona [et al.]

One common interactional activity that forms part of the nightly ritual in many family groups involves delivering *news of the day*. Often initiated with formulations such as – “How was your day?”-, co-members of a family or similar group will tell each other stories concerning matters and events that have happened to them during the period they have been apart. On the surface this may seem like mere small talk, but these narratives serve the important social function of creating and maintaining group ties and reinforcing identities and family histories. Sequentially this involves a specific form of topic initiation, a type-suited response and possible post-expansion sequences. This presentation adopts a CA perspective to explore how one family group accustoms a guest L2 speaker of English into their version of this interactional ritual throughout the course of a 3-week visit. Ryo, a 19-year-old undergraduate student from Japan, is home-staying with a Mexican immigrant family in Australia during a short-term study abroad program. The analysis will focus on a dataset of dinner table talk recorded on four separate occasions throughout the stay. In each case a member of the family initiates the news of the day sequence. In the earlier recordings, Ryo's responses are brief assessments and do not contain any significant narrative sequences. This leads the family to initiate post-expansion sequences that prompt Ryo to extend the topic. Over time, Ryo's responses become fuller, smoother and formulated more recognizably as narratives, and by the third week he is initiating follow-up questions during the other family members' news-of-the-day stories. I will argue that this change in the nature of Ryo's participation demonstrates his growing familiarity with the way this sort of talk activity routinely occurs. His changing responses across time show that he eventually views the preferred response to a news-of-the-day initiation as a tellable story of some sort (Sacks, 1970/1992). One of the study's central premises is that the novice L2 speaker alone is not responsible for the development of this interactional competence. Instead it is a co-constructed process through which the family works with him to draw out further news through the sequential practices of their talk. As such, the analysis will also outline changes in the way the expert speakers adapt the way they address the novice as he becomes more familiar with the interactional routines of the dinner table. In addition, it will look at how the family initiates and sustains news-of-the-day talk with the youngest family member, 6-year-old Luis, who himself is still being socialised into this interactional practice, allowing for cross-case comparison of the role maturity can play in shaping interlocutor turn design. The study adds to burgeoning longitudinal CA-SLA research into the development of interactional competence, particularly with respect to the ubiquitous but under-investigated mundane practice of delivering news of the day and the notion of routines and rituals as interactional competence.

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**Ana Paula Grillo El-Jaick**

***On intentionality, sincerity and the possibility of ethics in discourse*** (Contribution to *On*

*language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

The question of intentionality of the speaker has always been controversial topic in the field of language studies. Even the language conception of the so-called *second* Wittgenstein, the language perspective on which this work lies on, we have that: given the impossibility of predicting all of a certain linguistic expression *uses*, also the speaker himself has no control over his *intention* [meinen]. The issue gets more interesting the more we realize that, although to call something “language” we should have otherness, that is, there must be an interlocutor (here we can remember the Wittgensteinian idea of the impossibility of a private language), we do not have any previous guarantee that to use language in some way we will be *successful* in that (language) practice. More than that: there is no guarantee that the intention of the speaker will be understood by his interlocutor, at least in approximate way to his *intention* [meinen]. It is known that Wittgenstein did not propose a theory of language, given that, for him, that would be a contradiction – how anyone can establish a theory of language use in an *a priori* way that would previous all possible use of some linguistic expression? According to Wittgenstein, that

would be understanding language in a metaphysical way. However, after the seminal thought of Wittgenstein, there were several attempts to formulate a *pragmatic* theory of language - and many of these attempts have also put themselves the task of answering on the speaker's *sincerity*. However, this task always seemed pretty thankless; after all, how can anyone detect the intention of the speaker, or even to circumscribe their sincerity in the materiality of language? One way out was to deal with the problem in terms of the speaker's *responsibility*; thus not necessarily investigate their intention or sincerity, but rate their obligations from the effects of his speech. In this spirit, this work aims to develop and expand the proposed Marie-Anne Paveau by a *philosophy of discourse*, that is, an attempt to include ethics in linguistics. The guiding question of her work, "Can everybody say everything?", the same question I asked myself when, during the impeachment process suffered by the (now former) President Dilma Rousseff in Brazil, Federal Deputy Jair Bolsonaro voted for the removal of the President for "the memory of Col. Carlos Alberto Brilhante Ustra, who terrorized Dilma Rousseff". The tribute rendered by a Federal Deputy for a military responsible for torture during the civil-military dictatorship in Brazil (1964-1985), was the discursive sequence chosen to be analyzed in this work, which is part of an ongoing research on the possibilities to stipulate criteria for an ethics in discourse.

### Helmut Gruber

#### ***Candidates' self presentations as "ordinary people" on Twitter during the 2016 Austrian presidential election campaign*** (Contribution to *Constructing Ordinarity across Media Genres*, organized by Weizman Elda [et al.]

Since Barack Obama's 2008 presidential election campaign, the use of Internet communication technologies in political campaigns has become more and more common in many countries (Chadwick, 2013; Jungherr, 2014). A major role in politicians' internet communication activities play social media platforms like Twitter and Facebook (Larsson & Kalsnes, 2014). Although Twitter is often considered an "elite" communication platform in communication studies (Ausserhofer & Maireder, 2013), linguistic studies of Twitter message streams show that it is often used for sharing evaluative postings and for establishing interpersonal relations between users (Zappavigna, 2011). Twitter thus provides huge communicative potentials for politicians aiming at extending their relations towards their audience from the mere transmission of content towards establishing personal bonds with the general public. This, however, requires that politicians present themselves as "ordinary people" to whom members of the general audience may want to engage in a personal relationship.

In my presentation, I will present the results of a study of the Twitter communication activities of all candidates in the 2016 Austrian presidential campaign. The Austrian president is one of the very few political offices of the republic which is elected by direct vote every 6 years. Communicating directly with the electorate is, therefore, one of the challenges for each candidate. My data comprise all tweets which were sent by each of the five candidates before the first ballot and all tweets which were sent by the remaining two candidates before the second and third ballot. The overall research question of the study concerns the possible ways presidential candidates present themselves as "ordinary people" on Twitter. Politicians' "doing ordinarity" may be performed by employing two different ways of providing information about themselves. With reference to Goffman (1966), these two strategies can be described as "giving information" and "giving off information", where the term "information" refers to the "doing ordinarity project" politicians may engage on a social network site (SNS). When information on a politician's ordinarity is given, the respective information is in the focus (the front stage) of the message, i.e. the message is about the ordinarity of the respective politician; when information on a politician's ordinarity is given off, the politicians' ordinarity is performed by mimicking "ordinary persons'" ways of behaving "ordinary" on an SNS (and the information is on the "directional track of the interaction"). This way, the respective politician's "ordinarity" is not in the focus of the interaction but rather the interaction is shaped by the politician's staged ordinarity. My presentation will focus on these two different information strategies and their linguistic characteristics and it will show how the different candidates made use of them. Possible relations between these strategies and the candidates' electoral success will be discussed.

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### **Elke Grundler**

*Argumentative competencies of teachers in classroom interaction* (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.])

For classroom interaction argumentative competencies are supposed to be both the indispensable presupposition for performing successfully at school (Morek & Heller 2012; Feilke 2013) as well as one of the most important communicative skills which have to be supported (Vogt 2002, Grundler 2011). Thus two main context variables of arguing are prominent in classroom interaction: On the one hand arguing is an expression of academic language. Teachers require this competency implicitly from students in order to construct knowledge on the ground of validity claims. On the other hand arguing is an explicit content of teaching in secondary school level. In this context arguing is trained within an artificial setting e.g. role-plays or the analysis of argumentation schemes. Results gained based on both settings have often a lack of relevance in real life oral communication (Deppermann 2006). Due to this discrepancy it seems that teachers do not support their students to learn what the need to become successful at school. In this lecture I am going to discuss if teachers show systematic patterns like “demanding and supporting” in classroom interaction. These patterns are identified to be significantly supportive for developing argumentation competencies in family interaction (Heller & Krahl 2015; Quasthoff et al. 2015; Fürstenau & Lange 2013). Based on data retrieved from 20 audiovisual recorded argumentation lessons I use the conversation analysis to demonstrate that teachers are usually more focused on explicit teaching of argumentation schemes than using the existing opportunities in their all day classroom communication in order to support the development of argumentation competencies of their students. Though procedures of institutional conversation at school can't be equated with those of dyadic conversation in family-discourses it seems to be valuable to discuss whether supportive interactive patterns of family interaction can be implemented at classroom interaction.

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### **Peter Grundy**

*The pragmatactic properties of fiction in 'these [and other] pages'* (Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.])

The pages in question are those referred to by Esther Summerson in the opening sentence of Chapter 3 in *Bleak House*: 'I have a great deal of difficulty in beginning to write my portion of these pages, for I know I am

not clever.’ But which pages are they? Pages that are yet to be written by herself, together with pages of which she has knowledge that are yet to be written by authors other than herself? And yet we hold the complete text of the novel in our hands. (And as *ex post facto* readers we may wonder whether these questions might have provoked a subtly different reflection in March 1852 when readers held only the first ‘portion’ of what would turn out to be the 19 parts of the novel in their hands.) The means by which Dickens here invites us to infer that his novel is veracious, besides being a secondary kind of the authorial fiction, is neatly accounted for in Nunberg’s (1993) theory of deferred deictic reference, which distinguishes between the *demonstratum* indexed by the description ‘these pages’ (which is not a fiction) and the *demonstrandum*, the interpretation or ultimate referent of ‘these pages’ (which is a fiction). At the same time, there’s a very striking difference between the pragmatically rich and syntactically bound address of this first sentence of Chapter 3 (and those that immediately follow it) and the three-paragraph-long beginning of the first chapter of the novel consisting of a sequence of nominal ‘sentences’ whose relationship to each other is entirely paratactic and which have no obvious narrative properties. In the kind of standard account that would be widely accepted, Esther Summerson’s use of ‘these’ would be characterized pragmatically (as deictic), whilst the only use of a demonstrative in the three opening paragraphs of Chapter 1 (‘foot passengers .. losing their foot-hold at street corners .. adding new deposits to the crust upon crust of mud sticking at those points tenaciously to the pavement’) would be characterized syntactically (as anaphoric). Drawing on several examples from a range of fiction, I will try to show that a closer study of the deictic and broader indexical properties of writing can help to provide an understanding of the relationship between writer, reader and text in fiction, arguing that so-called anaphoric reference finds an origo in textual antecedents that make the text central and, intriguingly, may also effect deferred reference. In the case of fiction (and perhaps more generally), such reference ought to be regarded as pragmatic, or, to coin a neologism, *pragmatactic*. I hope to show that this approach can usefully supplement the characterization of fictional texts from first-person, free indirect discourse and third person perspectives. Reference Nunberg, G. (1993). Indexicality and deixis. *Linguistics and Philosophy* 16: 1-43.

### Casey Guditus

***“You were resisting the whole time”:* Assumptions of guilt and contrasting frames in police-civilian interactions** (Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

Racial profiling has led to prejudiced and often violent treatment of black men by police officers within the United States, marked by unwarranted arrests and unjustified fatalities. Evidence of this behavior has become more readily available with the increasing presence of smartphones and the adoption of body cameras by police departments. Using data from three discrete instances of police violence as recorded through police body cameras, this study uses conversation analysis and critical discourse analysis to examine the evidence for the officers' assumption of guilt of the civilian, manifested through their use of coercive question types, questions containing presuppositions, combative discourse markers, and lack of response to civilian questions. The analysis suggests these types of questions used by the police officers reflect a pre-existing assumption of the civilian's guilt. The police officers use both open and closed question formations, including polar questions, declarative questions, and tag questions (Huddleston & Pullam, 2002). The officers' declarative questions contain presuppositions indexing their assumptions of the guilt of the civilians, as well as re-state information previously given by the civilians prefaced by discourse markers such as “so” in an attempt to evaluate the truth of these previous statements (Johnson, 2002). These questions are coercive in that they preference agreement in the answer. In typical conversation, when respondents need to respond in the negative to this sort of question, they will bury their disagreement lower in the adjacency pair, not disagreeing up front. Sacks shows this phenomenon below:

A: Yuh comin down early?

B: Well, I got a lot of things to do before getting cleared up tomorrow. I don't know. I w- probably won't be too early.

(Sacks, 1987, p. 58).

By using questions containing assumptions of guilt, the police officers force civilians to disagree in their answers. These civilians express their disagreement up front in the turn, in contrast to the way speakers bury and hedge disagreement in everyday conversation (Sacks, 1987). This disagreement leads the policemen to mark the civilians' answers as atypical within the typical confines of a question and answer adjacency pair.

Officer: so look i'm gonna\_ look are you going to have papers or something is that what we're dealing with?

Civilian: no I ain't got no papers that I know of

Officer: come on bro

Civilian: i'm not here to go to jail bro

(88.5 WFDD Public Radio).

The police officers mark this atypical response by attempting to calm down the civilian after the question and answer sequence, interpreting civilian anger concerning these false accusations as “resistance,” an interpretation which allows them to justify their use of force. By answering the officers’ questions, these respondents are performing compliance. However, their anger over the police officers’ assumptions is interpreted as non-compliance, evidence to the fact that the officers and civilians are viewing their shared interaction with conflicting frames- the officers view the interaction as an arrest while the civilians view the interaction as an information exchange. The findings expose the danger these conflicting frames creates, and problematize the lack of standardization in this type of institutional discourse.

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## Marie-Noelle Guillot

### *Audiovisual translation as cross-cultural mediation - context, developments, way forward*

(Contribution to *Films in Translation – all is not lost: Pragmatics and Audiovisual*

*Translation as Cross-cultural Mediation*, organized by Guillot Marie-Noelle [et al.]

This paper will provide the contextual framework for the *Pragmatics and Audiovisual Translation as Cross Cultural Mediation* panel, with input from two main sources: an ongoing review of Audiovisual Translation (AVT) research from a pragmatics and cross-cultural pragmatics perspective; and the work of an AHRC-funded international research network set up to promote and coordinate research into the linguistic and cultural representations conveyed through subtitling/dubbing, and into audiences’ responses to these representations (“Tapping the Power of Foreign Films: Audiovisual Translation as Cross-cultural Mediation” [TPPF]<sup>1</sup>). The review will take stock of AVT research with a pragmatics outlook, with an overview of the main aspects involved in engaging with AVT from this perspective, and of the two principal domains in which pragmatics has been represented within it: narrative aspects and characterization, and communicative practices in their interlingual representations. Work in this domain is recent but has been gathering momentum, within AVT and from interdisciplinary perspectives (see e.g. contributions to Diaz Cintas and Neves 2015, Gambier and Ramos Pinto 2016, Locher and Jucker 2017, Pavesi et al. 2014; also Guillot 2016, fc 2017). The TPPF project has been predicated on a series of basic but largely uninspected observations: the circulation of foreign-language films relying on subtitling or dubbing to reach their public has increased immeasurably with digitization and global dissemination; our research understanding of how subtitling and dubbing work as an expressive medium and represent other languages is fragmented; we know barely anything of the impact on audiences of subtitling and dubbing as a medium for cross-cultural exchange, despite films’ global availability. In line with the concerns embedded in these observations, the network’s aim has been to coordinate an international cross-disciplinary platform and research agenda, with two research and one impact interrelated objectives: to collate research on linguistic and cultural representation in AVT, to develop research into AVT-mediated audience responses to FL films from an intercultural perspective, and to raise public and industry awareness of subtitling and dubbing as mediators of the intercultural. Pragmatics and cross-cultural pragmatics are central to this enterprise, and a critical underpinning for it. The review of (cross-cultural) pragmatics research in AVT and synthesis of TPPF project outcomes will double up as an invitation to collaborate in the effort to establish this new domain of enquiry more firmly within pragmatics, with the presentation of a methodological framework set

up as a platform to bring together the work of researchers involved, and to promote its methodological robustness and research dependability.

<sup>1</sup> Uk Arts and Humanities Research Council AH/N007026/1; Principal Investigator Guillot, UEA, Co-Investigator Desilla, UCL, with Mingant, Pavesi, Zabalbeascoa; 05/16-10/17.

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#### Daniel Gutzmann

***What's the issue? Two notions of (non-)at-issueness and their relation to other pragmatic issues*** (Contribution to *Foreground and Background: The Conversational Tailoring of Content and Context*, organized by Chun Elaine [et al.]

In his influential book on conventional implicatures, Potts (2005) introduced the notion of (non-)at-issue content. Since then, the idea that some content may be at-issue while other content is non-at-issue found a lot of applications in linguistic semantics and pragmatics. However, there are (at least) two different uses of that notion that are often conflated.

First, there is a backward-looking notion of at-issueness according to which at-issue content addresses the main theme of the discourse (the *question under discussion*; QUD), while non-at-issue content does not address the QUD (Simons et al. 2010, Tonhauser 2012, Tonhauser et al. 2013). Under this view, at-issueness is relation between a content (i.e., a proposition) and the previous discourse. I call this *Q-at-issuess* (*Q* for *question-based*). Under the second understanding of at-issueness, some content is at-issue if it *becomes* the issue for the following discourse, for instance, because it proposed and has to be negotiated before it enters the common ground. Accordingly, non-at-issue content directly enters the common ground (it imposed) and thus does not become the issue. Under this view, at-issueness is hence a forward-looking property of an utterance to make a negotiable proposal for updating the common ground (CG), thereby becoming the next QUD (AnderBois et al. 2013, Koev 2013, Murray 2014). I call this *P-at-issuess* (*P* for *proposal-based*).

In this talk, I show that while overlapping in many cases, these two notions are not the same and have different consequences. Having established the two notions of at-issueness, I contrast and relate them to other pragmatic notions (like asertoric inertia, secondary assertions, non-truth-conditional content) and argue that we are dealing with a genuine distinction that cannot be traced back to other pragmatic aspects.

#### Pentti Haddington & Sylvaine Tuncer

***Object transfers in the car and in the lab: Knowing and transforming objects in interaction*** (Contribution to *Object-centered sequences: Recruiting objects and managing intersubjectivity in interaction*, organized by Tuncer Sylvaine [et al.]

Research on language and social interaction has recently turned to objects (Nevile et al., 2014), showing, for example, how clothing items are assessed in a fashion atelier (Fasulo & Monzoni, 2007), how packages can be manipulated and take various semiotic functions during a business negotiation (Streeck, 1996), or how the handling of shoes can project different requests from customers to repairer (Fox & Heinemann, 2015). This study focuses on object transfers. It adds to the few existing studies (Svensson et al, 2007; and in interactions involving children: Scollon, 2001; Wootton, 1994; Lerner & Zimmermann, 2003) by focusing on the multimodal accomplishment of object transfers in object-centered sequences. By this we refer to sequences where participants are involved in a joint activity in the course of which new knowledge about the object is interactionally produced. The data are video-recorded naturally-occurring interactions in cars involving families and friends, and in a chemistry laboratory between collaborators. On the basis of 74 instances, we first set an empirical distinction between giving and taking. Then we show how different ways of giving, embedded in

different activities, can provide the object with new qualities, and how different ways of taking visibly account for the special circumstances in which they occur. Throughout the analysis we show how, through object transfers, the laboratory and the car emerge as two different activity systems (Goodwin, 1997).

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#### Sixian Hah & Nil

*The self and others as seen in academic researchers' positioning practices* (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.] )

This paper applies perspectives derived from polyphony, discursive psychology (Edwards and Potter 1992) and positioning theory (Davies and Harré 1999 ;Harré and Van Langenhove 1999) to examine how academic researchers negotiate positioning in spoken interaction. This is done through an analysis of interviews with academic researchers in the fields of linguistics and applied linguistics in UK universities. This paper discusses examples of positioning phenomena and the kinds of linguistic pragmatic resources and moves involved in these positioning practices. The examples illustrate how researchers position themselves amidst expectations about how academic research is to be done and how they are positioned by others, including voices in larger discourses. For instance, one positioning phenomenon that has been observed relates to disciplinary positioning where researchers claim certain positions while resisting others according to how they want to be positioned as belonging (or not belonging) to a particular field or discipline. Some respondents also challenge traditional notions of disciplinarity in academia. These positioning practices are analysed through examples of reported speech, irony and metadiscourse, which could indicate the presence of polyphony. This paper borrows insights from Bakhtin's theoretical ideas of polyphony (Bakhtin 1981 ;Bakhtin 1986) and the linguistic framework SCAndinave de la POlyphonie LINGuistiquE (ScaPoLine) (Nølke 2006 ;Angermuller 2014) to analyse the inherently dialogic nature of utterances.

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**Miki Hanazaki & Kazuo Hanazaki**

***English lexical items that yield the implicature of cause and effect and the mechanism for the interlocutors to understand such implicature: Applying theory to practice in TESL / TESOL in Japan*** (Contribution to *Linguistic Expressions and Devices that Yield the Implicature of Cause and Effect*, organized by Hanazaki Miki [et al.])

There are many linguistic devices that invite the interlocutors to interpret the two uttered events as having the relation of cause and effect. One obvious device is to use lexical terms which show such relation, such as *because* as in the sentence *I was in bed because of a cold*. Besides such apparent expressions, other lexical items that do not show cause and effect directly also provoke such interpretation or "implicature" (Grice 1975). Those include lexical items that show simultaneity such as *as, with* and *so on; I was in bed, as I had a cold or I was in bed with a cold*, and others are words that show temporal sequence as *and, after, since* and so on; *He was sick and he stayed at home, He died after the stroke, Since he was sick, he stayed at home*.

This paper aims to classify the lexical items that indirectly show such relationship of cause and effect and tries to compare data cross-linguistically between English and Japanese. In Japanese, words that show the temporal sequence invites the interlocutors to interpret the two uttered events as having cause and effect relationship; *byoki-da-kara ie-ni ita* (sick-be-from, house-at-be-PAST, *Since I was sick, I stayed at home*), however, showing the simultaneity does not always lead the interlocutors to interpret the sentences as having cause and effect relationship; *TE*, a conjunctive particle for showing simultaneity leads the two events as interpreted as having cause and effect; *Byoki-shi-TE, ie-ni i-ta* (sick-do-SIMULTANEITY, stay-at-PAST, *I was sick and I stayed at home*), but *Nagara*, a word that shows simultaneity, does not always yield the interpretation of cause and effect. *Byoki-shi-NAGARA, ie-ni i-ta* (sick-do-NAGARA, house-at be-PAST, literal interpretation would be *being sick, I stayed at home*, however it only shows that two events occur simultaneously, and never implies a cause-and effect relationship)

Through the classification and comparison cross-linguistically, this paper tries to answer the following three questions, namely 1) what kind of expressions and devices are available cross-linguistically to yield the implicature of cause and effect, 2) to explore which devices are universal / culture-specific in making the interlocutors interpret the expressions as having such implications, and 3) what kind of mechanisms are involved in the construal of such interpretation.

Also, as the last remark, this paper tries to apply the theory into practice. English education is on the top agenda of Japanese education lately. However, in spite of all the discussions and trials, Japanese education has not fully achieved the intended goal of producing fluent English speakers. One of the reasons for this failure so far is that Japanese and English seems so different, making the English learning difficult in Japan. And one of the biggest differences between the two languages is that English shows the cause and effect relation clearly with lexical items, while Japanese only describes the events, and does not clearly state the relationship between such events. (cf. Ikegami 2009) Hence, teaching the Japanese EFL students how to show and interpret the cause-and effect relationship should lead to a better English education in Japan. In other words, this paper examines how effective it is to teach ELF students the mechanism of interpreting two events as having cause and effect relationship, i.e., applying the theory to practice.

**Kati Hannken-Illjes & Ines Bose**

***Methodological issues in researching child-child argumentation*** (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.])

The paper presents a discussion of core-issues in the methodology of researching argumentation and argumentative competence in pre-school children. The paper is grounded in our joint research project on the establishment of validity through argumentation in authentic child-child communication. The project works with two longitudinal corpora of child-child communication (3.0 – 7.0). The context the children are videographed in is play, either role-play, play with props or building games. Taking up examples from our corpora, we will concentrate on two issues: communicative means and context. First, we argue for a multimodal approach to the study of argumentation among pre-school children with a special focus on vocal and prosodic means. When pushing for communicative goals, especially for smaller children, vocal, paraverbal and bodily ways of

expression stand equal to verbal means (Garvey 1984; Kirsch-Auwärter 1985; J. Klein 1985; Andresen 2002; 2005; Bose 2003; Bose/ Kurtenbach 2014). Our data shows, that the paraverbal and extraverbal analysis is crucial in order to analyse the frame the children use. Especially the change between cooperative and agonal framings as well as fictional and factual framings is reflected in the prosodic, vocal and bodily demeanor. Following from this, our second question will be – in a reframing of Brockriede’s (1975) classic question – where is argumentation? A common observation in the newly sparked interest in child argumentation is that younger children (pre-schoolers) are likely to engage in argumentation when working out a dissensus while at the same time not trusting this instrument to carry them all the way. Hence sequences of argumentation will result in physical force, petering out or calling on adults (see Valtin 1991; Komor 2010; Arendt 2015). We propose that argumentation functions as a means not only to work out dissensus but also to establish validity, thereby exhibiting the epistemological dimension of argumentation (see Krummheuer 1995). This function can be researched best in authentic child-child communication, videographing children in their main activity, play. Here we report of and opt for a conversation-analytic/ ethnographic approach. We argue that in order to make statements about the development of argumentation competence, the epistemological function of argumentation needs to be taken into account as well: a function exhibited often in cooperative frames.

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#### Maj-Britt Mosegaard Hansen

***Onomasiological cyclicity in semantic/pragmatic change: The case of Lat. 'nunc', Old French 'or', and Modern French 'maintenant'*** (Contribution to *Cyclicity in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.]

Hansen (2013, 2014) and (independently) Ghezzi/Molinelli (2014) proposed that pragmatic markers may evolve in a cyclic fashion over time, in a manner which is reminiscent of the by now well-documented morphosyntactic cycles, such as the Jespersen Cycle. Hansen (2015) introduced a distinction between the following basic types of semantic/pragmatic cyclicity:

- Semasiological (or form-focused) cyclicity, in which a linguistic item with a given etymology can be observed to renew its functions in a cyclic fashion across different stages of language evolution, starting each cycle with a similar content-level source meaning/function and subsequently developing context-level extensions that are largely identical to, or at least significantly overlap with, the context-level meanings/functions of its etymon/etyma.
- Onomasiological (or function-focused) cyclicity, in which etymologically different items with similar content-level source meanings/functions can be observed to subsequently develop similar context-level extensions across different stages of language evolution.

Where Hansen (2014) focused on the semasiological case represented by the evolution from Latin iam (‘as of now/already’) through Old French *ja* to Modern French *déjà* (‘already’; < *dès+ja*), this paper will consider in

greater depth a case of onomasiological cyclicity, namely the respective semantic/pragmatic developments of Latin *nunc* and French *or* and *maintenant*, whose content-level source meanings are in all cases equivalent to English *now*. The analysis will pay particular attention to the role of metonymic inference, of so-called bridging contexts, and of the monological or dialogal nature of the discourse. I will argue that cyclicity at the level of semantic/pragmatic evolution takes place because source items that are semantically similar will favor similar types of contextual inferences. At the same time, however, the fact that the range of uses of the items under consideration is not necessarily exactly identical from one cycle to the next supports an instructional view of semantics.

### **Katariina Harjunpää**

***How does translatory talk shape participation in everyday interactions?*** (Contribution to *Linguistic differences, interpreting and institutional re-shaping of non-natives' talk in social encounters*, organized by Traverso Véronique [et al.]

Studies on oral translation (interpreting) have made successful use of Conversation Analysis to investigate the interactional organization of mediated interactions in various institutional contexts (e.g. Bolden 2000, Baraldi & Gavioli 2012). Linguistic mediation has, nevertheless, always occurred outside of professional contexts as well (Pöchhacker & Schlesinger 2002: 2). In the Conversation Analytic approach to social interaction, it is considered that the analysis of everyday interaction feeds into describing also more specialized, institutional forms of talk-in-interaction (e.g. Heritage 1988). Thus there is a methodological motive to explore the relation between institutional and everyday practices of oral translation, and through this juxtaposition shed light on the variety of translatory, interactional processes. The current paper examines one of the issues that cut across types of oral translation, namely, how translatory talk shapes the status and participation of the source speaker in the interaction. This paper thus contributes to the panel on the shaping of migrants' or non-natives' talk from a mundane perspective. It investigates translatory interaction in video recorded everyday encounters between Finnish and Brazilian Portuguese speakers. The ways in which translating speakers portray the source speaker's talk and action are examined in a variety of environments during the multilingual interactions. The environments include the translation of accounts that have been provided for dispreferred action (e.g. rejecting an offer) and other kinds of socially sensitive talk (e.g. disagreements) but also more neutral talk. The paper discusses how the shaping of the source speaker in these environments is linked to the overall interactional motivations for translating in the everyday conversations. In this context, translating happens only occasionally and concerns mostly individual turns. The relevance of translating a given turn does not yet exist at the moment when it is produced, but follows from how the talk is reacted to by other participants – their reactions may indicate a need for facilitating. By the choice of what and how to translate, the translating speaker responds to the needs and situational circumstances of facilitating understanding for these particular recipients. Thus when compared to the institutional shaping of the non-native's talk as a way of conforming to the institution's pre-existing goals and categories (see panel description), in the everyday conversation, the shaping can be understood as a commonplace process of *recipient design* (Sacks, Schegloff, & Jefferson, 1974: 42). The translating speaker takes into consideration what kinds of local, social implications the talk that she now translates has had for the current recipient, and how the latter has already acted in the situation. This may involve accommodating the participants' differing perspectives and making categorizations that somehow explain the past talking, thereby showing orientations to situated social norms (Garfinkel 1967).

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### **Jennifer Hartog**

***Refugees and public health care in Toronto: New language action patterns*** (Contribution to

*Increasing mobility in health care and challenges to multilingual health care communication*, organized by Hohenstein Christiane [et al.]

While Canada prides itself with the structured way it has been accepting refugees, reality, involving new refugees, often brings unforeseen complexity on all levels and institutions, particularly in health care services. The specific challenge encountered in health care services set up for refugees is that there is an accumulation of difficulties which could be handled in more routine ways if the difficulties were not added on all at once, but rather one by one, for instance in the case of a typical counselling session with additional interpreting. The modification of a routine pattern would be created by the translatory action and can become manageable in the course of time. In a pilot study in a health care centre in Toronto, a discourse analysis of medical communication revealed that, in situations in which patients were struggling with the language, medical terms and concepts, interpreters and possibly trauma all at once, even modified routine doctor-patient communication structures are not successful. New forms of communication are created in order to fulfil the purpose at hand. Much along the lines of Koole & ten Thije (1994), one finds new forms of specifically intercultural discourse. Using Rehbein's concept of cultural apparatus (2006), the analyses show that much critique and linguistic creativity are needed in order to manage to fulfil the original purpose of the medical communication.

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#### Kaori Hata

*“Memories” in Hiroshima and Fukushima: A case study of recontextualisation by the Japanese mass media* (Contribution to *How to construct “memory”: stories of the nuclear events from Hiroshima to Fukushima*, organized by Hata Kaori [et al.]

Recent years, in the field of narrative studies, it is said that narratives are co-constructed by the author and the other participants in the here-and-now situation and certain elements of the past memory are foregrounded according to the context. Especially, survivors' stories of life threatening memories are one of the most noticeable and significant examples. Analysing the narratives, in this sense, this study aims to reveal how the memories are de/re-contextualised and reconstructed from the original ones in order to become appropriate forms in its sociocultural context.

In this presentation, I deal with two cases; 1) documentary programmes of Hiroshima including the news of Obama's first visit to Hiroshima in 2016; 2) documentary programmes of the Great East Japan Earthquake and the nuclear power plant accident. It can be said that the former one is the reconstruction of collective memory by the mass media, while the latter one is de/re-contextualisation of memory in the personal level but recontextualised again by the mass media.

The documentary programmes I analysed for Hiroshima had been intensively broadcasted at around Obama's visit in May 2016. Among a number of special programmes to recollect the historical event, I analysed two long documentaries that consist of narratives of family of survivors or second/third generations. As for the Great East Japan Earthquake, I analysed the 80 programmes intermittently broadcasted since 2011 by public broadcast stations in Japan (NHK). Especially, I focus on the narratives of the survivors' stories (Labov & Waletzky 1967, Labov 1997), participation framework (Goffman 1974, 1981) of the participants, multiple (verbal/non-verbal) communicative resources (e.g. discourse marker: Shiffrin 1987) used by the participants. As a result, several defining characteristics of the earthquake's survivors' stories in the Japanese mass media have been observed. First, the structure of family story, as a contextual metaphor, is expanded to the story of community. Second, in the programmes, women tend to use direct reported speech in their narratives rather than men. These ways of narrating are synchronized with non-verbal communicative resources. It could be said that this differentiation is the reflection of the social norm or normative consciousness the mass media believe that the audience must have.

By analyse the same category “memory” but about the historical event and newly happened event, this study is able to clarify the process and structure how the “memory” can be ‘renewed’ according to the history, context, culture, and situation. In the presentation, I will show the actual video data and script to illustrate these points above.

### **Ciler Hatipoğlu**

***(Im)politeness functions of SIZ in Turkish*** (Contribution to *Address Forms across Cultures: A Cross-Cultural Comparison of Address Terms in Indo-European, Uralic and Altaic Languages*, organized by Bayyurt Yasemin [et al.]

Turkish, similarly to some of the Indo-European language, has two second-person pronouns that are used to refer to a single interlocutor - SEN and SIZ. The first one is usually defined as the informal non-honorific second person pronoun while the second one is classified/defined as its 'polite' counterpart. Is this always the case, though? A number of studies have already shown that the functions of the second person pronouns can be varied as well as ambiguous (e.g., Belz & Kinginger 2003; Hatipoğlu 2008; Illie 2005). Therefore, a more detailed analysis of the interplay between different contexts, categories of social relationships and functions of pronominal terms of address is needed. The current study focuses on the so-called 'polite second person pronoun' SIZ in Turkish and aims to attain two goals:

- (i) to uncover the contexts where SIZ is most frequently used to manifest politeness versus the contexts where it is specifically employed to express impoliteness;
- (ii) to identify and classify the factors (e.g., age, gender, the perception of interpersonal relationship, kind of offense) that determine/affect the politeness category of SIZ in interactions in Turkish.

The data for this study were collected from undergraduate students attending various universities in Turkey. All of them were native speakers of Turkish and had various social backgrounds. They were also born and raised in different geographical regions in the country. The data collection tools utilized were questionnaires and interviews. The questionnaires, first, asked informants to list contexts where they would use SIZ to address their interlocutors, and, then, they were instructed to explain why they would use SIZ in the listed contexts. After the analysis of the questionnaire data, interviews aiming to provide a more in-depth understanding of the interplay between the various contextual factors and the politeness functions of SIZ were conducted with some of the students. The data coming from the interviews were thematically analyzed.

The results of the study revealed that the second person pronoun SIZ has multiple functions in Turkish. While in some contexts, as predicted by Brown and Levinson (1987), it was used as an honorific form of address to express respect and conventional politeness; in others, it turned from an unmarked politeness maker into a marked pronominal form which fulfilled functions not usually associated with it (e.g., to keep some interlocutors at bay).

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### **Keiko Hattori & Noriko Okamoto**

***Analysis of LINE chat interaction as part of multi-modal communication*** (Contribution to *Exploring effective ways of group discussions for constructing a democratic society*, organized by Shiraishi Katsutaka [et al.]

We are all participating in the multi-modal communication by using several types of communication tools or Social Networking Services (SNS), such as internet, smart phones, Facebook, Instagram and others. Among these, the users of LINE, an instant communication application, have rapidly increased and its users are over two hundred million in more than 230 countries (Asahi DIGITAL 2015). Especially in Japan, about 96.6% of those who downloaded the app are active users according to LINE performance reporting. However, although the studies on visual communication exist (Kress and Leeuwen 1996 etc.), the studies on LINE communication processes are not yet widely conducted. The goal of our study is to show the process of group discussions for agreement using LINE as an effective on-line tool. In order to achieve this goal, as the first step, this study analyzes the sequences in LINE conversations where ordinary negotiations and discussions take place. By observing the sequences of group discussions using LINE, the similarities and differences of the communication

between face-to-face interaction and LINE conversation could be found. The analysis was based on the study focusing on some functions of stickers (Okamoto 2016, Hattori and Okamoto 2014, Okamoto and Hattori, in print) to see how the stickers were used to negotiate, achieve agreements, or maintain interactional organization (Kushida 2006). The authors looked at some group conversations in Japanese using LINE which had purposes to achieve. The data were collected between 2012-2016. The results show that the stickers are effectively used for completion of subtopics. They are also used as turn-taking devices, which organize visual turn-taking, used as adjacency pairs, as well as contextualization cues for opening and closing. The stickers played roles to express participants' footing in participation framework (Goffman 1981, Schiffrin 1994). In addition, other features of visual communication in LINE conversation were observed. The analysis of online chat such as LINE makes it possible for us to explore the organization of multi-modal communication and dynamics of SNS interaction.

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#### Michael Haugh

***Revisiting po-faced responses to teases*** (Contribution to *Linguistic structures and actions: does function follow form?*, organized by Seuren Lucas [et al.]

In a seminal paper on tease responses, Drew (1987) claims that “the overwhelming pattern” is for “recipients [to] treat something about the tease, despite its humour, as requiring a serious response: even when they plainly exhibit their understanding that the teasing remark is not meant to be taken seriously” (p.230). This has often been taken in the broader CA literature to mean that teases prefer (in the CA sense) po-faced responses. What is less well acknowledged, however, is that Drew’s analysis was, as he himself admits, primarily focused on characterising a particular form of *responses* to teases, and was not itself intended as a comprehensive study of the range of different social actions that can be accomplished through teasing. In this study, I revisit the question of whether teases, broadly defined by Drew (1987) as “mocking but playful jibes against someone” (p.219), do necessarily occasion serious responses through an analysis of more than 150 instances of teasing sourced from everyday interactions amongst both well acquainted and previously unacquainted Australian and American speakers of English. Close examination of this dataset, drawing from methods and research in conversation analysis, indicates that whether a serious or non-serious response is occasioned depends in large part on the *type* of teasing involved, that is, what social action(s) are being accomplished by those participants through that particular instance of teasing, and the broader sequential activity in which that teasing is situated. It is suggested, in particular, that *design* features (Drew 2013; Lee 2013) of the turn through which the tease is delivered and of the response to that tease are recruited by participants in order to interactionally accomplish the tease as a particular type of teasing. It is concluded that a po-faced response is not necessarily the standard response to a tease, as some analysts have sometimes interpreted (or perhaps misinterpreted) Drew (1987) to have been claiming, but rather is part of what co-constitutes the prior tease as accomplishing a particular form of social action, namely, sanctioning an action prior to the tease as “overdone” or “exaggerated”.

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#### Eric Hauser

***Upgraded self-repeated gestures in Japanese interaction*** (Contribution to *Upgrading/Downgrading in Interaction*, organized by Prior Matthew [et al.]

Participants in interaction sometimes produce self-repeated gestures, that is, a gesture which can be seen as the same as a gesture produced by the same person slightly earlier in the conversation. Such self-repeated gestures are also sometimes produced so that they can be seen as upgraded versions of the previous gesture. In this presentation, I focus on such upgraded self-repeated gestures as they are produced in Japanese interaction. The data come primarily from approximately six hours of video-recordings of meetings and pre-meeting and post-meeting conversation at a neighborhood organization in Tokyo. Supplemental data are drawn from video-recorded second language English discussions among Japanese university students and an interactional English test at a Japanese university. Detailed sequential analysis is used to reveal how the participants in the interaction use and design self-repeated gestures. The analysis shows that, first, self-repeated gestures can be divided into two groups based on formal features of their design, those that occur before the retraction phase of the first gesture, with or without a hold, and those that occur after the retraction phase and the first gesture is, therefore, complete. Second, the default form for a self-repeated gesture is for it to be attenuated in some way, involving smaller, less energetic, and/or less clearly-defined movements, so that when a self-repeated gesture involves larger, more energetic, and/or more clearly defined movements—when it is upgraded—special work is being done through the upgraded gesture. Third, an upgraded self-repeated gesture is used when there is some problem with the reception of the initial gesture—it is not understood, is not noticed, or does not have the desired effect on the behavior of the recipient. The concept of upgrading has generally been restricted to actions performed through talk. The analysis of this sort of self-repeated gesture shows that the concept can also fruitfully be applied to gesture.

**Martin Havlik & Lucie Jílková**

***The meaning and function of the words *takže* and *hele* in the turn-initial position in Czech talk-in-interactions*** (Contribution to *Creating worlds from the inside: Turn-initial positions as Creators of Discourses and Worlds*, organized by Kosta Peter [et al.]

The presentation focuses on the meaning and function of the words *takže* [so (that), well] and *hele* [look] in the turn-initial positions in Czech talks-in-interaction. Data come from the DIALOG corpus, which covers approximately one million expressions from TV talk shows. The expressions *takže* and *hele* located in the initial positions of turns-at-talk can have different meanings and functions depending on a) the type of the talk show (a political debate vs. a popular talk show), b) the position of turn in a sequence of talk-in-interaction, in particular, whether it comprises the first part, or the second part of adjacency pairs, c) the personality of the speakers: some speakers use the words *takže* and *hele* in certain positions (e. g. also in the initial position) of turns more or less regularly, or stereotypically. The words *takže* and *hele* located in the turn-initial positions can play the role of a preparatory particle; the word *takže* has a strong summative function (in the sense of: “tedy, jin? =mi slovy” [so, in other words]). The word *hele* can function as a cue for turn-taking, that is for speakers’ change. Both words can also function as empty slot fillers. However, slot fillers are important in spoken communication (unstructured or partially structured communication) - for instance they allow speakers to gain time or continue leading the communication. We also pay attention to the prosodic perspective, namely to lengthening vowels in the second syllable, which can be a part of the idiolect of some speakers, or enable speakers to express uncertainty, gain time, maintain their role in the communication, etc.

**Reiko Hayashi**

***Speakers’ manipulation of emergent conceptual structures to achieve semantic foregrounding: Multiple orientations to list, category, and foreground in conversation*** (Contribution to *Foreground and Background: The Conversational Tailoring of Content and Context*, organized by Chun Elaine [et al.]

The meanings of words in interactions cannot be fully understood unless we take the cognitive dimension into account. This is because when communicating with others, we marshal various cognitive recourses such as comparison, classification, enumeration, and foreground. Studies on the relations between language and cognition based on this view explore the broad variation in the fields. The studies’ approaches largely differ among disciplines, but they can roughly be divided into two groups: theoretical/prescriptive and empirical/descriptive. This study takes the latter approach by incorporating ethnomethodological conversation analytic, occasioned semantic, and interactional perspectives (Bilmes 2010, Kasper and Prior 2015, Hayashi 2016) to examine speakers’ multiple orientations to the cognitive properties: those to list, category, and foreground in conversation, and to investigate how speakers mobilize these elements as constructions in order to

align communicative actions in talk. List has been a subject of formal analysis in previous studies. The works relevant to this study include those in conversation analysis, ethnomethodology, and cognitive linguistics: they identify list's structures in talk (e.g., Jefferson 1990; Lerner 1994, 1995), consider it in relation to categorization (e.g. Jayyusi 1984; Sacks 1995), and analyze its cognitive constraints (Sanches-Ayala 2003). This study explores speakers' orientations to emergent semantic structures of chosen words in the event of list-making and illustrates how they deal with the referential conflict between speakers by orienting to the structures. For example, in the conversation below, the speakers evaluate 'swordfish' using evaluative expressions. However, M and J's evaluations are in conflict in terms of the semantic taxonomy they refer to, because M evaluates the special swordfish she experienced and J evaluates swordfish, a kind of fish, which is abstract, general swordfish. That is, M associates "delicious" with the experienced fish, which foregrounds taste while J associates "favorite" with the general fish, which foregrounds preference. Additionally, at the moment of K's saying "excellent," the semiotic property he is associating with is lucid, because the referent of K's evaluative word, "excellent," foregrounds taste and preference. However, K's list of evaluative words, "fantastic" and "wonderful" at subsequent turns, are associated with general swordfish, the association of which is pre-endorsed ("It's just like eating Porterhouse steak"). As K was referring to the experienced swordfish when he began to talk about the fish, listing these words reveals his referential shift foregrounding the general swordfish from the experienced fish. We can see here his orientation to and deployment of the semantic categorical structure of the word that emerged at the occasion of M and J's evaluations. Because K's use of "excellent" and the following words ("fantastic" and "wonderful") constitute a common list construction---a three-part-list (Jefferson 1990) structure---, we can understand, from his orientation to the structure, that the transition of semantic orientation was grounded in his word, "excellent". The objective of this analytic approach is not to solve semiotic membership or speech act ambiguities of the use of this word but to show how speakers manipulate emergent conceptual structures to achieve semantic foregrounding, and to spot the moment they do so.

Example

- 1M: and um [we've had a]  
 2 J: [fish is so] expensive here  
 3 M: yeah we've had some fish that I I seafood that I don't really like [( )]  
 4 K: [(right)] the last  
 5 time we went to St. Louis we had dinner at uh forget the name of the restaurant in  
 6 McLeogh's [name of the] restaurant we had swordfish  
 7 J: [mm hmm]  
 8 M: [It was *delicious*]  
 9 J: [That's my *favorite*]  
 10 K: *Excellent*  
 11 J: That's my [absolute] favorite  
 12 M: [seriously]  
 13 K: [Baked] swordfish  
 14 E: [mmm]  
 15 K: It's just like eating Porterhouse steak *fantastic*  
 16 E: That's what Jerry says. I haven't tried it yet (chuckle)  
 17 K: Oh yes really it's it's a *wonderful* piece [of (steak)]

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**Takuo Hayashi & Jiali Yu**

***Image co-construction through talk: A categorical analysis of praising in a TV talk show***

(Contribution to *Upgrading/Downgrading in Interaction*, organized by Prior Matthew [et al.])

The study of compliments and compliment responses began in the late 1980s (e.g., Pomerantz 1978, Pomerantz 1984, Wolfson 1984, Holmes 1988) and several studies have been conducted since then from various perspectives (e.g., form, function, object, organization, sociocultural variation). However, very little is known about how they are embedded in talks in an institutional context to fulfill social goals. This study looks into how compliments and compliment responses are systematically, albeit covertly, incorporated into talk-in-interaction in a TV talk show. We discuss how praise is upgraded in relation to categorical features of a guest. The data are taken from a Japanese TV talk show, *Tetsuko no Heya* (Tetsuko's Room), a long-running show featuring a regular host, Tetsuko Kuroyanagi, and celebrity guests from various fields. The show represents an interview show where talk unfolds as a host probes a guest for information (Greatbatch 1998). The goal of this show is to introduce a guest in ways to project a favorable image of the guest as "a nice person". This calls for paired sequences of compliments and compliment responses (Kodama 1996, Tatsuki & Nishizawa 2005). The fundamental question addressed in this paper is how upgrading is integrated into categorical predication in talk. For this purpose, we first looked into its "interactional thematic structure" (Senko 1989). The analysis revealed that the interview talk unfolded basically along derived themes on various episodic actions of the guest (e.g., appearing in a quiz show, playing a difficult role in a drama, negotiating with high school authorities). On the basis of this analysis, we examined how the episodic talk accomplishes the social goal of projecting a favorable image of the guest. Speakers "go categorical" in compliment and compliment response (Song 2013). In this paper, we analyzed how the positive image of the guest as a nice person is projected as the interview talk unfolds thematically. Our main findings are as follows. First, various categorical predications of a nice person that go along with the frame knowledge were elicited by the host. The positive image of the actress was reinforced through several category-resonant features (e.g., serious, hardworking, talented, humble) that were implicated through the thematic progression. Second, praising was executed indirectly; these categorical features were often projected through non-evaluative talk. Third, the category-bound predicates were in large part conceptually projected through the guest's response; they were evoked along the episodic actions of the guest elicited by the host. The findings suggest that in this show praising is practiced by projecting positive categorical features of a person constructively and that the nature of upgrading in such practice is compositional.

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### **Jing He & Yongping Ran**

***Taking offence as face practice in individual livestream*** (Contribution to *The Pragmatics of “Bonding” in Cross-Cultural Encounters: East Asian Perspectives*, organized by Ide Risako [et al.])

Relational work or relating has been well explored, but evaluating relationship is understudied. Accordingly, the current study probes into how relationships are evaluated in taking offence or constructing prior actions as offence (Haugh, 2015): Offence is specified as threat to relational connection. Face (Arundale, 2010; Haugh, 2013) pinpoints participants’ understandings of relational connection and/or separateness. And it is negotiated in interactions. This study sources data from a computer-mediated communication (CMC) - individual livestream. Interactions in this context are synchronic and multiparty. Like other social networking sites (SNS), the main conversational goal is building relationships (Marwick & boyd, 2011).

In the data, an offence taker evaluates an offence initiator’s comments as offensive. This evaluation is further up-taken and evaluated positively by his or her supporters. Affiliations among the offence taker and supporters emerge in interaction. The offence initiator is merely exploited as a trigger for their bonding. Their understandings of face, namely conceptions of connection and/or separation, is dynamically negotiated along with the emergence of affiliations. The preliminary findings suggest that taking offence bonds an offence taker and his or her supporters and shapes their face understandings. Although evaluation of offence is inherently aggressive, it is constructive rather than destructive to relationality in this context.

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### **Panu Heimonen**

***Historicized dialogue in Mozart’s piano concertos KV 456 and 482*** (Contribution to *Pragmatics in literary texts and other arts*, organized by Kurzon Dennis [et al.])

Abstract This paper examines the possibility of historicizing the dialogue that takes place in two Mozart piano concerto 1. movements, KV 456 (1784) and KV 482 (1785). In the model dialogue is based on modalities together with musical qualities and it is illustrated through interaction expressed in movement within temporal references. This especially suits the kind of dialogue that is endemic for concerto discourse (cf. Keefe 2001). The historical distance to our own time is traced through the changing relation of qualities of dialogue to the cultural and stylistic context of the period. The study aims to construct temporal and cultural profiles for Mozart’s 1.movement concerto form. The phenomenon in question partly belongs to historical pragmatics in that it studies historical dialogue in two senses, in relation both to its own period i.e. contemporaneous compositions and to the period of the modern critic. Historical study of dialogue in music is thus considered as a parallel phenomenon to historical study of dialogue in language. A linguistic analogy of modals becoming past and/or future oriented expressions is used in bringing temporal reference inside the work at the level of musical actors. The Gricean idea of acceptability serves to form acceptability operator ACC in default semantics to express epistemic commitment of an actor’s mental states to musical features interpreted as eventualities (Jaszczolt 2009). The relation here is a quantitative one, where degrees of commitment correspond to temporal distance. This step turns the dialogue into temporal interaction and amounts to formation of a temporal profile. How is it possible, then, to historicize this dialogue within discourse? Stylistic features are found to have certain combinations of social and individual modalities that are derived from existential semiotic theory (Tarasti 2000, 2015). These are projected from one stylistic patch to another one as well as to different stages of historical reality. As a consequence stylistically peculiar dialogical merger representations (Jaszczolt 2005) move through history. The study examines how social meaning moves through possible paths of historical time and in so doing transmits traces of the past culture of enlightenment to our own day. We ask whether it is possible to reconstruct and revitalize the relation between cultural world and musical style in order to locate possible paths for stylistic traces from the past (cf. Greenblatt 1988, Tarasti 2012). This aims at building a cultural profile for 1.movement

concerto form. The above process could be characterized as realizing new historicist insights through detailed analysis of pragmatic meaning. When set in relation with musical narrative this historical co-narrative consisting of counterfactual events and processes draws the outlines for likely existential semiotic constraints of the stylistic tenor of late classical style. Together the two profiles present a culturally sensitive view of dialogue in Mozart's concerto practice.

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### Jan Hein

***Porteño discourses of identity: An ethnopragmatic approach*** (Contribution to *The Pragmatics of Place: Colonial and Postcolonial Perspective*, organized by Levisen Carsten [et al.] )

Argentina was projected by its founding fathers and 19<sup>th</sup> century elite as a European enclave in Latin America. An urgent Europeanization of Argentina that involved the genocide of indigenous peoples—as in the 1870s *Conquista del Desierto* (Conquest of the Desert)—, the promotion of massive European immigration, economic ties with Europe, and a blind adoption of everything European was implemented with the hope of leaving *barbarie* (barbarism) behind and entering *civilización* (civilization), culture, and progress (Shumway 1991). The idealization of Europe and the discourse of *civilización y/o barbarie* (civilization and/or barbarism) have not only played a central role in Argentine post-colonial political discourse and in the development of the Argentine nation state (Svampa 1994), but also in the construction of the self-identity of *Porteños*, i.e. the inhabitants of the capital city of Buenos Aires (Grimson 2012).

In this paper, I will champion the idea that certain key expressions and cultural scripts which *Porteños* use to think and talk about themselves today, and about their neighbouring countries and Europe, are closely related to the European project that was integral to the formation of the modern Argentine state (Grimson 2012). In particular, I will show how this is true of certain place-related key expressions (e.g. “*Argentines descend from ships*”, “*Buenos Aires is the Paris of the River Plate*”) and associated cultural scripts (e.g. *A Porteño cultural script for thinking about Argentina's trajectory*) (Garguin 2007; Guano 2003, 2004). A closer inspection reveals that these expressions not only concern places, but also incorporate chauvinistic and racist ideas (Gordillo 2016; Grimson 2012; Joseph 2000).

The task at hand is to expose the actual, full meanings at play in such expressions and scripts. To attain this, I will draw on the tools of the Natural Semantic Metalanguage approach and its “sister” theory Ethnopragmatics, which capture the meanings of culture-specific keywords, speech practices and other cultural phenomena using simple, non-ethnocentric, cross-translatable terms (Goddard 2006; Levisen & Waters in press; Wierzbicka 2003).

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### **Trine Heinemann & Barbara Fox**

***Dropping off or picking up? Objects as a resource for determining the purpose of a customer encounter.*** (Contribution to *Object-centered sequences: Recruiting objects and managing intersubjectivity in interaction*, organized by Tuncer Sylvaine [et al.]

To initiate a face-to-face encounter, participants – among other things - rely on spatial-material resources (e.g. Heath, 1986; Llewellyn & Burrow, 2008; Mondada, 2009; Mortensen & Hazel, 2014). In this paper, we demonstrate that participants also rely on spatial-material resources to establish what **kind** of encounter they are about to engage in. Building on more than 130 service encounters in an American shoe repair shop, we focus on how the objects that customers bring into the shop are used by the staff to determine the purpose of each encounter. Customers typically have one of two purposes; they enter the shop to **drop off** an item for repair, or to **pick up** an item that has been repaired. Customers often carry an object with them that clearly indicate their purpose; if dropping off, they bring with them the item that is to be repaired, if picking up they may carry a receipt slip. When either of these items are unambiguously present in a customer's hands, the staff prepare their actions in accordance with the item: if the customer carries a shoe, boot or similar 'repairable' object, the staff typically reach for the receipt pad and a pen, thus preparing to take down the customer's details. If the customer carries a receipt slip, the staff will either reach for the slip before the customer reaches the counter or go directly towards the storage space for pick up items. To demonstrate the systematicity with which the staff uses the objects brought in by customers to determine their purpose, we focus on cases where objects are either ambiguous or absent and specifically on how the staff in such cases seek to determine the – as yet unstated – purpose of the customer. Our analysis will demonstrate how the staff may try to determine whether a bag is large enough to conceal a pair of shoes, whether a purse conceals a receipt slip or could be the object that needs repairing, or whether the customer might be wearing the object that needs repairing. The staff may also produce candidate understandings ('Dropping off stuff?') or request solicitations ('How can I help?'), but there is a clear preference for the staff to visually determine – rather than verbally inquire - the purpose of the encounter by interpreting the objects brought in.

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### **Vivien Heller**

***Displaying and understanding epistemic stances in explaining and arguing*** (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.]

The paper investigates how children with heterogeneous socio-cognitive resources display and understand epistemic stances in explanatory and argumentative activities. Explaining and arguing are discursive practices, i.e. routinized communicative solutions to recurrent communicative problems of a speech community (Luckmann, 1995). The 'problems' that explaining and arguing are designed to overcome both concern the management of knowledge: Whereas explaining presents a procedural solution to the transmission of knowledge to an addressee who has or is assumed to have a particular knowledge deficit (or to the demonstration of

acquired knowledge vis-à-vis a teacher), argumentations provide a solution to the interactive management of divergent validity claims (Quasthoff, Heller & Morek in press). The two discursive practices differ with regard to the management of epistemic stances (Kärkkäinen 2006; Heritage 2013). In contrast to explanations, in which participants display complementary (unknowing/known) stances, argumentations develop from diverging and competing epistemic claims. Being able to display and understand different epistemic stances is therefore fundamental for the participants' mutual understanding of which of the two discursive practices is currently realized. Acquiring explanatory and argumentative competence entails, then, among others, mastering the marking and understanding of different epistemic stances. The question of how children with heterogeneous socio-cognitive resources come to distinguish between different epistemic stances has received only little attention until now (Ward-Lonergan 2010). The present study addresses this gap by investigating the acquisition of explanatory and argumentative stance-taking in children with learning difficulties and their typically developing peers. The sequential analysis draws on video-recordings of explanations of procedural and conceptual relations as well as decision discourses that were elicited in adult-child and peer settings. The children are aged between 7 and 10 years. Findings are discussed with regard to what linguistic and embodied resources children use for marking epistemic stances when establishing themselves as an opponent or 'explainer' and how they respond to epistemic stances taken by their co-participants.

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#### John K. Hellermann & Steve Thorne

##### ***Interactional competence seen in the experienced practice of augmented reality game players 'in the wild'*** (Contribution to *Interactional competence: CA perspectives on second language development*, organized by Pekarek Doehler Simona [et al.]

This investigation contributes to the questions raised in the areas of interactional competence and 'learning in the wild' (Wagner, 2015). In particular, we study to what degree the practices for interactional competence in a 'learning in the wild' context differ between first language and second language speakers. Our report comes from a project on the contextually-embedded nature of language use and development in an increasingly technologically-mediated and mobile world. We use multimodal conversation analysis methods to uncover the sequential and collaborative interactional practices used by small groups to organize various actions to play an augmented reality (AR) game on a mobile phone. The game has participants find and report on five examples of green technology on their university campus using GPS-enabled maps. Once a destination is found, players are asked to 'make a report' about the green technology. The five consecutive destinations and reports made at those destinations provide a perspicuous setting for studying adaptations made in the interactional practices participants use to accomplish their task at each successive location. The data are 22 hours of video-recorded interactions of speakers of L2 English, L1 and L2 French, L1 Japanese, L1 and L2 German, and L1 and L2 Hungarian playing the AR game developed at the research site (authors, 2015). Two participants wear head-mounted cameras. A third camera captures the entire group's interaction. We report on the complex array of semiotic resources participants use for playing the game while walking across the campus focusing on shifting practices for activity types such as wayfinding (Klein, 1982), introductions to reports, and connecting the 2 dimensional screen to the 3 dimensional environment around them. We trace micro-longitudinal changes and note similarities and differences between such practices for L1 and L2 speakers. Preliminary findings show that although there is a wide range of interactional practices for accomplishing these activities due to the underspecified nature of the task, evidence can be seen in all groups for adaptive, experienced practice (Zemel & Koschmann, 2014) over the course of the game. Similar interactional competences are seen in the L1 and L2 interactions due to the hypercontextualized nature of the interaction: participants using a mobile phone to find physical locations have similar semiotic resources at their disposal and use similar interactional practices, especially deixis, to make those semiotic resources relevant to their interaction, regardless of language expertise.

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## Annette Herkenrath

***Child interpreters and parents of child interpreters in German-Turkish health care communication: Looking back*** (Contribution to *Increasing mobility in health care and challenges to multilingual health care communication*, organized by Hohenstein Christiane [et al.]

This paper studies two types of language-biographical experience related to multilingualism in health care settings: having been a child interpreter and having been a parent of a child interpreter. It looks at language-biographical data (some 17 hours of transcribed oral narratives in Turkish and/or German) collected from several generations of Turkish-German multilinguals, using them as a window to the 'background of patients', taking a temporally distanced view. Research on immigrant 'child interpreters' as well as 'child language brokers' (Tse 1996) spans fields such as education, social studies (Katz 2014 for a recent overview) and linguistics (Meyer 2004). Controversies include ethical issues against the exploitation of underage bilinguals (Orellana 2009), the quality of the translations (Meyer, Pawlack & Kliche 2010), boosting effects in cognitive, social and linguistic abilities (Valdés 2003, Orellana 2009), as well as intergenerational and community-level cooperation (Valdés, Chávez & Angelelli 2003; Orellana 2009; Bauer 2010). Particularly in the earlier decades of immigration from Turkey to Germany, medical and translational service offered in Turkish, let alone in other languages of Turkey, was scarce. The needs of the first generation – and of monolingually functioning German institutions – were often addressed by children and adolescents, who, as the earliest competent bilinguals, assumed the role of interpreters. For the Turkish-speaking community in Germany, this situation is gradually becoming a thing of the past; it continues, however, to be a remembered historical reality. Rather than examining *in situ* phenomena (García-Sánchez 2010; Meyer, Pawlack & Kliche 2010), the present paper looks at these narrated subjective memories, taking a language-biographical interest in long-term developments and retrospect reflections (Bauer 2010). What do informants say about their past experience, its language-biographical impact (Franceschini & Miecznikowski 2004), and the continuing situation vis-à-vis medical institutions? What aspects of their reflective insight might be useful for innovations in multilingual policies currently at issue? The data shows that the memory of medical constellations involving child interpreters is a difficult one that, even decades later, does not easily come up in conversation: the topic may hide behind other topics, narrators may impersonalise their experience, listeners may be unable to listen etc. At the same time, speakers of this group of immigrants have an important message for listeners from the 'other' side. With this situation in mind, discourse-analytical questions relate to formal ways in which memories are brought up and verbalised. This includes a closer look at thematic organisation, speaker-hearer interaction, the expression versus non-expression of personality, and linguistic means of emotional evaluation (Akar 2011, Herkenrath 2016a, b). Since the topic of child interpreters was not part of the elicitive design, it emerges alongside and through other language-biographical topics, revealing thematic connections to topics such as school performance, (lack of) governmentally provided multilingual infrastructure, institutional support for community languages, and intergenerational relations. The study qualitatively focuses on four narrative case studies: two each from the younger (now middle-aged) and older (now retired) generation.

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### **Ilona Herlin & Marja Etelämäki**

***The Finnish collective person*** (Contribution to *Construal of person in interaction – a cross-linguistic comparison*, organized by Visapää Laura [et al.]

The paper will discuss the use of the Finnish passive, and suggest that it should be counted as one of the personal forms (see also Helasvuo 2006), namely a *collective*. The data comes from audio and video recorded everyday interactions, the methodological and theoretical framework consists of conversation analysis, interactional linguistics and cognitive grammar. Finnish has several passive-like constructions that meet the criteria for passive constructions mentioned in WALS. The paper will focus on the so-called impersonal passive (*syö-dä-än* 'eat-pass-4'), which is the most frequent and widely used Finnish passive constructions. It differs from the passive constructions in, e.g., many European languages in a crucial way; it is always used in contexts where a human or at least an intentional agent is implied. It is used for describing a state of affairs without expressing the identity of the agent or some other salient participant (Hakulinen et al. 2004, 1254). Apart from its 'passive-like' use, this passive construction is generally used also for first person plural references in colloquial Finnish. It is a typical way of expressing first person plural directives (*men-nä-än* 'let's go'), and it has been called an imperative form (see, e.g., Lauranto 2014). In other first person plural uses it is often accompanied by the first person plural pronoun *me* ('we'). In addition to these uses, the Finnish passive can also be used for second person references (*täällä istutaan ja juurutaan* 'here sit-pass-4 and gossip-pass-4'). The paper will focus on the first person plural uses that are not accompanied with the personal pronoun. These uses can be found in directive and in telling sequences; in directives, the use of the passive without an accompanying 1p.pl pronoun is not, however, limited to "imperative" use only; it is used when an action or experience are construed as shared. Furthermore, it is sometimes ambiguous whether the passive is used as a first person plural form or as a "passive". This becomes particularly evident in the internet data. The paper will suggest that there is a common feature in all of the uses of the passive form: they construe a group as a collective subject where the identities of single individuals are faded. The defining feature of the group – or the collective subject – is a joint-action or joint-experience. Enfield (e.g., 2013) describes interaction as a constant fission-fusion process between individuals. In social psychology, the notion of collective emotion has currently been explored. E.g., Walker (2010) argues that experiences of interactive and collective flow involve a loss of consciousness of the "self", and that implies not only a loss of one's public image, but also the merge of the self or "I" with the "We". The evidence from social psychology supports the linguistic findings in the use of the Finnish passive, and the paper will suggest that the type of personal passive that Finnish has is not actually a "passive" but a personal form, that could be named a *collective*.

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### **Laura Hidalgo Downing**

***Spanish state universities as sites of inequality and social action: Contested territories in times of political and educational crisis*** (Contribution to *Some Are More Equal: Constitutive and Regulative Rules in Pragmatics Revisited*, organized by Bhaya Nair Rukmini [et al.]

The present paper studies the role of graffiti as instruments for the regulation of inequality and the call to social action in a complex situation of crisis in Spanish Universities during 2014 and 2015; the study compares a corpus of graffiti drawn on the external walls of buildings at the Universidad Complutense, Madrid during 2015, and another corpus of graffiti written on women students' toilet doors in the Faculty of Philology at UCM during 2014 and 2015. Only the graffiti that have to do with the topics related to the crisis and calls to social action are analyzed, namely, the increase of fees and the change of the degrees structure to 3+2, feminism and protest against gender violence, calls to action and strike of various political activist groups (communists, anarchists, antifascists, student struggle) and the 'intrusion' of fascist groups days before the anniversary of Franco's death on November 20th. With regard to the distinction between constitutive and regulative rules, the present paper points at the difficulties in distinguishing between the two types of rules, which seem to overlap when studying social practices. In order to focus on the social function of graffiti as regulators of inequality, it needs to be pointed out that this form of expression is illegal in at an institutional level in Spain. However, as a social practice, graffiti are a form of regulative social behavior which enable people to express and share opinions, feelings and calls to social action in public spaces, even referring to virtual sites of call to action in the social networks. Graffiti, at this level, have socially shared constitutive rules regarding the territorial use of various graffiti crews' tags and bombings in public spaces. They also have regulative rules which allow for the use of spaces as sites of social struggle. Since graffiti are territorial practices, the walls of state university buildings such as those in UCM in Madrid, and the toilet doors in the women's bathrooms, can become two different sites of struggle and recontextualization of different ideological positions. The two types of graffiti are compared regarding the similarities and differences which characterize the practices in the two public spaces, specifically, the characteristics of the spaces and their rules, the characteristics of the messages, the use of figurative language in certain contexts, the recontextualization and negotiation of messages and the multimodal features which accompany them in each context.

### **Yuko Higashiizumi**

***Sequentiality and constructionalization of discourse-pragmatic markers in modern Japanese: The case of nimokakawarazu 'even though'*** (Contribution to *Sequentiality and Constructionalization of Discourse-Pragmatic Markers*, organized by Higashiizumi Yuko [et al.]

This paper examines the development of the clause-final conjunctive connective *nimokakawarazu* 'even though' into the clause-initial adversative marker 'however' in Modern Japanese from a constructionalization perspective (Traugott & Trousdale 2013; Traugott 2016). I will address the main research question of the panel, how sequentiality in discourse affects the diachronic rise of new constructions, based on evidence from the diachronic survey of *nimokakawarazu* from the very early 20th century to present-day Japanese. The construction *nimokakawarazu* comprises "ni (dative particle) + mo (focus particle) + *kakawara* (the irrealis form of the verb meaning 'to concern, to be particular about') + *zu* (negative)". Consistent with the fact that Japanese is a verb-final agglutinative language, it is attached to a noun or a finite clause and functions as the clause-final connective, as in example (1), in present-day Japanese.



- (1) *Boku-wa tokkun-shita-nimokakawarazu ... ichiban yowakat-ta-n-desu-yo.*  
 I-TOP special.training-did-**nimokakawarazu** most weak-PST-NMLZ-COP-FP  
 ‘Even though I received special training, (I) was the weakest (player in the team).’  
 (1999–2001, CSJ: S01M0877)

The construction has developed a new clause-initial use as a conjunction, as in example (2), competing with another construction with the anaphor *sore* ‘so, that’, as in example (3).

- (2) ... *shisutemu-o saikoochikuse-n-eba, shoku-no anshin, anzen-wa*  
 system-ACC rebuild-not-if food-of security, safety-TOP  
*jitsugenshi-uru-hazau-mo-arimasen.*  
 realize-POT-should-FOC-not.POL  
**Nimokakawarazu**, *Nihon-de-wa ... seido-ga miseibi-na-jootai-de...*  
**However** Japan-in-top system-ACC un-development-COP-situation-COP  
 ‘... If (we) don’t rebuild the system, food security and safety should not be realized.  
 However, in Japan, ... the system has been in the situation of un-development...’  
 (2008, *Kokkai Kaigiroku Package*)
- (3) ... *seijishikin-o-meguru giwaku-ga shitekis-arete-orimasu.*  
 political.funds-ACC-concerning allegation-NOM point.out-pass-POL  
**Sore-nimokakawarazu**, *imadani jijitsu-ga kaimeis-are-zu...*  
**So-nimokakawarazu** still fact-NOM find.out-PASS-not  
 ‘... (their) allegation concerning (the misuse of) political funds has been pointed out.  
 Even though (it is) so, the fact is not still found out...’  
 (2007, *Kokkai Kaigiroku Package*)

The results of the corpus survey show that the clause-initial use as in example (2) developed from the clause-final conjunctive connective use via “anaphor + the clause-final conjunctive connective”. The tendency of discourse-pragmatic markers to develop from “right peripheral” to “left peripheral”, in the sense of Traugott (2015), is seen in the development of other discourse-pragmatic markers in Japanese (see Onodera 2014). Another tendency is ellipsis of the anaphor that precedes the connective (Kyogoku and Masui 1973; Matsumoto 1988), e.g. “anaphor + *da* + *ke(re)do(mo)*” ‘anaphor + copula + although’ becomes *dakedo* (Miyachi 2014; Higashiizumi 2015); “anaphor + *dar(o)/desho(o)*” ‘anaphor + the conjectural form of the copula’ becomes *dar(o)/desho(o)* (Higashiizumi 2016). I suggest that constructions with an anaphor are precursors of “left peripheral” discourse-pragmatic markers, and sequential patterns in discourse play an important role in the emergence of such new constructions.

#### Abbreviations

ACC: accusative, COP: copula, FOC: focus, FP: final particle, NMLZ: nominalizer, NOM: nominative, PASS: passive, POL: polite ending, POT: potential, PST: past, TOP: topic

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### Jo Hilder, Maria Stubbe & Ann Weatherall

**‘When you’re 85, then I’ll call you old’: Age categorisation as an interactional resource in healthcare consultations** (Contribution to *Stage of life categories: Morality and identity work in talk in interaction*, organized by Weatherall Ann [et al.]

Societal attitudes and practices relating to age and ageing are changing rapidly and will continue to evolve. The transitions in life stage, health and capability that older people experience are also evolving, with ‘active ageing’ now expected well beyond age 65. In the clinical world, constructs around age, ageing and ‘life course’ are also changing, but may have quite different meanings and implications than they do for lay people. Little is known about exactly how clinicians and patients in routine health encounters negotiate the mundane and medical

aspects of age and ageing in this changing environment, or how these interactional practices influence mutual understanding and health outcomes. The work is based on an analysis of recorded medical consultations drawn from the New Zealand ARCH Corpus of Health Interactions (<http://tinyurl.com/ARCH-Group>) in which participants make explicit references to age. A total of 311 recorded consultations were searched for the occurrence of several words that explicitly relate to age (age, ageing, old, young, years), resulting in a set of 113 with explicit mention of 'age'. The data consists of video recordings (or audio recordings in a few cases) of medical consultations from several previous ARCH research projects and features several types of clinicians (general practitioners, specialists, nurses) and adult patients aged 18 and over, of whom a preponderance (about 60%) are aged between 40 and 69. The overall aim of the study is to identify the interactional practices used in routine health care encounters when age and/or ageing are made explicitly relevant. We explore the interactional work being done by age references, descriptions and categorisations in these excerpts. We investigate how these practices contribute to the clinical and 'life world' perspectives or agendas oriented to by the participants, especially at times where categories of age appear to be contested or framed differently according to the perspective of the participant. Our analysis draws on the tools of conversation analysis and membership categorisation to examine the occasions and trajectories of references to age in the encounters and how they function in the medical interactions. We have found the mentions of age can be a source of trouble. On these occasions participants contest the definition or relevance of age to the talk, or resist being categorised with respect to age. For example, in the following excerpt with a nurse in a diabetes consultation, the nurse categorises the 65 year old patient as 'young' in a clinical sense while the patient responds referencing everyday notions of 'young':

NS: .hh so that's just why we take it seriously for young people like you. PT: ((snorts)) ar(h)en't yo(h)u e(h)ver so sw(h)eeet? .hah (.) sixty five .hah= NS: =yeah well when you're eighty five then i'll call you old (.) tch (0.8) how's that for a deal .hh

### Florian Hiss

*Questions about diversity — responding responsibly* (Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

Talking about diversity involves questions of responsibility. This paper views language as means and object of responsible action: Speakers take or refuse responsibility *through* the means of language; linguistic difference is often presented *as* an obstacle to certain responsibilities (e.g., when communicating safety instructions to a linguistically diverse workforce); and speakers take or reject responsibilities *for* language use in particular and linguistic diversity in general. The paper draws on data from a telephone survey on workplace multilingualism in the North of Norway, a region which unites traditional minority languages and various immigrant languages in addition to global English and the Norwegian majority language. The material contains short telephone interviews with 140 representatives of small and medium-sized businesses on topics surrounding work practices, diversity, and multilingualism. While the dataset as a whole gives an overview of the linguistic diversity, practices, policies, and ideologies in regional workplaces, the interview recordings reveal as well a variety of discursive approaches to handle such diversity. The main focus of the paper is on a series of survey responses concerning the role of the region's endangered, traditional minority languages in the workplace and the linguistic integration of immigrants at work. While reporting about facts and experiences, respondents relate their answers to a variety of contexts, beliefs, attitudes, and perceived expectations in order to respond in a responsible way and minimise communicational risks. Disregarding if they are held accountable for some action or not, respondents may feel responsible, wish to evade responsibility, or perceive a need to account for their responses because:

- (a) the interview question involves a topic (language diversity) that is ideologically loaded and has been discussed elsewhere with references to responsibility;
- (b) the question is directed at them within the inter-subjective and structured interactional setting of the telephone interview; and
- (c) the respondent has certain responsibilities related to his/her role as a company representative and as interviewee. (Cf. Solin and Östman's (2016) distinction of three levels of social organisation to which speakers anchor their responsibilities.) There are hardly any fixed form-function relationships that mark responsibility or ideology in language use (Verschuere 2012; Lakoff 2016). In their (typically short) responses, informants manage responsibility both explicitly and implicitly, relating it to practical issues and/or ideology. Relevant linguistic phenomena and strategies include pragmatic markers, voicing, evidentiality, and the marking of proximity and distance.

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### **Elliott Hoey**

***Restarting talk: Resources for lapse resolution*** (Contribution to *Entry and re-entry into interaction*, organized by Antaki Charles [et al.]

In this talk I take up a recurrent issue for conversationalists: How to restart talk after a lapse. Lapses emerge when all participants forgo the option to speak (Sacks, Schegloff, & Jefferson, 1974). This can occur at the end of a course of action, where it is a systematic possibility that nothing remains to be done next. In this environment, if all participants refrain from speaking, then a particular kind of sequence organizational problem arises (Hoey, 2015). What do you talk about next is there is apparently nothing relevant to take up, nothing to progress onward to, and no remaining projections to fulfill? 'Lapse resolution' refers to the ways in which participants solve this problem. In this paper I focus on the kinds of resources that participants draw upon for lapse resolution in ordinary conversation. The data come from a collection of 500 lapses identified in naturally occurring interactions in American and British English. They are analyzed in accordance with conversation analytic principles and methods (e.g., Sidnell & Stivers, 2013).

My question is how participants form up some sequentially implicative turn after a lapse such that turn-by-turn talk is restarted. I describe three basic alternatives to where participants can go after a lapse: speakers may move to end the interaction, continue with some prior matter, or start up something new. In selecting from among these options, I argue that participants reveal their understandings of where they are situated in the course of their interactions, they exhibit sensitivity to the completion or incompleteness of prior or latent courses of action, and they introduce as relevant things from 'outside' their interaction, respectively. Participants are shown using resources grounded in the interaction's overall structural organization, in the materials locatable in the interaction-so-far, in the mentionables they bring to interaction, and in the situated environment itself. I argue that lapses in ordinary talk are places for the management of multiple possible courses of action.

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### **Christian Hoffmann**

***"Trump never says 'God Bless You' like Obama does" – Invoked compliments in partisan Facebook comments*** (Contribution to *Complimenting behaviour in social media*, organized by Das Anupam [et al.]

Much pragmatic research in the last decade has been devoted to the ways users of social media construct and negotiate their identities online (cf. Placencia 2013, Bolander and Locher 2015, Dayter 2016, Locher and Bolander forthcoming). Many of these studies have probed the rich selection of self-presentation strategies on which users rely to eke out their online image. However, the role of compliments as a central affiliation strategy in social media still remains clouded.

This paper explores the instrumental use of a new type of implicit compliments frequently detected in the official Facebook campaign websites of the two main candidates for the last US presidential election, i.e. Hillary Clinton and Donald Trump. The study focusses particularly on the way the proponents of two political camps (democrats and republicans) negotiate their party identity in the Facebook comment sections through heated conflict talk. While some commentators vigorously attack the opposing political candidate, others come to his (or her) verbal defence. While each attack is directed at one political candidate, they likewise invoke a compliment toward the other. On the one hand, the investigation of these invoked compliments surfaces what commentators think both political candidates stand for (and what they believe the politicians should be praised for). On the other hand, they help commentators on political social media sites to (dis-)align with each other by stating, reproducing and negotiating their shared social and political beliefs and values (cf. *ambient affiliation*, Zappavigna 2011).

Implicit compliments of this specific type will be investigated both quantitatively and qualitatively in a broad range of comments in Hillary Clinton's and Donald Trump's Facebook campaign sites, in a short period leading up to the US presidential elections in November 2016. The main classification is based on an adapted, abridged version of Martin and White's Appraisal framework (2005) which I combined with existing pragmatic research on compliment functions as well as on objects of complimentation (Holmes 1988, 1995, Golato 2011, Hoffmann 2012, Placencia and Lower 2013, Taavitsainen and Jucker 2008, Placencia and Lower forthcoming). The main focus of the analysis will be on the nature and type of this specific type of compliment in line with its social function and object of complimentation.

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#### Concha Maria Höfler

***Laughter, hyperbole and "funny stories" - using humour in positioning Georgia's Greek community*** (Contribution to *From self to culture: Identity construction in humour-related discourses*, organized by Sinkeviciute Valeria [et al.]

Members of Georgia's Greek multilingual community extensively use humour (mostly laughter, "absurd" hyperboles, and "funny" or paradoxical narratives) in interview situations with an outsider when positioning themselves, their in- and various out-groups. As Georgia is a multi-ethnic and -lingual country, they position themselves not only in relation to the Georgian societal majority but also to other minorities. Historically, identification in this community is linked to their migration to the Southern Caucasus from the Southeastern coast of the Black Sea almost 200 years ago, their belonging to the (Greek) Orthodox Church, the perception of being part of a greater Greek diaspora reaching back to the Byzantine Empire (Bruneau 1998; Sideri 2006), and to mass emigration in the past 25 years (initially mainly to Greece and Cyprus). In Georgia, religious affiliation and the historical link to the Byzantine Empire were and in most cases still are considered as "legitimate" links to "Greekness". In Greece, however, while they are officially recognized as Greeks, flawless competence in Standard Modern Greek is seen as paramount for belonging in everyday interactions (Hionidou 2012; Kaurinkoski 2010).

This paper proposes an ethnographically informed conversation analysis (Bucholtz & Hall 2008; Deppermann 2000) of excerpts from 49 semi-structured interviews with members of Georgia's Greek community collected in 2013-14. The aim of the analysis is twofold: it will firstly focus on how humour is used to position interlocutors and to manage relationships during the interview situation, and secondly on how humour is used to establish, negotiate and contest social boundaries between the "groups" interviewees make relevant in our conversations (Holmes & Marra 2002; Roth 2005). Wherever necessary, the larger socio-political context of this conversational meaning making will be explicated (Bucholtz & Hall 2005; de Fina et al. 2006).

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### Christiane Hohenstein & Magdalène Lévy-Tödter

#### *On international medical doctors' professional identity in a multilingual environment*

(Contribution to *Increasing mobility in health care and challenges to multilingual health care communication*, organized by Hohenstein Christiane [et al.] )

Our study focuses on 'international doctors', i. e. medical doctors often carrying a foreign or migrant background, who in doctor-patient communication (DPC) either use the patient's tongue as an L2 or a joint Lingua Franca. On one hand, a recent study highlights that patients, even though they adapt to interpreted DPC, may actually prefer bilingual providers of health care to interpreted services (Villalobos et al. 2016). On the other hand, studies on interaction between international doctors and native patients - mainly carried out in the US, Australia, and Canada (cf. Berbyuk Lindström 2008) - indicate an array of communication issues. These may be linked to several factors, including lack of knowledge regarding the host society and their medical procedures, credential issues, inadequate level of medical and surgical knowledge and perceived discrimination or racism. Linguistically, three factors seem to play a major role: (1) different expectations between doctor and patient with regard to the course of the clinical encounter (e. g. patient-centered communication, culturally differing approach, address etc.), (2) interpersonal barriers due to difficulties in providing verbal or non-verbal emotional support (explanations, mitigation, consolation, humour), and (3) comprehension problems due to the use of regional dialects or foreign accents (cf. Berbyuk Lindström 2008). In light of these findings, and building on previous studies that focused on international medical graduates (cf. Cordella/Musgrave 2009, Dorgan et al. 2009, Van de Poel/Brunfaut 2010, Dahm/Yates 2013, Fioramonte 2014), the current study considers effects that medical doctors may experience in their L2 interaction with regard to their professional identities. In order to explore multilingual medical doctors' professional identities, we will take as a point of departure narrative interviews conducted with international and multilingual doctors working as physicians in Germany and Switzerland. A discursive approach to identity analysis (cf. van de Mierop 2015) will be used to determine aspects of professional identity. Parts from our data set of narrative interviews will be analysed using functional pragmatics (cf. Redder 2008), in order to highlight how 'international doctors' describe relevant tasks in medical encounters, how they speak about misunderstandings or resistance of patients, and how they present themselves

verbally in their L2 as medical professionals. Since (lack of) knowledge about the course of the medical interaction and phases within DPC plays a role in interpreted DPC (cf. Albl-Mikasa/ Hohenstein 2017), it is expected to pose a challenge for international doctors as well. The way these challenges are met by communicative strategies international doctors have developed will reveal intersections of social, collective and personal aspects of professional identity. Our study aims to open insights into doctor-patient interaction in a multilingual environment without the help of interpreting, and to contribute to an understanding of possible benefits of and challenges in international doctor-patient interaction.

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#### **Janet Holmes & Meredith Marra**

***Before and after: The professional identity of nurses employed as caregivers*** (Contribution to *Global Transitions in Health Care*, organized by Zayts Olga [et al.]

The negotiation of professional identity has emerged as an important focus for workplace discourse analysts in recent years (e.g. Schnurr 2009, van De Mierop and Schnurr 2016, Angouri and Marra 2011). The richness of the research agenda flows from the dynamic, ongoing and highly contextualised identity work in which professionals engage in their daily activities. Most recently, attention has turned to the transitions faced by professionals in their working lives, e.g. transitions across countries, across teams, and across discourse activities (see Marra, Holmes and Kidner fc). Aged care has been selected as a site for investigating workplace transitions and the corresponding identity work in which international healthcare workers engage. Many caregivers employed in the New Zealand aged care sector are migrants with nursing qualifications from their home countries. Their jobs in eldercare facilities are often seen as a stepping stone on the journey back to their chosen career, an option which may initially be denied to them in a new national context where their qualifications and previous experience may not be formally recognised. In naturally-occurring interactions recorded in residential eldercare homes we have captured nurses involved in the macro transition of shifting between countries, as well as the meso transition of moving between professions. For our participants, the 'downgraded' role of caregiver is generally seen as temporary; the caregivers are often waiting for recognition of their qualifications or actively pursuing registration in New Zealand. How does this challenge to their professional identity impact upon their work practices and their construction of self? In this paper we draw on

recordings of caregivers in everyday interaction with elderly residents in three different eldercare homes. We explore the ways in which they index their identities as skilled and experienced nurses while working in a related but distinct profession. The findings highlight both a future, imagined self as well as the ways in which the caregivers make use of the capital gained from their pre-migration working lives in their negotiated identity construction.

### **Elizabeth Holt**

***Free indirect reported speech in interaction*** (Contribution to *The Pragmatics-Conversation Analysis Interface*, organized by Clift Rebecca [et al.]

In this presentation I focus on a collection of instances of what might be termed "free indirect" or "quasi direct" reported speech: in other words, instances of reporting that combine direct and indirect forms. The data are drawn from informal, two-party telephone calls. Analysis of these instances supports exploration of the connections between CA and pragmatics, particularly in considering "facework" and the way criticisms of self are reported. From a conversation analytic perspective sequential analysis allows for exploration of the design and recurrent environments of this device. It reveals that they tend to occur in non-narrative environments, regularly following assessments, providing evidence to support them. Unlike indirect reports they recurrently consist of multiple units. Comparison with the recurrent sequential positions of direct and indirect reported speech reveals why a form that combines them is particularly useful in this environment. They retain the focus on ongoing activities prevalent in IRS, while providing some insight into what was said, recurrent in DRS. From a pragmatics point of view the instances raise interesting questions about issues of face. In selecting to use a form that combines elements of direct and indirect speech participants shift footing to create a "layering of voices" (Günthner, 1999). In so doing they convey both the stance of the reported and the reporting speakers. This is particularly useful here since in a number of instances speakers report critical comments about the current speaker. The design enables speakers to portray what was said while distancing themselves from the stance conveyed in the report.

Günthner, S. (1999). Polyphony and the 'layering of voices' in reported dialogues: An analysis of the use of prosodic devices in everyday reported speech. *Journal of Pragmatics*, 31, 685-708.

### **Seung Hye Hong & Sung Do Kim**

***From hearing to seeing : Visualization of para-languages on Korean social media***

(Contribution to *Between Graphic and Grapheme: Representation in Writing*, organized by Dickinson Jennifer A. [et al.]

On Korean social media, punctuation marks such as periods, question marks, exclamation marks and swung dashes, etc. are used to express the text writer's emotion and attitude, which is quite different from how they are normally used in writing. This phenomenon is much more prominent on the instant messaging where the people have no choice but to rely on the letters which denote the textual messages only. The symbols mentioned above are very distinguished from the 'emoticon' which portray people's facial gestures, as they represent visualized para-language information such as volume of the voice, accent or nuance, which are originally transmitted through acoustic media. However, it should be noted that this is not about the transcription symbol used for discourse analysis. The Korean people, especially the young generation uses these signs spontaneously to show emotion or attitude more vividly through the text. It means that 'emoticon' is not enough to support people's growing desire. Interestingly, even though the signs are symbolic and the information contained on them is abstract, they can be read very naturally on the text without a manual or instruction as we do on iconic ones. This could be explained by the semantic derivation of punctuation marks. For the close analysis of the role of each signs, I collected year's data consist of 50 people's conversation text using punctuation marks from the very popular free mobile instant messaging application in South Korea, 'Kakao Talk', and categorized them into four levels of different types of the signs. By reading large text files line by line, I found that each sign is sub-categorized based on the detailed emotions. For example, question marks can be used to express different feelings such as 'surprise', 'conscious', or 'puzzled'. And one of the common features is that to express different scale of emotion is possible by controlling the number of the sign.

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Strangers in public spaces demonstrate respect for one another through 'civil inattention', which for Goffman (1963: 84) is 'perhaps the slightest of interpersonal rituals ...that constantly regulates the social intercourse of persons in our society'. Mutual observation of the ritual of civil inattention is not guaranteed: it is discarded in rude encounters between strangers. This paper treats rude encounters in urban public spaces as conceptually generative for those interested in the endogenous organization of interaction orders constituted by strangers. Existing research on strangers in public space tends to rely on observation and analysis of naturally occurring encounters. This is a problem, because no encounter is in itself inherently uncivil, rather it must be *interpreted* by one or more consociates as uncivil. Drawing on data from over 200 interviews where participants provided narrative accounts of rude encounters with strangers in urban public spaces, this paper shows how the specificity of ritual infractions opens up opportunities for participants to make claims around selves as moral actors and everyday life as a moral order.

### **Fumino Horiuchi & Toshihide Nakayama**

***Systematicity in variation within a grammar: A look into "broken" structure and "deviant" semantics in Japanese conversation*** (Contribution to *Multiplicity in Grammar: Modes, Genres and Speaker's Knowledge*, organized by Iwasaki Shoichi [et al.]

It has been known for a long time that grammatical patterns differ in different communicative activities. However, in recent years there has been studies pointing out the depth and kind of structural differences are such that the variation should be understood to form separate systems. In other words, the grammar of a language does not constitute a single integrated system but consists of multiple grammars that have been shaped differently in response to particular communicative needs of the genres.

This study examines the nature of multiplicity in grammar through comparison of patterns found in conversation and written language in Japanese. Specifically, we will direct our attention to the following phenomena observed in conversation:

(1) Fragmentary expressions: It is rather common to see expressions that are not grammatically complete in the sense that they do not form a self-standing clause. A good example of these is an unattached NP, which is a free-floating NP that is not grammatically integrated in a clause. They are by no means 'mistakes' or 'performance errors' and are much more common and frequent than accidents.

(2) Structurally dependent expressions: Some uses that have developed in conversation include structurally incomplete expressions, such as cases where one starts utterance with a predicate-final auxiliary expression 'desuyone' or with a topic-marking particle 'wa'. Structurally, both 'desuyone' and 'wa' require the main element, a predicate and a nominal, respectively, but in conversation they can be used without the main element at the beginning of a turn.

(3) Insubordination: Structurally subordinate (grammatically incomplete and dependent) clauses can occur a self-standing expression without the 'main clause' on which they are supposed to be grammatically dependent upon.

(4) Non-conjunctive use of conjunctions: Some conjunctions, such as 'dakara' and 'dakedo', have developed non-conjunctive uses in conversation. This development is evident both in their semantics and syntax: they function more like discourse markers, and their syntactic position is not fixed at the beginning of an utterance.

Thus, there are many expressions observed in conversation that are grammatically (structurally) incomplete, fragmentary, and serve non-typical functions. However, linguistic expressions in conversation are hardly uncontrolled or 'broken'. These structurally 'incomplete' expressions or semantically 'deviant' expressions are interactionally functional, meaningful, and 'complete'. This mismatch between structural organization and interactional organization suggests that the structural makeup of a linguistic expression and its interactional functionality do not necessarily match or align. In this paper we argue that the apparent 'broken' structure or 'deviant' function in conversation does not result from the lack of systematicity but is a reflection of the fact that linguistic expressions in conversational environment are oriented toward (i.e., formed and organized around) interactional functionality more strongly than toward grammatical completion and integrity. It is sometimes pointed out that linguistic expressions in conversation has simpler structure than written language. However, the difference between conversation and written language is not a matter of simplicity but of organizational principle. They are oriented toward different kinds of goals and communication activities.

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**Anne-Sylvie Horlacher**

***Self-touching practices as corrective actions in hair salons: The client's head as a locus for displaying expertise*** (Contribution to *Touching-the-body in interaction*, organized by Greco Luca [et al.]

Tactile practices in beauty salon encounters have only marginally been studied as recurrently observable practices – and self-touching practices by the clients even less. However, clients do touch their hair during such encounters, mostly when giving instructions to the hairdressers during the initial phase of the encounter or when requesting a revision at the end of the encounter (Oshima 2009; Oshima & Streeck 2015). My paper focuses on the latter, i.e. when clients orient towards a possible problem with their hairdo. In these cases, what the data shows is that a) clients only touch their hair and identify the problematic area, thereby assigning the agency for correction to the hairdressers (a corrective manipulation *inviting* correction according to De Stefani & Horlacher 2016) or b) they engage in self-correction by displacing problematic strands of hair and by rearranging their hairdo, thereby taking on the responsibility for the correction (a corrective manipulation *as* correction; De Stefani & Horlacher 2016). In both cases clients can be seen to challenge the hairdressers' taken-for-granted authority through such corrective manipulations, as well as their professional expertise and social identity. This is visible in the fact that hairdressers immediately suspend the clients' manual activity and intervene with their own hands on the clients' head, thereby re-establishing the normatively expected division of tasks. By analyzing the tactile practices that both clients and hairdressers carry out during these moments, I shed light on the distribution of rights and obligations that prevail within hair salons. The analysis of such corrective actions will lead to a better understanding of the kind of responsibilities and entitlements participants experience and of some of the ways in which categories, expertise and epistemic authority are negotiated and competed for in this type of workplace (Jacobs-Huey 2006; Horlacher *forthcoming*). More generally, I address complex and delicate issues around dealing with the clients' "body" (here: the head) and how professionals treat and manipulate it in hairdressers/clients encounters (Nizameddin 2016). This paper uses conversation analysis (Sacks, Schegloff & Jefferson 1974) and multimodal interaction analysis (Streeck, Goodwin & LeBaron 2011) as methods of investigation and the analysis is based on video recordings collected in three different hair salons located in the French speaking part of Switzerland (25 clients, 6 hairdressers, 28 hours in total).

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**Judith Horne**

***The use of emoji to construct distance-learning student identities on a Facebook Forum***  
(Contribution to *The micro-analysis of online data (MOOD): Using discourse and*

*conversation analytic methods to analyse online interactions*, organized by Meredith Joanne [et al.]

This presentation will examine how students use emoji on a Facebook forum from a micro-analytic, discursive psychological (Edwards and Potter, 1992) perspective. Recently, the use of emoji has accelerated on Facebook forums, with more emojis being added all the time. Emojis differ from emoticons, in that they are a pictorial symbol, rather than a typed symbol, and as a result there may be differences in the ways they are used. There has been research into emoticon usage as a resource - Kaye et al (2016) concluded that people carefully consider their use of emoticons and they are not direct replacements for facial expressions. Similarly, Vandergriff (2013) showed through micro-analysis of the smiley, how it was used for purpose

utisoftLocal.ByteClass to show an appreciation for humour and to 'do' disagreement in a non-aggressive way. There has been little research into emoji from an exclusively discursive perspective. However, emoji has been considered as part of interaction, for example, to inoculate stake in real-time student online discourse (Stokoe et al, 2013). This presentation will build on previous research by examining how students build and do identity work through the use of emoji. Data has been scraped from a first-year student Facebook group, which was set up and managed by students, for the purposes of discussing their module. The students are distance-learning students. The data was gathered after the module was completed so is entirely naturally occurring. The presentation will show that emoji is not simply a reflection of what people are thinking, but a resource people use in internet discourse to construct themselves in particular ways. Initial findings suggest that emoji may be used to inoculate stake; to construct students as 'being helpful' to others; or to manage the dilemma of lower-than-expected grades. The presentation will also discuss the usefulness of applying a talk-based theory to online, emoji analysis.

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#### Juliane House

*Multi-word discourse markers in a cross-linguistic perspective* (Contribution to *Functions of pragmatic markers: why should we care?*, organized by Crible Ludivine [et al.]

This paper examines the behaviour of dislocated, left-peripheral multi-word discourse makers in English popular science texts, their translations into German as well as German comparable texts over the space of 25 years. Examples of such discourse markers are the extraposed prepositional phrases: *After all, On the other hand, In addition*. My analysis focusses on the forms, functions, distribution and translation equivalents of such multi-word discourse markers in parallel and comparable text corpora, listing frequencies and examining co-text from a contrastive discourse perspective. Two leading questions will be pursued: 1. Which types of discourse markers are preferred in the tripartite corpus over time and what are the sequential implications? 2. What are the consequences of the choice of particular discourse markers for discourse processing?

Results of the analysis indicate that the use of the type of discourse markers examined here differs substantially in English and German popular science discourse in terms of clear preference of either left peripheral dislocation or syntactic integration. I discuss these preferences with reference to typological differences as well as earlier contrastive work on discourse preferences. Finally, I make some suggestions for developing written language skills in learning and teaching a foreign language.

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**Kathy Howard**

***Teasing as language socialization in a culturally diverse kindergarten*** (Contribution to *Trickery, Cheating, and Deceit in Language Play*, organized by Bell Nancy [et al.]

An important site for investigating the confluence of deception and play among children is the act of ‘teasing’. The functions of teasing have been extensively examined within interactional and language socialization approaches to children’s linguistic, social, and cultural development, mostly in culturally homogeneous contexts. Defined as “an intentional provocation accompanied by playful off-record markers that together comment on something relevant to the target” (Keltner, et al, 2001, p. 234), to be recognized as such among interlocutors, an instance of teasing requires the skillful interpretation of subtle contextualization cues that key it as playful. Even within their own familiar cultural contexts, it may be difficult for young children to distinguish between playful teasing and serious negative remarks. What happens, then, in a classroom of diverse young children in which not only are children being introduced to the communicative practices of school-aged children, but they also hail from multiple cultural backgrounds in which teasing may be enacted differently? This study investigates young kindergartners’ practices of teasing in a classroom in the Northeastern United States. In particular, a year-long, ethnographic, discourse-analytic study was conducted in which Spanish-speaking children of Mexican immigrant parents were closely shadowed at school and at home at regular intervals. This paper will present a detailed discourse analysis of instances of teasing in the classroom, examining who teases whom, under what circumstances, how the target of the teasing responds or reacts, how others react, and the longer-term effect on students’ social relationships over the course of the year. The findings will be discussed in terms of the practices of teasing that are socialized and produced over the school year through these interactions, and children’s language socialization into these practices within their peer groups, and their language socialization through these practices into particular values, morals and language ideologies.

**Sarah Howard, Diana Boxer & Joseph Radice**

***Finding voice in silence: A critical examination of the right to silence in American evidentiary interviews*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

Finding voice in silence: A critical examination of the right to silence in American evidentiary interviews Sarah Howard, Diana Boxer and Joseph Radice The American evidentiary interview is coercive by nature. Every element of its design is meant to help the detective (and the institution) elicit a confession from the suspect by removing power from the suspects and placing the detective in as advantageous of a position as possible without infringing on the suspect’s rights. For example, the suspects are removed from any setting where they may feel in control and is placed in a room that is “home turf” for the detective. Removing them from their normal environment is meant to take away things that may empower them and give them more control over the exchange and creates an imbalance of power during the interview (Shuy, 1998). However, in order to avoid coercion and false confessions, the US court system has taken certain precautions. Of particular interest is the right to silence as understood in the Miranda Warnings. Silence is a social taboo and many American English speakers go to great lengths to avoid it in ordinary conversation. However, in the evidentiary interview the suspects are expected successfully employ strategic silence even though all of their experience tells them to avoid it. This paper examines the intertextuality of silence and the issues that suspects have with voice in a context where they are explicitly allowed to employ it. Within the legal system, a speaker needs to fully understand what language is required in order to achieve a desired result, and that acting without that understanding can create various unwanted and unanticipated outcomes (Ainsworth 2008). The ability of speakers to make themselves understood within in the legal system is an issue of voice. Following Blommaert (2004, 2007), this paper examines strategic silence in evidentiary interviews through the lens of intertextuality. We argue that effective use of the strategic silence created by the Miranda Warnings empowers the suspects in the evidentiary interview and it is through silence that the suspects may come to find their voice.

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### Jian Hu

***A constructional approach to clausal modal expressions*** (Contribution to *Pragmatics and Constructions*, organized by Finkbeiner Rita [et al.] )

The analysis of modal particles has long been a challenge for grammarians and linguists. Notable solutions include Halliday's (1985; 1994) metaphor of modality proposal plus Aijmer's (1997) and Traugott's (1995) diachronic perspectives with a focus on particular expressions such as *I think*. The present study develops a new constructional approach to account for the use of clausal expressions instead of modal adjuncts to realize modality, which are termed by systemic functionalists as metaphor of modality.

In this study I draw on a combination of present-day versions of construction-based approaches to grammar, primarily cognitive grammar (Langacker 1987, 2008), Mental Spaces Theory (Fauconnier 1985, 1997) and Verhagen (2005)'s approach to syntactic constructions, and analyze metaphor of modality in line with 'constructions of intersubjectivity'. I claim that clausal modal expressions, such as [*I V<sub>mental</sub> that P*] and [*It is ADJ that P*] in English and [wo (I)-V-S] and [zhe shi X de] (this is X Sub.) in Chinese, can be treated as constructions of Viewpoint management in which the hearer is invited or influenced to entertain the Content P from a certain viewpoint. Rather than offering mere examples by previous studies, this project has generalized from modal particle exemplars in COCA and BCC the schematic constructions, i.e. [*I V<sub>mental</sub> that P*], [*It is ADJ that P*], [Wo -V-S] and [zhe shi X de] constructions.

In order to testify this claim, the present project tries to merge two currents in modern linguistics, constructional approach and corpus methodology. Our English data is mainly drawn from a large corpus representing natural usage, namely, Corpus of Contemporary American English (COCA) by means of the Brigham Young University interface (<http://corpus.byu.edu/coca/>) and our Chinese data is mainly from BLCU Chinese Corpus (BCC, <http://bcc.blcu.edu.cn/>).

Frequency data from COCA and BCC have supported the productivity of these constructions. The schematic slots of [*It is ADJ that P*] construction and [*I V<sub>mental</sub> that P*] construction, are found to be constrained by a set of abstract semantic features, i.e. Epistemic, Affective, Deontic or Evaluative standpoint. Text excerpts containing concordance lines of the constructions from the corpus are used to observe and infer the type of function a speaker or writer intends to fulfil. Through analyzing exemplar constructions in both English and Chinese discourse excerpts, I find they serve the function of putting conceptualizers and their standpoint on stage as well as opening and guiding a Content space. That is, they are constructions used by the speaker to exchange and manage viewpoint, taking the hearer in regard. Besides explicit subjective modality, pragmatic effects including weakening or boosting the force of the claim also play a role in the use of [*I V<sub>mental</sub> that P*] construction in communication. On the other hand, [*It is ADJ that P*] construction is often used to express intersubjective viewpoint, indicating the view may be shared with a wider group of people, including probably the speaker and the hearer.

In addition, we also analyzed the syntagmatic relationship between the modal clause and the complement *that*-clause in an attempt to solve the problems with constituency analysis of their syntactic structures. I hope to show that a constructional approach combined with discourse-functional tradition works out to a systemic and richer account of modality represented by clausal expressions.

### Changpeng Huan

***Narrating the journalistic stance through news values: Evidence from Chinese and Korean news reporting on the sinking of "Eastern Star" and "Sewol"*** (Contribution to *Beyond the myth of journalistic storytelling. Why a narrative approach to journalism falls short*, organized by Zampa Marta [et al.] )

This research sets out to investigate the way news values are discursively constructed in disaster news reporting across different, but closely related cultures. Particular attention is paid to how news values are taken as a way of journalistic narration in articulating the journalistic stance. To this end, a case study of Chinese and Korean news reporting of two similar events of are used, namely the sinking of a Chinese ship (The *Eastern Star*) and a Korean ship (The *Sewol*). The discursive approach to news values (Bednarek & Caple 2014) has been adopted, with the assistance of the corpus tool UAM, to code those news values that are constructed in news texts. This research shows that *negativity*, *eliteness*, and *personalisation* occur far more frequently than other news values,

and that *proximity* occurs least frequently. When Chinese and Korean newspapers report shipwreck events from their own country, they tend to foreground *positivity*, *superlativeness*, *impact*, and *personalisation*. However, when they report shipwrecks from a different country (e.g. when the China Daily covers the sinking of the *Sewol*), they tend to highlight such news values as *negativity*, *novelty*, and *eliteness*. A close examination of each discursively constructed news value reveals that they constitute a significant method by which journalistic narration assists journalists in taking up different stances in their production and reproduction of different pragmatic/social values. For instance, news values (e.g. novelty, negativity and eliteness) are employed by journalists to negatively frame another government's dealing with the aftermath of a shipwreck. The immense disparity displayed in Chinese and Korean journalists' deployment of news values are discussed in relation to the social and professional news production contexts that give rise to news reporting.

### **Iris Hübscher, Martina Garufi & Pilar Prieto**

#### ***Preschoolers' multimodal production of politeness cues in requests*** (Contribution to *Multimodal (im)politeness*, organized by Brown Lucien [et al.]

In research on the development of children's sensitivity to politeness cues in communication, there has been a major focus on those of a lexical, syntactic and morphological nature (see e.g. Küntay, Nakamura, & Ateş-Şen, 2014). Yet, communication is clearly multimodal and little is known about how children acquire politeness from a multimodal perspective. From a perception point of view, Hübscher, Wagner, and Prieto (2016) found that 3-year-old American English children are clearly able to recognise a polite stance encoded through intonational and facial cues. Taking this further, the present study has the goal of assessing preschool children's sensitivity to intonational patterns and face/body cues in comparison with lexical strategies as politeness cues in production.

A total of sixty 3- to 5-year-old Catalan-dominant children were tested in a request production experiment and twenty adults as a control group. Four different situations were created in which children had to request an object from either a class mate or an unknown experimenter (low/high power) and the objects they were asked to request varied between the cost of the request (low/high). For adults similar request situations were created (but adapted to adults) through the form of an oral Discourse Completion task.

Pilot results show that children display a growing sensitivity to register in the ages investigated and concurrently adapt their use of face and body cues and intonation. We hypothesise that not only are preschool age children sensitive early on to the facial and intonational encoding of politeness cues as demonstrated by Hübscher et al. (2016), but they also start to use these strategies actively as strong indicators of politeness displayed in formal register speech.

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### **Bogdana Huma, Elizabeth Stokoe & Rein Sikveland**

#### ***Low-entitlement in appointment solicitations in business-to-business prospecting calls*** (Contribution to *Orientations to Low Entitlements and/or High Contingencies During Request Sequences*, organized by Kent Alexandra [et al.]

In business-to-business sales, meeting in person with prospective clients ('prospects') is crucial for the progress of the sale. Setting up appointments is a difficult task, especially when the sale has been unilaterally initiated by the salesperson. Moreover, when proposed meetings take place at the prospect's office, salespeople have to manage additional contingencies associated with the solicitation to visit a prospect's place of business.

In this paper, we examine a collection of 40 appointment solicitations identified through the scrutiny of 153 business-to-business unsolicited 'prospecting' calls. The calls are initiated by salespeople from three British companies selling office equipment. Prior conversation analytic research has mainly focused on the use of reportings in self-invitation sequences (Drew, 1984). We complement this line of work by documenting the use of requests as 'vehicles' (Schegloff, 2007, p. 73) for appointment solicitations. We document four recurrent features in the design of appointment solicitations: (1) emergence out of prior talk, (2) minimisation of imposition, (3) claims of timeliness, and (4) framing the future meeting as congenial and informal. We illustrate

these features in the extract below, taken from the beginning of a prospecting call. The appointment solicitation is located in lines 13-14 and is accomplished through a low entitlement (Curl & Drew, 2008) request for permission to visit: "U:hm (0.5) an'=I- >I was just wonderin'< is now the time to arrange a visit to come and see you."

(1) Appointment solicitations emerge out of and are linked to prior talk. In this extract, the appointment solicitation is preceded by the salesperson's claim of having had, at some point in the past, an amenable discussion about a potential commercial agreement (lines 10-11). The link between this TCU and the appointment solicitation is established in two ways. First, the speaker holds the floor to produce another TCU (line 12). Second, the conjunction "an'" (line 13), in turn-initial position, frames the appointment solicitation as a continuation of the prior discussion.

(2) Salespeople work to demonstrate their visit would not disrupt the prospect's work schedule. In this extract, S's request indexes time constraints (line 13) and contains a restricted formulation of the scope of the meeting (line 14).

(3) Third, salespeople claim their visit is scheduled at an opportune time for the prospect's company. S formulates the request for a visit by incorporating a time consideration "is now the time to arrange a visit" (lines 13-14). Also, he orients to timeliness in the pursuit of the prospect's commitment to a meeting (lines 18-19) after the latter's hedged response to the visit request.

(4) Finally, the salesperson refers to the meeting as simply "a visit to come and see you" (line 14), which constitutes a vague description of the visit, suggesting it will be a casual, informal meeting with no pre-established agenda.

Overall, in our collection, appointment solicitations were produced with low entitlement, mainly embodied through displays of uncertainty with regard to the meeting taking place, with salespeople orienting to the potential imposition of the meeting and with the visit framed as a casual or even friendly encounter.

**Eplus 58 / 00.47-01.11 / S: salesperson, P: prospective client**

- 1 S: Uhm- had it in my diary (0.5) to give you a ↑call.  
 2 (0.3)  
 3 P: Oh right. =Yeah.  
 4 (0.2)  
 5 S: .hh >(We=were)< speaking about you:r (.) machines and  
 6 printables.  
 7 (0.3)  
 8 P: Oh right. Yeah,  
 9 (0.5)  
 10 S: U:hm a:nd I had some very good conversations (really/with  
 11 you) about contracts and everything like that. h[h h]H=  
 12 P: [Yeah, ]  
 13 S: =U:hm (0.5) an'=I- >I was just wonderin'< is now the time to  
 14 arrange a visit to come and see you.  
 15 (0.5)  
 16 P: U:hh ↑Y- yea:h. <Probably> U: [h,  
 17 S: [You >didn't< got long to go  
 18 have you.=I think it's- (0.2) #is it March?  
 19 (0.4)  
 20 P: Yes. March.

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**Niina Hynninen**

***Language regulation in the research writing practices of a multinational research group in the field of computer science*** (Contribution to *Language regulation in professional contexts*, organized by Nissi Riikka [et al.])

The increasing use of English as an academic lingua franca raises questions not only about the ‘choice’ of language for publication (e.g. Anderson 2013), but also what research communities regard as ‘acceptable’, ‘functional’ or ‘good’ English, and what scholars do to achieve such English in their writing (e.g. Li & Flowerdew 2007; Lillis & Curry 2015; Mur-Dueñas 2013). This presentation addresses the latter question by focusing on the mechanisms and practices of regulating the ‘quality’ of English in the English-medium research writing of multilingual scholars in the field of computer science. Focus is laid on both the institutional and disciplinary conditions for writing, as experienced and described by writers, and the actual practices of managing and intervening in language in the process of writing for publication.

I approach writing as situated within particular organisational and disciplinary frames, and thus embedded in evaluation practices that are often regulated institutionally (see Lillis 2013), for instance, by university administration or disciplinary conventions. By adopting the notion of *regime* (see Lillis 2013; cf. Sonntag & Cardinal 2015), I discuss the dynamics between these institutional structures for regulating research writing, and the actual writing and language-regulatory practices of scholars.

The questions addressed in the presentation are: (a) who intervenes or is expected to intervene, why, and in what ways, in the ‘quality’ of English during the process of writing a research paper for publication; (b) what value(s) writers place on language (e.g. in terms of its ‘correctness’), and (c) what kinds of norms of language and writing are produced and reproduced through the regulatory processes?

In the presentation, I draw on multiple data (research interviews with writers, text histories, recordings of writing clinic meetings and document data) collected mainly from multilingual scholars working in the field of computer science in Finland. I discuss my findings particularly in reference to an example case of a co-authored research paper and its trajectory from indicative abstract to a published paper and conference presentation. The data have been collected as part of the *Language Regulation in Academia* research project (see <http://www.helsinki.fi/project/lara>).

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**Risako Ide**

***Melting the ice: The rituals of “thin laughter” in first time cross-cultural encounters among Japanese, Koreans and Chinese*** (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.])

One phenomenon that can perplex people engaged in cross-cultural communication is the different ways in which people laugh in conversation. For instance, there is a stereotype that Japanese laugh and smile even when things are not funny or during sad or tragic situations. In previous studies, Hayakawa (2010) revealed that Japanese tend to laugh not only as reactions towards overt funniness (joke-telling, puns, etc.) or as mitigations to speech acts (commands, requests, criticisms, etc.), but often as fillers for silence or to prevent interactional awkwardness. Furthermore, laughter functions as response tokens that indicate agreement or active listenership. Comparing Japanese and British English speakers, Namba (2007) demonstrated that Japanese speakers and listeners had stronger tendencies to laugh simultaneously or initiate laughter than their British counterparts. Murata and Horii (2007) also perceived that Japanese-Chinese pairs produced less laughter towards propositional funniness but more laughter used as backchannels or reactive tokens, compared to Japanese-American pairs.



However, none of these studies discussed the rationale behind these ‘non-funny’, ‘simultaneous’ or ‘listener-oriented’ laughter which are associated with Japanese conversation.

This paper examines the pragmatic functions of subtle, non-funny laughter in conversation which I name “thin laughter.” I examine video-taped interactions of six cross-cultural pairs (Japanese-Korean, Japanese-Chinese) during a first encounter interactional context and analyze the emergence of thin laughter from a micro-ethnographic point of view. An initial study revealed that Japanese-Korean pairs produced more ‘synchronized’ thin laughter with the speaker and listener laughing simultaneously, whereas Japanese-Chinese pairs yielded more ‘independent’ thin laughter with only the listener or the speaker laughing. I also examined how ‘independent’ thin laughter may create grounds for the emergence of simultaneous thin laughter in a stretch of conversation. Explaining how and why simultaneous thin laughter emerge in interaction, I interpret the paralinguistic resonances of simultaneous thin laughter as a bodily ritual based on the notion of self within the theory of *Ba* (Shimizu 1995, 2016, Saft 2014, Hanks 2016). According to the theory of *ba*, *the self is understood as a* “dual-mode of existence”—consisting of the subjective/logical ego-centered domain and the predicative/emotional *basho domain*. I interpret simultaneous thin laughter to be emerging as “entrainment” occurring within the *basho* domain, pre-reflectively and non-strategically inducing the other’s act into one’s own in a non-separate state of the one and the other. I argue that the ritualistic thin laughter ‘melts’ the ice rather than ‘breaks’ the ice in face-to-face interactions.

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#### Sachiko Ide

***How wakimae works: An explanation in terms of ba based thinking*** (Contribution to *Emancipatory pragmatics: Approaching language and interaction from the perspective of Ba*, organized by Saft Scott [et al.]

Based on empirical data, Hill et.al. (1986) and Ide (1989) introduce the concept of *wakimae* as an aspect of linguistic politeness that can complement Linguistic Politeness (LP) à la Brown and Levinson (1978). Thus, although the term *wakimae* has long been recognized as an aspect of LP, thirty years have passed without a clear explanation of how exactly *wakimae* works. This presentation aims to provide that long awaited explanation of just how *wakimae* works. An understanding of the functioning of *wakimae* becomes possible by employing *ba* based thinking, which is a paradigm that complements scientific reductionist thinking. *Wakimae* is a Japanese term that represents the concept of ‘a discernment of what is called for in a situation’ (Hanks 2016). How can you know what is called for when speaking in everyday conversations? It would be difficult to imagine what *wakimae* is if you think of your utterance according to speech act theory, which appears to be the standard view in pragmatics. A speech act is an utterance defined in terms of a speaker’s intention and the effect it has on a listener. From the *wakimae* perspective, it is not sufficient to consider the speaker’s intention: the speaker’s attitude, reflected in indexing with honorifics or modality, must also be considered. Hanks (2016) claims that the ‘term “discernment” is a good approximation, but a bit heavy, since it implies cogitation and the intention to grasp, whereas *wakimae* is pre-reflective and pre-intentional -- similar to Merleau-Ponty’s “*prise de conscience*,” but at the level of a situation, not an individual corporeal schema’. How is it that speakers manage to employ *wakimae*? This presentation deals with the anatomy of pragmatics of LP (honorifics in particular) that is performed by fitting a modal expression to a situation. It will be argued that pragmatics consists of the dual functioning of recognition and perception by a speaker, who is embedded in the *ba*/context as a part of a whole. It will be discussed by employing ‘dual mode thinking’, one of the assumptions of *ba* based thinking.

**Reiko Ikeo**

***Discourse presentation in present-tense narratives*** (Contribution to *Pragmatics in literary texts and other arts*, organized by Kurzon Dennis [et al.]

In recent fiction, the present tense has been more commonly employed, replacing the past tense, which has been regarded as the norm for narrative tense. For example, out of 102 novels which were shortlisted for the Man Booker Prize in the UK between 2000 and 2016, 31 (30.4%) apply the present tense to narration. This paper investigates how characters' discourse (speech, thoughts and writing) is depicted in present-tense narratives in fiction by analysing 3<sup>rd</sup>-person narratives. The paper examines in particular how the boundary between narration and characters' discourse is controlled, whether it is clearly demarcated, contracted or blurred, by the use of linguistic and non-linguistic means. The present tense can limit the narrator's scope of viewpoint because the narrator depicts but usually does not interpret or analyse what is currently happening in the narrative world (Casparis 1975). Linguistically, the verb tenses of narration and a character's discourse are more often the same in present-tense narrative. These two factors can contribute to minimizing the boundary between narration and a character's discourse. More precisely, a shift from narration to a character's discourse may be less noticeable than in past-tense narrative. Such smooth, inconspicuous shifts from a character's discourse presentation to narration or vice versa can lead to blurring the boundary between the external events and the internal state of a character, which Fludernik (1996: 254) points out as one of the effects that present tense narrative has on the reader. Instead of being accompanied by reporting clauses such as 'he says' and 'she thinks', a character's discourse can be introduced by the uses of proper nouns and other lexis which is more associated with the character than the narrator. When verb phrases are omitted from a character's discourse, the distinction between direct and indirect forms can often be blurred. However, the directness of a character's discourse can also be maintained in present-tense narrative by the uses of quotation marks, indentation and occasionally dashes.

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**Didem Ikizoglu & Cynthia Gordon**

***"Vegetables as a chore": Constructing a "picky eater" identity online*** (Contribution to *Food for thought and social action: Constructing ideologies in food-related communication across digital and cultural contexts*, organized by Gordon Cynthia [et al.]

Food and eating practices are loaded with symbolic, moral, and social meanings that are continually enacted and negotiated in everyday interactions. This study uses computer-mediated discourse analysis (Herring 2004) to investigate posts from an online health and weight loss discussion forum where users seek and share advice about improving their diets. We consider how expressing attitudes toward specific food items and eating practices creates a "picky eater" identity.

A "picky eater" is someone, often a child, who rejects familiar or unfamiliar food to a considerable degree (Thompson et al. 2014). To illuminate how this identity is discursively constructed (and constructed as undesirable), our analysis integrates the concept of master narratives (Tannen 2008), or cultural ideologies that shape the themes around which individual accounts of experiences are expressed, and theorizing on stance (Ochs 1993), especially how interlocutors display socially-recognized attitudes toward different foods. In the case of the self-identified picky eaters who seek advice for changing their eating habits, the master narrative is the assumption that a diet that consists predominantly of carbohydrates and other bland foods is a problem that needs to be solved through individual determination and active engagement. We identify two discursive strategies that create the socially meaningful stances that speak to this master narrative. First, by identifying foods they do and do not eat and referring to them in particular ways, posters construct the themes of childish versus adult eating practices, and of a taste-versus-nutrition struggle. For instance, one poster writes that when he and his wife eat out, he tends to "skip the salad" and instead chooses not only rolls and butter, but also "fried chicken tenders and fries with loads of ketchup and bbq sauce." These food preferences and choices index master narratives that connect food and identity; for example, chicken tenders/nuggets are primarily "kids' food" (e.g., Elliott 2011), and this ideology is explicitly realized when the poster notes, "My wife accuses me of eating like a 4 year old." Second, posters produce narratives of, and give and seek advice for, getting used to eating certain food items through conscious effort by making lexical choices that emphasize "food as nutrition and eating as a social and moral obligation" (Ochs and Shohet 2006: 39). The poster above, for instance, indicates that his desire to change his diet is shaped by weight concerns and the process involves hard work in terms of thinking about, finding, preparing, and getting used to healthy foods. For example, he notes, "I eat small salads out of veggies I can tolerate"; in a similar spirit, another picky-eating poster quoted in our abstract

title requests of others, “let me know if you figure out some way of not seeing vegetables as a chore.” The analysis contributes to our understanding of how stances toward food—which are shaped by the master narrative of food as an individual, moral choice—realize themes of struggle (adult/child, nutrition/taste) that construct, and problematize, the “picky eater” identity online.

### **Shoko Ikuta**

*A study of shifting in gendered speech styles in Japanese* (Contribution to *Gender, regional and generational varieties in Japan: Re-exploring negotiation of identities*, organized by Nakane Ikuko [et al.]

From a perspective of style shifting, this study examines the ways in which the speakers shift between *genderless* and *gendered* styles in Japanese conversation and explores the sociopragmatic motivation behind such shifting. Due to increasing mobility across social groups, as well as geographic areas, and the development of various types of media, the distinction among regional dialects, for example, has been disappearing gradually in present-day Japanese, especially in the speech of younger generations. This does not necessarily mean the language is going toward the direction of standardization in a traditional sense. Instead, especially in casual conversation, various features once attributed to other varieties are now incorporated in the use of standard variety and vice versa. As a result, the boundary between the varieties has become less distinct. The use of genderlects is no exception. On one hand, in accordance with the change of social structure, intergender differences have been disappearing even in the standard variety as reflected in the recent usage of sentence final particles by younger speakers. On the other, linguistic features which used to be attributed to speakers of a specific gender can be often observed in the speech by the speakers of the opposite gender. This study addresses the latter phenomenon. The data is collected mainly from media interactions in which the individual speakers, regardless of their original gender identity, shift between “genderless” and “gendered” speech styles (even of the opposite gender) while the interlocutors/audience remain consistent. For example, a male speaker who, in the context of non-gendered speech, occasionally uses certain prosodic features, as well as other linguistic features such as first person referents and sentence final particles, stereotypically associated with female speakers. This study discusses such shifting in terms of gender identities and identity shift (Omoyini and White 2006) in relation to the gender stereotypes in the society, addressing the notions of audience design (Bell 1984, 2001), indexicality (Silverstein 2003), stance (Jaffe 2009), or communication accommodation (Giles 2009) as well. Discursive analysis of shifting in intraspeaker variation reveals that, through styling different selves in terms of gender, the speakers are not simply creating rapport with or distancing from the interlocutor(s)/audience of a specific gender. The study argues that the shifting to a gendered style can be motivated by the local topic when it is concerned with certain types of social activities where gender stereotypes prevail in the society. In discussing child-rearing, for example, the speakers may implicate higher expertise by shifting to the style of feminine gender and consequently make their comments sound more persuasive.

### **Cornelia Ilie**

*Answering questions and questioning answers: The shifting dynamics of media interviewing practices* (Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

Answering questions and questioning answers: The shifting dynamics of media interviewing practices Cornelia Ilie, Zayed University By virtue of its interactive and ritualised nature, the media interview (Montgomery 2007) is multifunctional in that it provides interviewers, on the one hand, and interviewees, on the other, with a public arena where they pursue their respective agendas through a question-answer exchange that is enacted for a multi-layered audience (e.g., members of the studio audience, TV-viewers representing a national and international public). Using skillfully designed questions (often framed as face-threatening acts - Bull et al.1996) and subsequent follow-ups (Ilie 2008), interviewers are actually staging a scrutiny of the interviewees’ answers and controversial viewpoints (Heritage 2002). On examining the question-answer sequences in interviews, a number of studies tend to focus mainly, and sometimes exclusively, on the number or form of questions and answers without carrying out an in-depth analysis of the underlying negotiation of the pros and cons of the issues under discussion, as well as of the institutional, interpersonal and power-based relationship between interviewers as questioners and interviewees as answerers (Ilie 2015). Two essential aspects of media interviews are often overlooked: (i) interviewers often pursue their particular agendas not by straightforward questioning, but rather by calling into question the interviewees and their reactions (Ilie 2011); (ii) interviewers

who are seen to ask challenging questions (e.g. accusatory questions, also called by Clayman and Heritage, 2002 splits, forks and contrasts) can be confronted with interviewees who are calling into question, rather than answering, those very questions. The present analysis focuses on the multiple functions and argumentative potential of interviewers' questions and interviewees' answers, which can be used and misused in unpredictable ways, for a variety of purposes and with far-reaching personal and political outcomes.

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#### Matthew Ingram

#### *Stance attribution through mimetic enactments political rallies* (Contribution to *Stance-Taking in Interaction*, organized by Imo Wolfgang [et al.]

Stance, a discourse-analytic and socio-culturally informed concept, provides us with a unique rhetorical device we can use to understand the densely-textured means by which individuals position, evaluate, affiliate or disaffiliate with others in their social worlds (Bucholtz & Hall, 2010; DuBois, 2007; Englebretson, 2007; Jaffe, 2009). In this article, I explore how Donald Trump and Hillary Clinton used embodied impersonations (Hall, Goldstein, & Ingram, 2016), mimetic enactments (Streeck, 2002), or demonstrates (Clark, 1996) as this phenomenon has been called in the literature, to superimpose evaluative characterizations onto their (political) opponents. I argue that that during 2015-2016 American political campaign cycle, political candidates used stance attributions in not so subtle ways as a form of stylistic weaponry meant to damage each other's reputations in the fight to become the next American President. Although mimetic enactments can be commonly found in everyday interaction, there is a great deal of scholarly work still needed to be done from an interaction-based perspective that attends to the stancetaking forms of visuo-kinesthetic persuasion that appeals public audiences.

Scholars (Hall, Goldstein & Ingram, 2016) have started this discussion through the examination of Donald Trump's gestural impersonations during the Republican primaries. Hall et al. (2016) demonstrate that Trump's embodied impersonations, combined with his nicknaming practices, created a comedic weapon he used to create entertaining spectacles that denigrated his political opponents. In the same realm, Bucholtz and Hall (2016) have also suggested that the body (voice, gesture, space, etc.) has become a stylistic locus for managing ideological concerns and social values, particularly, as the voice and body are susceptible to ideological semiotic processes. Therefore, this analysis contributes to this emerging scholarship by analyzing some of the political theatrics created through mimetic enactments and how audiences respond or even encourage such productions. I explore the way mimetic enactments function as a type of political weaponry, as Clinton and Trump create experiential spectacles of each other and other opponents for the benefit of their audiences. In doing so, Clinton and Trump prompt audiences to share in the damaging stances or attitudes that are mapped onto their depicted characters. The understanding of mimetic enactments I put forth in this article is that they operate as rhetorically powerful type of ideological transfer (Coupland & Coupland, 2009) meant to prompt audiences to make harmful socio-indexical inferences and contrasts between their political candidate and others. In turn, mimetic enactments operate as rhetorically-charged visuo-kinesthetic line of argumentation that is meant to create identifications with the stances of a given political candidate/party. This, part of a larger project, raises questions about mimetic skillfulness as we look at some interactional segments that showcase some differences between two very different stylistic personas: a canonical politician and a reality television-turned American president.

**Midori Ishida**

***Managing topics in L2 Japanese: Identifying ‘development’ of interactional competences***  
(Contribution to *Interactional competence: CA perspectives on second language development*, organized by Pekarek Doehler Simona [et al.]

A growing number of CA-based studies have documented the development of L2 speakers’ interactional competences in various settings such as L2 classrooms (e.g., Hellermann, 2008) and beyond (e.g., Hall, Hellermann, & Pekarek Doehler, 2011; Pekarek Doehler & Berger, 2016). However, given that interactional competences are co-constructed, CA-SLA researchers need to overcome the conundrum of how to identify *development*. With the aim of tackling this conundrum, the present CA study analyzes different sets of video-recorded conversations in which Steve, an intermediate L2 speaker of Japanese, participated with different interlocutors during a period of 16 months. One set of conversations, collected at his university in the U.S. before and after he studied abroad in Japan, are both first-encounter conversations in which he interacted with an L1 Japanese speaker who he had never met before. Another set of data, collected during his study abroad, consists of nine conversations in which he interacted with his L1-Japanese friends. They are casual conversations and tutoring sessions.

By focusing on Steve’s actions in topic shifts (Jefferson, 1984; Maynard, 1980; Svennevig, 1999), the analysis documents his interactional competence in contributing to topic development and topic changes. The comparison of the two first-encounter conversations shows that, while there were frequent *disjunctive topic transitions* (Holt & Drew, 2005) in his pre-study-abroad conversation, the post-study-abroad conversation had only occasional disjunctive ones. Steve contributed greatly to *stepwise topic transitions* (Holt & Drew, 2005) in the latter and his use of linguistic resources for navigating the topics had greater variations. Such higher competences are also found in conversational encounters recorded during his study abroad, and this finding suggests the transportability of interactional competence. The present study also identifies practices that are found only in a particular conversational encounter, namely tutoring sessions, and thus points to the co-constructed nature of interactional competence that are highly local. This paper contributes to the research on *development* of interactional competences by exemplifying identification of what is transportable across situations and time, and what may not.

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**Noriko Ishihara**

***Negotiating agency in educational sites: A narrative study of multilingual socialization of a language teacher*** (Contribution to *Critical Perspectives On Language Socialization Processes and Trajectories in (Bi-) Multilingual Contexts*, organized by Relaño Pastor Ana Maria [et al.]

This paper responds to the panel organizers’ call for research in language socialization in multilingual communities by focusing on the life trajectories of an Italian language teacher as she grew up bilingually in Europe and was gradually socialized multilingually into a range of educational sites more globally as her life unfolded primarily in greater Europe and North America. Although (language) learners’ socialization has been researched rigorously in various educational contexts (e.g., Bayley & Schechter, 2003; Duff et al., 2002; Ishihara & Takamiya, 2014; Kanagy, 1999; Kinginger, 2012; Li, 2013), development of second language teachers’ multilingual socialization and their negotiation of agentive identity have scarcely been highlighted. Rather, language teachers are often assumed to grow up monolingually (Menard-Warwick, Masters, & Orque, under

review; Palmer & Martinez, 2013). While it is true that some language teachers rely on their experience of primary language socialization, others do capitalize on their bi/multilingualism in their social and educational sites. Therefore, it is vital to investigate their language socialization to understand how their participation in the community shapes their membership and expertise as well as how these teachers in turn negotiate their multilingual agency in their efforts to instigate some educational changes. Drawing on Kayi-Aydar (2015) and Varghese (2012) in which the process of (language) socialization and discursive construction of identities were investigated through narratives, the study used life-history interviews as the major data source. The research data is based on a larger set of life-history interviews of 25 language teachers. While most of the teachers recounted their language socialization in a monolingual community, several were situated in bi/multilingual sites such as India, Haiti, Tanzania, the Philippines, the U.K., and the U.S. Among these, one of the teachers' narratives showed the breadth and fluidity of global mobility as well as the depth of language socialization in a most striking and complex manner, which has become the main focus of this study. Preliminary analysis has been conducted through deductive coding (Patton, 2002) based on themes including identity, agency, resources, expertise, power, positioning, resistance, and inclusion/exclusion. The narratives will be further analyzed in terms of what linguistic and interactional resources she resorted to in order to negotiate legitimate membership in a Spanish bilingual school community she entered as a minority parent, along with how her linguistic and professional expertise assisted her in exerting power enforcing bilingualism in the parents' meetings and thereby resisting the monolingual English dominance in that bilingual institution. Her pedagogy will also be investigated in terms of how she attempted to socialize her students into a rather simplified Italian cultural practice as well as how her students somewhat resisted the simplification. The class discussion in fact ended up with successful co-construction of a nuanced understanding of that particular cultural practice. The findings of this study assists in the collective understanding of language socialization in multilingual communities and educational institutions in which teacher agency leads to reproduction or reformulation (Garrett & Baquedano-Lopez, 2002) of education at local or macro level.

### **Johanna Isosävi**

***Perceptions of the use of address forms in Finland by the French and in France by the Finns*** (Contribution to *Address Forms across Cultures: A Cross-Cultural Comparison of Address Terms in Indo-European, Uralic and Altaic Languages*, organized by Bayyurt Yasemin [et al.]

In the study of address forms, the term “politeness” can hardly be avoided. Laymen often compare different languages: which language is the most polite? It is often said that the Polish are very polite, they use titles; in the United States, everyone uses first names and salespeople call their clients *honey/buddy*, and people are very informal (Braun 1988: 46). Finnish has been regarded in the media as a “clumsy” language – in comparison with English and French – which lacks established terms for calling a waiter (Isosävi 2010: 184). This study is a part of a larger post doc project with the purpose of comparing Finnish and French politeness. In this paper, I aim to examine perceptions of the use of address forms by people who come from a different culture. I will focus on two groups: firstly, French people living in Finland, and their perceptions of the use of address forms in Finland, and, secondly, Finns who are living or have been living in France, and their perceptions of the use of address forms in France. According to previous studies, there are differences in the use of forms of address: in Finnish, the informal pronoun of address *sinä* (*tu*, T-form) is much more used than the more formal *te* (*vous*, V-form), while nominal forms of address (such as *herra/Monsieur*) are less used than in French or other European languages (Isosävi & Lappalainen 2015). The corpus was collected through focus groups, which have the advantage of providing data on shared and contrasted conceptions (Dervin 2015). The data includes audio and video recordings of three French focus groups (13 participants), and two Finnish focus groups (9 participants). The questions asked were related to politeness: e.g. what the participants think is considered polite/impolite in Finland/France, what they appreciate in the Finnish/French politeness and what causes them problems. Even though forms of address were not explicitly mentioned in the questions, most groups talked about them. If the theme “forms of address” was not raised in a particular focus group, the researcher asked an open question on the subject in the end of the discussion. According to the preliminary results, the French participants, perhaps surprisingly, do not seem to be disturbed by the dominant use of T-forms in Finland, but they are more surprised by the wide use of first name or last name alone in formal contexts. The Finnish participants, especially students who returned from Erasmus exchange, emphasized the use of V-forms and nominal forms of address in France. Living between two cultures also raised a special question for French teachers living in Finland: should a teacher use the T- or the V-form when addressing a student? On the basis of different views expressed by the participants, the choice between these forms does not seem to be only a pedagogical question, but also a way to establish rapport with students.

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**Rika Ito**

***Teach me about liberalism: Construction of a social elite through English in the Japanese TV drama, Massan*** (Contribution to *Nationalism, Courtship, Elitism, and Enemy Language: Linguistic Ideologies in the Japanese TV Show "Massan"*, organized by Suzuki Satoko [et al.]

While the ability to speak English is a crucial social currency in the globalized society, the majority of Japanese lack such skills. For example, despite various proposals (e.g., English as a second official language by then-prime minister Obuchi in 2000 and *Action Plan* by MEXT in 2003), the Japanese still rank very low in standardized English tests such as TOEFL compared to other Asian counterparts (e.g. Hiramoto 2013:234; Seargeant 2009). Most Japanese have developed a "love and hate relationship with English" (McVeigh 2004) through their education and employment. Much recent scholarship examines ideologies of English in Japan in educational settings (Houghton and Rivers 2013; Kubota 1998; Seargeant 2009, 2011; Yamaguchi and Tollefson 2011) and the construction of English ideologies in the media (Furukawa 2014, 2015; Jackson and Kennett 2013). This paper intends to contribute to such dialogues by examining *Massan*, the first NHK drama featuring a foreigner as a main character. Aside from the story itself, English language has been a part of the audience's fascination from the beginning. This paper focuses on how a social elite was constructed and reinforced through the range of English used by various characters. In addition to *Massan* and Ellie, the two bilingual main characters, many supporting characters speak English. While some English usage is highly symbolic and triggers emotional reactions from both the characters and the audience, in more mundane episodes, ideologies of English is manifested through various means: highly conventionalized "English conversation," hyper-Japanized pronunciation, the content/context of the characters' speech, and metalinguistic comments. For example, while several well-educated characters use English with Ellie, their words are limited to greetings and set phrases. Another character uses hyper-Japanized pronunciation, especially with addressing other mono-lingual Japanese characters. Moreover, although *Massan*'s and Ellie's speech obviously represent competence in English, its role as a social currency is most highlighted in a subordinate character, Eiichiro, a university student whose father owns the company that *Massan* works for. Unlike other characters who are only capable of "conversational English," thus representing the Japanese as poor English learners, Eiichiro never greets anyone in English—which leads *Massan* and Ellie (and viewers alike) to believe that he cannot speak English. However, he surprises *Massan* and Ellie by requesting Ellie to teach him about European "liberalism" when he is making an arrangement with Ellie to begin English lessons. Neither *Massan* nor Ellie seem able to discuss such matters—highlighting Eiichiro's ability to express complex idea in the episode. Combined with his demeanor and skills in cooking, Ellie describes him as "smart and a gentleman," and others praise him as a "handsome boy who can speak English and cook." Eiichiro is clearly depicted in a strikingly different manner from not only other ordinary mono-lingual Japanese characters but also the two bilingual main characters who learned a second language in an immersion setting. His educational and financial background combined with his gender clearly marks his elite status. Such representation remarkably parallels the current discourse of elites (e.g., Jaworski and Thurlow 2009; Yamaguchi and Tollefson 2011).

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### Shoichi Iwasaki

#### *Construction transportability across modes and genres* (Contribution to *Multiplicity in Grammar: Modes, Genres and Speaker's Knowledge*, organized by Iwasaki Shoichi [et al.]

Recent research in language use in different modes and genres has provided us with a cognitively based understanding of genre. The two strands of research tradition we present in this panel are the Multiple Grammar (MG) model and Construction Grammar (CxG). Based on the rich tradition of spoken and written language research (e.g. Chafe and Tannen 1987; Tannen 1982; Biber 1988, 1989; Miller and Weinert 2009 among others), Iwasaki (2015) proposes a cognitive model for speakers who use language in different modes. He shows that the same speaker demonstrates his ability to assemble different sets of linguistic resources in an informal conversation and an academic written text. Researchers in Construction Grammar, on the other hand, have noted that the grammatical resources (i.e. constructions) are not tied directly to a specific genre. Focusing on the "Stand-alone Noun Modification" construction in Japanese, Matsumoto (2015) shows that this construction appears in several unrelated genres (e.g. stage direction, blogs, non-academic essay etc.), and argues that it is its 'invocatory' function that the writers use to achieve a goal in these genres. Fischer (2015) also notes that several linguistic resources such as high pitch and shorter mean length of utterance (MLU) appear characteristically in child directed speech (CDS), but their employment is not dictated by this genre per se, but rather by speakers' awareness of the situation. Thus, when a speaker approaches a similar, but innovative, situation (e.g. talking to a humanoid robot), he may transport some CDS features. These findings highlight the importance of the language producer's perspective in creating a flexible genre rather than the static, probabilistic understanding of genres. In this paper, I will further extend this approach to cross-modal construction transportability through an analysis of a political debate in Japanese. Politicians in political debate usually employ resources they have acquired from written language, that is, they speak like they write, but occasionally they shift to a colloquial conversational mode when they directly involve the opponent. It will be concluded that while genre in spoken or written mode may be a useful heuristic approach, examination of actual linguistic activities reveals speakers are flexible enough to cope with the local demand. This view can be also applied to any conversational interaction where speakers attend different local demands by using varied linguistics resources, suggesting that a speaker/writer enters into a language activity with an initial understanding of the frame, but adjusts his speech/writing as specific needs arise. I suggest this approach will lead us to a sounder, cognitive based understanding of genres.

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**Yuko Iwata**

***Storytelling as social and cultural practice: The degree of audience participation and co-telling and collaboration in English and Japanese first-encounter conversations***

(Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

Ritual practices have a broad interface with (im)politeness and play a key role in daily interpersonal interactions. People perform ritual behavior not only in ceremonies but also in daily exchanges, therefore, it is a tool for communities to maintain their interaction norms (Kádár, 2013; 2016). The following study investigates how people tell and co-tell stories in English and Japanese first-encounter conversations, and how ritual manifests itself in their storytelling.

Since storytelling is a joint venture of the interlocutors, the analysis focuses on both speakers' and listeners' roles. In this study, forty 30-minute conversations between three males were collected in Japan, the United Kingdom, the United States, and Australia (ten conversations in each country) and analyzed in order to examine the pragmatic usage of the speakers.

There are three primary findings. First, the analysis reveals that English and Japanese participants tell stories in different ways. English speakers tend to tell stories *with* the other participants while the Japanese tend to tell stories *to* the other participants. In English conversations, not only speakers but also listeners are actively involved in storytelling. The listeners co-construct and elaborate stories with a speaker (teller) in an interactive style. They display involvement in a telling of the story such as asking questions to elicit further information, making predicting or assessment comments and telling stories related to the speaker's topic during the storytelling. In addition, the listeners give a second story to show understanding of the point of the story upon story completion (Sacks, [1970], 1992). The findings support earlier research which found that listeners become co-authors of the stories (Duranti, 1986; De Fina & Georgakopoulou, 2012).

Second, in contrast to the patterns uncovered in the conversations held in English, the analysis shows that storytelling in Japanese conversations tends to be monologic and that the listeners rarely interfere in any way with the telling or participation in the evaluation. The listeners encourage speakers to tell stories by back channeling. They seldom ask information-seeking questions or make predicting or assessment comments, nor do they tell any related stories. In other words, speakers are the main tellers and listeners encourage them to tell a story by being a "good" listener. Only in this sense do Japanese interlocutors co-narrate stories.

Third, in contrast to previous research, it was found that toward the end of longer story-telling sequences, Japanese speakers begin to take a more active role. For example, the listeners start to ask questions, make predicting comments and guess what the speaker would have said in the story. The listeners in Japanese conversations co-narrate the story with the speaker in an interactive way, too, but not at the beginning of the conversation. This may be due to the interlocutors feeling more at ease toward the end of a longer turn and more confident about what they can contribute to the co-storytelling. This finding is significant because it has implications for the teaching of appropriate pragmatic usage in both English and in Japanese as a foreign language.

**Dámaso Izquierdo-Alegria**

***Shedding light on the relationship between indirect evidentiality and mitigation: A reanalysis of the so-called markers of general or unspecified indirect evidence***

(Contribution to *The Interrelation between Evidentiality, Mitigation and Appraisal across Genres*, organized by Figueras Bates Carolina [et al.]

The most influential classifications of evidentials include a broad area called *indirect* or *non-firsthand evidentiality* wherein three main subtypes of evidentials are usually located under different terms: (a) hearsay, reportative or reported evidence, (b) inferential or inferring/inferred evidence, and (c) assumptive, presumptive or assumed evidence (Anderson 1986; Chafe 1986; Willett 1988; Aikhenvald 2004: 63-64; Plungian 2010). Most of the linguistic items and constructions analysed as evidentials in European languages and, especially, in Spanish, are mainly considered to be indirect or non-firsthand evidentials. When their semantics and pragmatics are studied, many of these items are not assigned to any specific subtype of indirect evidentiality (be it reportative, inferential or assumptive), but are semantically described as markers of general or unspecified

indirect evidentiality. This means that contextually they can be used not only when the evidence is reported, but also when it is inferred or assumed: see, for example, De Haan (2005: 314), on Dutch *moeten* ('must'), Bermúdez (2005: 27) on Spanish *parece* ('it seems') or Wiemer (2010: 104-105) on similar parentheticals in different languages (French *paraît-il*, Italian *a quanto pare*, etc.). Among the items that are often analysed as markers of unspecified indirect evidence in Spanish are found adverbs and adverbials such as *al parecer*, *por lo visto*, *supuestamente*, *presuntamente* or *aparentemente* (González Ramos 2005: 225; Hennemann 2013: 143-145; Martín Zorraquino 2013: 117-118; Rodríguez Ramalle 2013: 184; Estellés & Albelda 2014: 34; Cornillie & Gras 2015: 12; Kotwica 2015: 157; Torner 2016).

These expressions are frequently used in different journalistic and media genres as recurrent mitigating strategies, since they allow speakers to avoid full commitment regarding the states of affairs that are being communicated. In fact, many of these items have also usually been included in the inventories of mitigating strategies (see Albelda 2010, 2016, Albelda & Cesteros 2011, Albelda et al. 2014, Briz 2011, Briz & Albelda 2013). Thus, the prevalence of indirect evidentials in the descriptive studies on evidentiality applied to European languages favours the explicit or implicit connection between evidentiality and mitigation.

The aim of this contribution is to suggest and show that *general* or *unspecified indirect evidentials* do not actually exist, and that the items which are analysed under this category are actually specialised in (a) the marking of a specific type of indirect evidentiality (reportative, inferential or assumptive) or (b) the expression of non-commitment towards the content communicated, which are sometimes labelled *médiatifs* in the French-speaking literature (Guentchéva 1996, 2014; Lazard 1999, 2000) and are prototypical mitigating devices. This hypothesis will be justified with different arguments and will serve as the grounds of a reanalysis of the relationship between (indirect) evidentiality and mitigation.

### **Hiroaki Izumi**

#### ***A technical analysis of scaling in rehabilitation team talk*** (Contribution to *Upgrading/Downgrading in Interaction*, organized by Prior Matthew [et al.])

Based on an analysis of audiovisual data from multidisciplinary rehabilitation team meetings in Japan, this paper investigates how rehabilitation team members comprised of a physician, nurses, therapists, a medical social worker, and a dietician collaboratively negotiate dietary prescriptions when treating stroke patients suffering from dysphagia (or difficulty in eating and swallowing). Dysphagia can be scaled by the level of patients' swallowing capacity; the lower the level, the more elaborate food modification is required. The paper first conducts componential analysis to uncover semantic arrangements among dysphagia diets comprising 5 diet categories (i.e., regular diet, soft diet, bite-sized diet, minced diet, and puree diet). Next, the paper draws on occasioned semantics to systematically illustrate how such semantic backgrounds are realized in actual talk. Analysis focuses on two scalar phenomena in oppositional sequences: (1) justifying claims by upgrading semantic strength; and (2) negotiating medical decisions by regrading semantic strength between two scalar relations. Analysis reveals that team members use the semantic setup of dysphagia diets as the basis for evaluating the level of patients' dysphagia, creating semantic relations in the midst of conversation. Moreover, analysis shows that the use of scaling diagrams is helpful in explicating scalar relations co-constructed in actual interactive talk and understanding the mechanism of sense making practices. The paper shifts analytic attention to conversational uses of scales by integrating ethnographic dimensions of medical diagnostics and scaled criteria into the analysis of scaling practices. In so doing, the paper explores the interplay between a culturally shared, scaled semantic system and actual talk.

### **Narita Mitsuko Izutsu & Katsunobu Izutsu**

#### ***Regularity outside argument structure: Sequential ordering in final position*** (Contribution to *Sequentiality and Constructionalization of Discourse-Pragmatic Markers*, organized by Higashiizumi Yuko [et al.])

A growing interest in naturally occurring conversations has led linguists to posit two distinct categories of grammar, such as "thetical grammar and sentence grammar" (Kaltenböck et al. 2011) and "macrogrammar and microgrammar" (Haselow 2016). Although formal identification criteria differ, both thetical and macro grammars pertain to elements that are "shaped primarily by the situation of discourse" (Kaltenböck et al. 2011: 874, also see Haselow 2016: 81), such as discourse organization, speaker-addressee interaction, and discourse context. They are not governed by "canonical rules of syntax" (Kaltenböck et al. 2011: 858) or "morphosyntactic dependency relations" (Haselow 2016: 82). Since thetical/macro grammar concerns linguistic elements which occur "'outside' core grammar" (Haselow

2016: 78) or clausal structure, the linguistic elements that belong to these grammars are often characterized by their “resilience” (Kaltenböck et al. 2011: 877) or “plasticity” (Haselow 2016: 79). However, such a flexible nature is somewhat incongruent with the classical notion of grammar. It leaves us a question: what kind of regularity or structural patterns are supposed to be attested in the phenomena dealt with in these grammars. Our study argues that sentence- and utterance-final pragmatic markers in Japanese are regulated in a varying degree by the same ordering principle: more addressee-oriented markers follow less addressee-oriented ones in the linear production of utterances (cf. Saji 2001: 8). Final particles, a type of pragmatic marker, are strictly regulated by this principle as in (1). The particle *-ne* ‘right,’ used for soliciting an addressee’s agreement or confirmation, always comes after *-yo* ‘I tell you,’ a marker of information giving. The reversed order *-ne-yo* yields an ungrammatical sentence.

(1) *Tukareru-yo-ne-ne-yo*. ‘It’s tiresome, (I tell you), right?’

A similar sequential ordering is operative, though less rigorously, in the elements that occur outside a clause as in (2), where *desho* ‘isn’t it,’ an agreement-seeking marker, is more likely to follow *demo* ‘though,’ a pragmatic marker of concession. The reversed order *desho, demo* results in an awkward utterance.

(2) *Tukareru-yo-ne demo, desho/desho, demo*. ‘It’s tiresome though, isn’t it?’

These examples illustrate that the same ordering principle applies to the sequence of pragmatic markers at the extra-clausal as well as intra-clausal level, implicating that a dichotomy between thetical/macro grammar and sentence/micro grammar can hardly be maintained as it stands. In agglutinative languages like Japanese, final particles as in (1), which may be functionally viewed as elements of thetical/macro grammar, percolate into clausal structures governed by the morpho-syntax of the language.

Moreover, we would like to suggest that this ordering principle is not necessarily language-specific or typologically unique. Our brief survey of the Santa Barbara Corpus finds similar patterns concerning the ordering of final pragmatic markers in American English. For example, question tags follow the concessive marker *though* in all their combinations found in the corpus. From a processing perspective, the ordering pattern discussed in this study reflects a natural sequence of information packaging: from a clause denoting a proposition, through markers indicating a speaker’s manipulation of the proposition, and then to elements inviting an addressee’s reaction to the proposition (cf. Minami 1993, Shinzato 2007).

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### Geert Jacobs, Jana Declercq & Tim De Kegel

#### *Giving back to professionals: Formulating recommendations as a venue for co-creation*

(Contribution to *Research versus Practice: Towards a Stronger Partnership between Academia and the Real World in the Study of Institutional Discourse*, organized by Vandendaele Astrid [et al.]

An important aspect of the researcher-practitioner gap is the difficulty that researchers experience in reporting back their findings to the practitioners. Due to differences in time dimensions, communication practices, rigor, relevance, frameworks and methods of inquiry (Bartunek & Rynes 2014), academics and practitioners do not always manage to find a middle ground where research is translated in recommendations that respect the academic framework (i.e. in terms of generalizability, nuance and complexity), while still being clear, concrete and relevant for the practitioner. Although some researchers have reflected on their experience with reporting back to practitioners (Roberts & Sarangi 2003), or, more generally, informants (Stewart & Draper 2009), this aspect of doing research has largely remained unexplored. In this paper, we reflect on our experience with reporting back to practitioners, drawing from our fieldwork experience at a pharmaceutical company. The fieldwork focused on the production processes underlying health news, as part of a bigger, transdisciplinary project on the stakeholder interaction in and production, content, interpretation of health news. We analyse an

audio-recorded follow-up meeting, during which we presented the findings of fieldwork, as well as more general findings of the transdisciplinary research effort. We presented these findings to two practitioners: the gatekeeper and the main informant. By analysing the audio-recording, we want to gain insight in: (1) Whether and how new knowledge is co-created in the process of reporting back to these practitioners, (2) Which mechanisms and strategies we can identify to improve the clarity and usefulness of the reported findings for the practitioners, as well as venues for co-creation. We invited one of the practitioners, also the third author of this paper, to participate in this reflection, and to comment on the meeting in general, and our discursive analysis of the meeting. During this meeting, we discussed elements of health news production that were relevant for the practitioners in terms of communication and PR, including stakeholder interactions, topics and themes, journalistic practices and production processes and lay audience interpretation strategies, as well as the company's identity building and representation towards the outside world and in the press. By analysing this meeting as newly co-created data, we aim to address a few particular challenges in reporting back to practitioners, like the differences in academic and professional register, formulating recommendations as non-professionals for the already experienced and expert practitioner, and translating the gist of the academic papers on the fieldwork to concrete recommendations. With our study, we want to demonstrate that how our academic view and rigour can become a tool for new insights for the practitioner, rather than create a gap, and how academics and practitioners can find a middle ground for co-creating knowledge and co-interpreting results, rather than unidirectionally reporting these from the researcher to the practitioner.

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#### Marco Jacquemet

***The transidiomatic subject: Credibility and intentionality in the asylum court.*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

The experience of linguistic globalization, and the sociolinguistic disorder it entails, requires a serious retooling of basic units of sociolinguistic analysis—foremost among them the concept of the speaking subject. The randomness and indeterminacy of contemporary flows of people, languages, and knowledge across social and geographical space are affecting both the linguistic boundaries of membership and the way people make sense of each other's intentions. In particular, we can no longer assume that people involved in a transidiomatic interaction (i.e. an interaction taking place over multiple languages enhanced by various digital communication technologies) share a common understanding of appropriate discourse strategies. Using ethnographic evidence from asylum hearings in various European states (Italy, Belgium, the United Kingdom, and Albania), this paper explores the problematic nature of determining credibility in these multilingual, intercultural, and digitally enhanced contexts (Jacquemet 2011, 2015). This paper argues that scholars must go beyond an idealized notion of the subject to examine communicative subjectivities shaped by a linguistics of xenoglossic becoming, transidiomatic mixing, and communicative recombinations.

#### Jérôme Jacquin

***Multimodal politeness resources in New Zealand English management meetings***  
(Contribution to *Multimodal (im)politeness*, organized by Brown Lucien [et al.]

Previous studies suggest that New Zealand English speakers tend to strongly mitigate or even avoid the direct expression of disagreement (e.g. Holmes, 1995; Holmes & Marra, 2004; Marra, 2012). In other words, they display a strong preference for agreement, implicitness and softening strategies such as tag questions, hedges, gambits and hesitations. Adopting a multimodal perspective, Stadler (2006, p. ii) notes that “New Zealanders’ non-verbal behaviour in disagreements differs little from their behaviour in neutral speech”, which consists, for example, of looking at the recipient less directly than in other cultures (e.g. in Germany). However, Stadler’s analysis is purely quantitative and no attention is paid to the situated coordination of verbal and non-verbal resources.

Drawing on a descriptive and language oriented approach to argumentation (Doury, 1997, 2012; Jacquin, 2014;

Jacquín & Micheli, 2012; Plantin, 1996, 2012), this paper explores the multimodal dimension of argumentation in talk-in-interaction by looking at the various resources that are used by the speaker to “disagree without being disagreeable” (Marra, 2012). Data are taken from a video-recorded corpus of management meetings held in 2005 in New Zealand and recorded by the Language in the Workplace Project (e.g. Holmes, Marra, & Vine, 2011).

Linguistic, sequential, and multimodal analysis of various extracts shows the crucial importance – for the expression and accountability of the disagreement – of polyphonic negations combined with shifts in gaze direction and/or pointing gestures. While verbal negative formulations allow the speakers to uncover (and contest) contextually relevant points of view without having to attribute them to other participants in an explicit way (e.g. Ducrot, 1984; Nølke, 1992), shifts in gaze direction and/or pointing gestures are used to refer to participants who actually or potentially endorse such contested points of view. These complex multimodal resources appear as a politeness strategy to indirectly refer to the origin of the disagreement and therefore to counterbalance the New Zealand preference for mitigation.

This combination of resources taken from different semiotic repertoires in salient, sequential points of turn-at-talk – i.e. what Stukenbrock (2015) calls “Multimodaler Verdichtungsräume” [Multimodal Compaction Zones] – suggest the relevance of potential “Multimodal Gestalts” (Mondada, 2014) whose identification and description consist of interesting theoretical and analytical challenges for Politeness Theory and for Pragmatics in general.

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### Sabine Jautz

***The initiation of change: Evidence from coaching sessions and debriefings*** (Contribution to *The Pragmatics of Change in Therapy and Related Formats*, organized by Graf Eva-Maria [et al.])

Asking different kinds of questions or listening actively are but two of many tools (cf. Albrecht/ Perrin 2013, Klein 2001, Menzel 2008) which coaches have at their disposal to initiate and co-construct changes of perspective with their clients (cf. Graf 2015, Habscheid 2003, 2015, Nothdurft 1984, Spranz-Fogasy 2014) so that the latter are able to achieve a specific personal or professional goal (cf. Nazarkiewicz/ Krämer 2012). There are different indicators as to what initiates change using such tools: Keywords or specific episodes in

clients" narrations may be taken up by coaches in their questions, which, in turn, may lead clients to elaborate on them and thereby develop a new perspective on a specific matter; or clients may discover a keyword in what a coach says and use that in order to develop a new perspective. Such initiators of change and how they are employed can be detected in careful analyses of transcripts of coaching sessions. What proves additionally helpful is clients" as well as coaches" reflections (and assessments) of such sessions in general and the use of specific interventions in particular. In this paper it shall be attempted to compare what is mentioned in debriefings to what is said in coaching sessions: Transcriptions of audio-recordings of training sessions for coaches as well as debriefings in which coaches, clients and observers comment on how they have experienced the coaching session serve as data to qualitatively investigate and illustrate what initiates change. Analyses combine insights from conversation analysis, ethnomethodology, critical discourse analysis as well as from sociolinguistic and pragmatic approaches (cf. Graf/ Aksu/ Rettinger 2010, Kallmeyer 2000). Pieces of evidence for the initiation of change from coaching sessions comprise repetitions of key terms by coaches and clients alike, or issues suggested by coaches taken up and elaborated on by clients (verbally or in terms of contents) which ultimately leads to an advance of the conversation towards establishing a different perspective on the issue under discussion (cf. Buchholz/ Reich 2015, Günthner 2002, Scarvaglieri 2015). Debriefings comprise concrete assessments as to which interventions clients consider helpful and why, and reflections by coaches which interventions they have taken into consideration and why they have decided for or against them. Data is taken from training sessions which serve to practise different kinds of interventions in different interactional formats (especially regarding the degree of involvement of the coach) and form part of a further education programme for coaches and advisors in university/ college contexts. Knowing more about how it actually shows in conversations that interventions prove helpful to initiate change may not only help clients in their current situation, but it may also help to improve training programmes (cf. Graf 2011): Here the focus may not only be on teaching certain interventions and how they can be realized linguistically, but an additional focus can be to learn to pay attention to indicators of change right from the start and to tailor subsequent interventions accordingly by examining transcripts.

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**Annelies Jehoul, Kurt Feyaerts & Geert Brône**

***Fillers and their interactional function. On the contribution of speakers' eye gaze and gesture to the turn management function of fillers.*** (Contribution to *Multimodal Turn-Taking*, organized by Zima Elisabeth [et al.]

Although fillers have been studied extensively from different perspectives, there still remains some confusion about which function they fulfill at which specific moment in interaction (Clark & Fox Tree 2002). Studies on the formal variation between fillers on different levels of expression have tried to offer an explanation for this functional difference. On the verbal level, a difference between 'uh' and 'um' has been described (Clark & Fox Tree 2002). On the para-verbal level, a difference was found in the length of the pauses surrounding the filler (Swerts 1998). On the non-verbal level, different gestures during fillers are related to their function (Navarretta 2015).

In the present study, formal differences between fillers are mapped onto their functions as a turn management cue in interaction: a filler can function as a turn holding, a turn taking, or a turn eliciting cue (Maclay & Osgood 1959, Beattie 1983, Goodwin & Goodwin 1986). We analyzed fillers together with the accompanying eye gaze and gestures to offer a truly multimodal account. In particular, our study focuses on the kind of gesture and gaze pattern co-occurring with fillers, as well as on the precise timing of the gaze shifts accompanying fillers. For this purpose, we analyzed three unscripted triadic conversations of approximately 15 minutes in Dutch between acquainted students. We used mobile eye tracking glasses to get an accurate overview of speakers' eye gaze during fillers. The conversations were transcribed and annotated for the exact linguistic form, surrounding pauses, gestures and eye gaze. Our analysis reveals that fillers with a different interactional function indeed manifest formal differences. When a filler is used in turn-final position, it is more likely to be longer, to have the vocalic-nasal form 'euhm' and to be surrounded by pauses. Also on the non-verbal level, striking differences were found: speakers tend to avert their gaze more often during a turn-final filler, and gesture less than during a turn-medial filler. These results demonstrate that a multimodal analysis of fillers is very useful to distinguish their different interactional functions. Moreover, the interplay of the co-occurring verbal and non-verbal elements feeds our understanding of an interactional mechanism such as turn management.

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**Marjut Johansson & Veronika Laippala**

***Affective stances in the #jesuisCharlie Twitter discussion*** (Contribution to *Mediatizing emotion in reactions to global events and crises*, organized by Giaxoglou Korina [et al.]

The terrorist attack at the editorial offices of the French satirical magazine *Charlie Hebdo* in January 2015 was a major news event that was followed by media coverage across the world. On social media, it was one of the most tweeted news events in the history of Twitter, with several million tweets, creating global digital interaction. The main hashtag in this discussion was based on the logo *Je suis Charlie (I am Charlie)*, created by Joachim Roncin, accompanied by other supporting or opposing hashtags. Even though Twitter users are networking participants, the audience remain fragmented and divided (Marwick and boyd 2011; Androutsopoulos 2014). This can be seen in tweets that were sent in English: they shared information about the event and expressed solidarity and sorrow but also adopted ironic and parodic stances (Johansson et al. 2015).

In this paper, we examine affective stances with the hashtag #jesuisCharlie. We look at tweets that construct discursive meaning through emotional expression about the event. Emotions are cognitive and subjective because they are evaluative expressions of internally represented knowledge (Schwarz-Friesel 2015: 161). In addition, they are embodied, interpersonal, and culture-bound (e.g., Wierzbicka 1999). In socially shared situations, they can enhance solidarity and create bonds within an imagined collectivity (Anderson 1983), but they can also be used to delegitimize collective affectivity and emotions (Papacharissi 2015: 89). Our objectives are to study 1) the kinds of affective stance found in this Twitter feed and their mode of expression (DuBois

2007) and 2) the differences between them in different languages. Our hypothesis is that the affective stances of solidarity and sorrow are shared across different cultural contexts that are reflected in tweets in different languages, but that the opposing stances differ among them. The data for this study consist of the tweets with the hashtag #jesuisCharlie posted between January 7 and 14, 2015. Altogether, the multilingual data include nearly 1,200,000 tweets, of which we analyze the English, French, and Finnish ones, that is, 1,023,043 tweets (991,471 after excluding retweets). Our methodological approach is composed of both language technology methods that allow the linguistic study of large datasets and qualitative digital discourse analysis. First, to explore the variations in tweets in terms of topics and expression of stance, we apply *clustering* with the *word2vec* algorithm (Mikolov et al. 2013), a machine learning technique that enables the grouping of topically similar tweets into the same clusters. This presents the global anatomy of the tweets and permits the analysis of the distribution of different tweets in the three languages. Second, we focus on the clusters that typically include different expressions of affective stance, and we take a closer, qualitative look at the linguistic contexts in which they emerge and what the tweets' function is within them.

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#### Alison Johnson

***Pivot questions: Lawyer strategies in first cross-examination questions in 19th century Old Bailey criminal trials*** (Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

The first questions put to witnesses in cross-examination are pragmatically important, being the pivots on which narrative accounts turn. Witness examination structure (examination-in-chief^cross-examination^ re-examination) presents the cross-examiner with a context for "strategic" pragmatic work (Woodbury 1984). Just like the sonnet's *volta*, or turn, which comes just over midway through, invoking a transformative moment, cross-examination has the potential for "springing a naughty surprise" (Fussell 1979: 118) on the witness and bringing about a sudden change in the jury's perspective. I have called these first cross-examination questions 'pivot questions' because of their pivotal and transformational role in the witness appearance, where examination gives way to cross-examination. Although the prosecution voice withdraws and a new defence voice enters, the witness stays the same; nevertheless the witness voice is as much transformed as the lawyer's, as s/he responds to a range of lawyer strategies, including irony and mockery, which produce diverse, damaging effects. Drawing on previous studies on questioning and courtroom questioning (e.g. Atkinson and Drew 1979; Ilie 1995, 2015; Luchjenbroers 1997) and using a combined corpus-based discourse-pragmatic approach to the professional discourse of forensic courtroom questioning (Coulthard, Johnson and Wright 2016), this paper considers the first cross-examination questions of a single barrister, Mr Horry, in a corpus of 1,007 trials from his 38-year career (1837-1875) at the Old Bailey courthouse, where he appeared mostly for the defence. Compiled from the Old Bailey Proceedings Online (Emsley et al. 2016), the corpus allows for the examination of Horry's defence voice (e.g. evaluating, doubting, mocking). This "voicing contrast" (Agha 2005: 39) is concerned with the production effects (Matoesian 2001: 133) of advocacy, which re-shape meaning through institutional practices and *repertoires* (Lave and Wenger 1991). The changing advocate voice not only alters the



tone of questioning, but also brings about a change in the witness voice, so that prosecution testimony, which invites commiseration, is supplanted with testimony that is self-protective, potentially turning juries' affective responses from alignment to disapproval and disalignment. Pivot questions and their answers reconfigure the witness story as these questions launch the narrative into another direction, undoing the carefully painted prosecution picture and turning prosecution events from crime narrative to doubtful tale, caricature and even entertainment.

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#### Andreas H. Jucker

***Politeness in eighteenth-century England: Literary evidence*** (Contribution to *Pragmatics in literary texts and other arts*, organized by Kurzon Dennis [et al.]

The eighteenth century in England was the age of politeness. Politeness was an ideology which the higher social classes used to distinguish themselves from the lower social classes and which the lower social classes tried to use as a stepping stone to give them access to social advancement. The century is rich in didactic literature, from grammar books and dictionaries to conduct books, educational literature and didactic works of fiction. Particularly noteworthy in this respect are educational plays and epistolary novels. In a previous study I analysed Richard Steele's sentimental comedy "The Conscious Lovers" (1722) and George Lillo's domestic tragedy "The London Merchant, or the History of George Barnwell" (1731) (Jucker 2016), both of which had a very clear didactic purpose. Through the actions of the characters, the author tried explicitly (as can be seen in the prefaces to these plays) to have a positive influence on their audience. In this contribution I want to extend the analysis to epistolary novels, such as Samuel Richardson's *Pamela* (1740) and *Clarissa* (1747/48) and Frances Burney's *Evelina* (1778), which have an equally strong didactic goal. They aimed to entertain as well as to instruct and improve their readers in a world of intricate social complexities where only moral virtues and sensibilities could guarantee an appropriate social place for both the fictional protagonists and their readers. The analysis uses an ethnographic approach that focuses on discursive negotiations of proper behaviour and politeness both in the prefatorial interactions between author and reader and in the fictional interactions between the letter writers and the other characters of these novels.

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#### Hanbyul Jung

***Rejecting 'foreignness' in Korean reality TV show with multi-national participants***

(Contribution to *Producing 'Foreigners' in TV Entertainment Shows: Sequence, Categorization, and Multisemiotic Practices*, organized by Kasper Gabriele [et al.]

Categorization and construction of “foreignness” is an often utilized concept in Korean reality television shows. Real-time discussion on various topics by participants from diverse international origins have constituted a popular sector in Korean television (i.e., *Misuda* “The beauties’ chatterbox”; *Bijeongsanghoedam* “Non-Summit”) with the participants’ varying levels of Korean language proficiency as well as their display of “foreignness” ranking up the entertainment factor. This study examines another similar yet different TV show, *Babel 250*, in which such “foreignness” is not only occasionally invoked, but rather constitutes the very core of the production theme. Using Conversation Analysis and Membership Categorization Analysis (Fitzgerald & Housley, 2015), this study aims to examine how participants use multimodal resources (Mondada, 2014) to reject the categorization of ‘foreignness,’ while constructing their individual identity void of language and culture specific assumptions.

The main concept of *Babel 250* is to construct a self-supported community with a new language system that embodies the characteristics of each of the six participants’ individual language and culture. The participants, all new to Korea with the exception of one Korean participant, are required to only speak their language—neither Korean nor English—as they attempt to build a community in a rural area of South Korea. Consequently, telops (Television Opaque Projector; images, captions and sound superimposed on the screen in postproduction) expand beyond their original use as commenting devices, and are fully utilized as the main source of communication between the participants and the TV audience. Moreover, to obtain provisions for survival, participants take part in errands for local farmers—who only speak Korean, thus creating instances in which one or more of the participants are constructed as “foreigner” who needs to learn (or be taught) Korean language and culture, despite the rules of the show. This study examines a collection of sequences in which such categorization is rejected by the participants. In one example, the Brazilian participant, Mattheus, interacts with a local while resting after farm work. The local Korean woman offers him *saecham* (meals provided between farm work) and instructs him to sit down and eat. Seeing that Mattheus has difficulty sitting on the floor, she initiates an instruction of the different ways of sitting, utilizing Korean-culture relevant categorization, “appa-dari (daddy legs)” and “emma-dari (mommy legs).” By doing so, she immediately constructs Mattheus as a “foreigner” who does not know how to sit like a Korean. A few attempts show that indeed he is not able to sit in either of the instructed positions, confirming the apropos categorization. However, instead of accepting the implied and verified categorization, Mattheus shifts into another posture that he labels with a non-categorical description “Mattheus-dari (Mattheus’ legs),” thus rejecting the categorization, and insisting on his uniqueness as an individual.

Based on such examples, this presentation will illustrate the distinct practices and interactional consequences of ‘foreign’ participants’ construction and rejection as category incumbents. The possible impact that such categorization has on the audience and their understanding of ‘foreignness’ will be discussed. (word count: 493)

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#### Konstanze Jungbluth

*Bueno doncs, a: Ve(u)re ‘well, then, let’s see’*. (Contribution to *Creating worlds from the inside: Turn-initial positions as Creators of Discourses and Worlds*, organized by Kosta Peter [et al.]

*Bueno doncs, a: ve(u)re ‘well, then, let’s see’*.

Selection and temporal sequence of turn initial pragmatic markers in Catalan used by L1 and L2 speakers. Participating in formal and informal conversations among interlocutors of different L1 in Barcelona, Catalonia, one may observe that the speakers accommodate to each other by using pragmatic markers of Catalan when speaking Spanish, so called Catalan Spanish (Sinner 2004; Jungbluth 2007). However, in a reciprocal manner they may use Spanish pragmatic markers when talking Catalan or even may pile up markers of both languages as shown in the title of this abstract. Here the combination of Spanish *bueno* ‘well’ with Catalan *doncs* ‘then’ and Catalan *a veure* ‘let’s see’ introduces a turn in Catalan (‘starter’ cf. Heritage 2013). Most of the other turns forming part of the same corpus (*Corpus audiovisual plurilingüe*, Payrató/Fitó 2008) show only one or two of the same pragmatic markers in turn-initial position, some speakers use other markers among them Catalan *bé* ‘well’. The informants observed in the corpus are students of the UB (Universitat de Barcelona, mainly of the faculty of Economics) and the data is elicited by professors or co-fellows of them representing a formal spoken register. Every informant performs 5 text genres: narrative, descriptive, argumentative, explication and

instruction twice. The one set is experimental using fotos and drawings as stimuli, the other one is based on experience simply requested for. The aim of my contribution is to show the different choices, their frequency and the context, taking into account not only the immediately following words of the utterance (microcontext), the syntactical integration of the observed markers and the text genres, but also the participants of the ongoing dialogue. Beside of the function to show the interpersonal relationships of the participants the pragmatic markers encode the relation of the propositional part of the turn initiated to the foregoing turn and sometimes the speaker's stance, attitude, emotional state towards it. The also turn-initially used Catalan pragmatic marker *va*: 'great' used among interlocutors of Catalan Spanish is known to function as identity marker used by Catalans who express themselves in this regional Spanish variety (Jungbluth 2007: 94). However, so far there is no research on the use of pragmatic markers used by L1 Spanish speakers expressing themselves in Catalan.

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#### Bertie Kaal

##### *Whose crisis? Intentionality in European attitudes on the refugee crisis* (Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

Refugee-crisis discourse in EU Member States has taken fundamentally different perspectives. More than anything else, it reflects the deep moral and cultural dissonance in the EU, disregarding the human crisis at its borders. Perspectives on the refugee crisis present different attitudes, such as acceptance of responsibility (Merkel), mitigation, and avoidance of responsibility and blame. Consequently, there is no support for a dedicated contribution to relieve the suffering. To find answers to why the EU is failing to pull together on the issue in a positive way, we need to know the geopolitical frame in which the concept of 'the EU refugee crisis' is constructed. Metaphors such as 'tsunami' and 'swarms' are indicative as they suggest that 'they' are an inevitable threat to 'our' world, but there are of course alternative ways of framing the situation.

The purpose of this case study is to reveal cultural variation in worldview perception to get a deeper understanding of European failure to act collectively on the refugee crisis. The method is based on discourse-space theory (Chilton 2014; Hart 2014; Kaal 2015) and its pragmatic-cognitive approach to text- and discourse-world construction. In practice, the spatial "ground floor" of human reasoning shapes (collective) intentionality and volition for action (Duranti 2015, Kaal 2017, Searle 2010). The analysis focuses on the basic cognitive coordinates of worldview construction, Space, Time and Attitude (STA), involving point-of-view, layered attention frames and directions-of-fit.

The corpus includes relevant sections from the Lisbon Treaty, the European Convention on Human Rights, and election manifestos. STA-analysis of EU refugee-crisis discourse scrutinizes the texts for variation in spatial grounding. For example, whereas the crisis is foremost the refugees', as they are victims of their own country, for EU Member States the threat from outside that causes an internal crisis for the EU, resulting in mitigating actions (building fences and financing solutions outside Europe). Then whose crisis is it?

'The' refugee crisis is a typical case of conflicting worldview orientation because it is a geopolitical problem that is epistemically grounded in geographic as well as social and moral space. However, an awareness of

differences in grounding the issue may stimulate alternative perspectives toward intentions for effective cooperation and taking responsibility.

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#### Leila Kääntä

***Of necessity or not - Implicature and preference organization in students' negotiation of obligation in L2 classroom interaction*** (Contribution to *The Pragmatics-Conversation Analysis Interface*, organized by Clift Rebecca [et al.]

This paper both contributes to and adds to the growing body of work on the interface between pragmatics and conversation analysis. It does this by exploring the pragmatic concept of implicature by analyzing the preference organization of students' yes/no interrogatives with conversation analysis. In doing this, it draws on recent studies on pragmatics and different kinds of social actions (e.g. Kent & Kendrick, 2016; Rossi & Zinken, forth. 2016).

Specifically, the paper explores the use of two modal auxiliaries – 'have to' and 'need to' – in students' yes/no interrogatives (e.g. 'do we need to write it somewhere') that initiate repair to request for clarification of or confirmation for task instructions during L2 classroom interaction. While accomplishing classroom tasks, students often try to parley what they need to do and what is not necessary in order for them to successfully bring off a task. This implies that students treat the task instructions and thereby the steps involved in accomplishing the task as a negotiable matter.

The analysis shows that, on the surface, the use of the two deontic modals implies students' orientation to the obliged nature of the action indicated in the question (e.g. Palmer, 1986). It also indicates how students orient to teachers' institutionally inscribed deontic authority and rights to tell them how tasks are accomplished (e.g. Stevanovic & Peräkylä 2012). The polar question format, on the other hand, manifests a preference for an answer that frees students from the obligation (e.g. Raymond 2003). The analysis elucidates that while this is true for some of the repair initiations, others are not as straightforwardly categorized. Therefore, a detailed analysis of the larger activity sequence and the sequential position of the repair initiation is needed to see how they are used as vehicles to perform other actions (e.g. Kendrick 2015), for example, to feign surprise and how this might potentially have an effect on the question's implicature and preference organization. The data originates from a classroom corpus of video-recorded secondary school lessons, including biology, physics, chemistry, history and English, taught in English in Finland. To date, a collection of 31 yes/no interrogatives have been identified from the physics and history lessons of the corpus.

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#### Susanne Kabatnik & Thomas Spranz-Fogasy

***Solution-oriented requests*** (Contribution to *The Pragmatics of Change in Therapy and Related Formats*, organized by Graf Eva-Maria [et al.]

This paper investigates how participants in psychodiagnostic and psychotherapeutic interactions negotiate an adequate and realistic solution for the patient, one grounded on the interactively re-constructed knowledge and the individual resources of the help-seeking patient (cf. Scarvaglieri 2013, Konerding 2015). As part of a larger research project on understanding change in helping professions we particularly analyze therapists' solution-oriented requests (Mack et al. i.pr.) and their interactional and in particular their sequential contribution to clients' change (Peräkylä et al. 2008, Voutilainen et al. 2011). Solution-oriented requests of therapists in psychodiagnostic and psychotherapeutic interactions invite the patients to participate actively in seeking possibilities of change and thus also support the patients' ability for self-help. With that the direction of the conversation changes from a retrospective past-oriented to a prospective future-oriented one. Furthermore, in patients' responses to solution-oriented requests, therapists can test whether patients see possibilities of change at and where they may lie. Solution-oriented requests emerge in typical interactional contexts, e.g., at the tentative conclusion of a problem-oriented negotiation or in contexts in which the therapist recognizes a patient's inability or refusal to explore alternative ways of thinking about their own agency and future. In these contexts, solution-oriented requests initiate a process in which patients themselves can formulate – in a hypothetical but protected space („therapeutic conditions“, see Sachse 1999) – future life plans, or otherwise display distorted and impeding perceptions that can then be the subject of reflexion and change in the ongoing interaction. Solution-oriented requests thus help patients cope with fears and problems inside and outside the context of the treatment session. The paper analyses the particular design of solution-oriented requests, their presuppositions and contextual conditions, and their sequential organization as a means to initiate therapeutic processes and change (cf. Schegloff 2007, MacMartin 2008, Voutilainen et al. 2011). The data comprises 16 videotaped first interviews following the manual of the Operationalized Psychodynamic Diagnostics (OPD Task Force 2008). It was collected in cooperation with the Clinic for General Internal Medicine and Psychosomatics at the University Clinic of Heidelberg.

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#### Daniel Z. Kádár

***Ritual, pragmatics, and the moral order of things - an overview*** (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

In this talk I provide an overview of the scope of ritual and ritualisation within the field of pragmatics. As I have argued in Kádár (2017), while ritual is popularly associated with ceremonies, in real life, it plays a much more important role: by means of ritual people reinforce what they perceive as the appropriate moral order of things, or challenge what they perceive as the inappropriate flow of events. Thus, ritual is a social action, which people expect to happen - even though there are many rituals that would be not defined as "ritual" in a popular sense - and failure to perform rituals tend to be sanctioned. Unlike conventional practices, by means of which people passively uphold perceived moral orders, rituals play an active role in the maintenance of moral orders (see Terkourafi and Kádár, in press).

In spite of the importance of ritual phenomena in interpersonal interaction, research on ritual has been relatively left behind in the field of pragmatics, and the aim of this panel is to address this knowledge gap. In this talk, after providing a definition for the notions of "ritual" and the "moral order", I identify 2:0areas that should be prioritised in ritual research, and provide theoretical frameworks for their analysis; these areas include the

following:

1. The broad interface exists between ritual, and politeness and impoliteness: due to their importance in people's lives, rituals tend to be strongly associated with (im)politeness/trigger (im)polite inferences, and also (im)politeness recurs in the metapragmatics of ritual actions.
2. The process of ritualisation: while there has been a large volume of research dedicated to conventionalisation, we know relatively little about ritualisation, i.e. the ways in which ritual practices come into existence.

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### Heather Kaiser

***Schmoozing in the business domain: Small talk as a tactic for mitigating rejection in Uruguayan service encounters*** (Contribution to *Service Encounters in the Spanish-Speaking World from a Variational Pragmatics Perspective*, organized by Placencia Maria E. [et al.]

The focus of this study is the communicative behavior of Uruguayan women in service encounters (SE), using natural data from spontaneously occurring interactions in various “domains”: spheres of life in which certain socio-cultural norms and expectations guide both verbal and non-verbal interaction (Fishman 1972; Boxer 2002). Whereas “schmoozing” or small talk is a common way to initiate conversation, especially with strangers and often in an attempt to ease the awkwardness of a situation (Malinowski 1923; Schneider 1988; Boxer 2011), in these data, the participants frequently engaged in small talk following a dispreferred response (i.e., refusal or rejection) (cf. Raevaara 2011; Félix-Brasdefer 2015). This finding from the business domain contrasts with the use of post-rejection small talk in the domestic domain, which was significantly less frequent. This study contributes to the establishment of baseline native speaker pragmatic norms that can be compared with those of other speech communities and SE settings (e.g., online). Based on Locher and Watts’ (2005) theoretical framework for relational work, it is assumed that what speakers of a given community do most (and without evidence of reprisal) may be deemed politic or appropriate behavior for that community. Small talk following a dispreferred response proved to be an important politic strategy for mitigating rejection and restoring equilibrium to the exchange. Conversely, participants who did not engage in this type of talk ran the risk of being perceived as unfriendly or even rude. The situations under analysis emanate from an 80 hour corpus of audio recordings, derived from the interactions of ten women participants as they went about their daily lives in Rosario, Uruguay. Results are discussed in comparison with other mitigating strategies (e.g., apologies) and in terms of participant age, participant socioeconomic status, addressee sex and social distance (i.e., whether the participant and the addressee were intimates, acquaintances or strangers). This research not only sheds light on the use of small talk from a variational pragmatics perspective, but also raises further questions regarding the future of interpersonal communication, as automated and online technologies are increasingly imposed upon the Rosarian population and, at the same time, actively pursued by the younger generations.

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### Argyro Kantara

***Laughter as rhetorical device in political interviews*** (Contribution to *Political humor as*

*social action: verbal-visual attitudes towards politicians in late modernity*, organized by Van Hout Tom [et al.]

Previous conversation analytic work on the use and function of laughter in broadcast political interactions has mostly focused on its *affiliative* use as audience behavior (Hopper 1995, Anderson 1999, Montgomery 2000, Ekström 2009, Eriksson 2009, Eriksson 2010), as a response to something the participants had constructed as humorous. Fewer studies have focused on its *disaffiliative* use as a response to something that has **not** been constructed as humorous; Clayman (1992) has investigated the use of laughter as a disaffiliative response from the audience in presidential debates, while Romaniuk (2009, 2013a, 2013b) has investigated its use by politicians in the context of televised news interviews. In particular, she has examined two dimensions of politicians' laughter; firstly its *retrospective* dimension, arguing that laughter acts as an implicit commentary on the interviewer's questions, undermining them and secondly its *prospective* dimension, projecting a disaffiliative verbal response. Adding to the latter line of research, in this talk I investigate a specific politician's (Alexis Tsipras) use of laughter at interview openings. More specifically I examine his use of laughter as a response to the first question asked by the journalist, this being either a policy issue or a promise soliciting question, in three out of four one-on-one pre-election interviews he gave during the 2012 double Greek general elections campaigns. By examining both the retrospective and prospective dimensions of Alexis Tsipras' laughter, I will argue that his laughter is not only disaffiliative, undermining the journalists' questions and projecting either an evasive answer or a counterchallenge, but it also establishes a 'cool but aggressive' persona for the ears of the overhearing electorate.

### **Mariko Karatsu**

***Emergence and co-construction of the identity “fresh cream lover” through stories in talk-in-interaction*** (Contribution to *Food description and assessment in individual sensory evaluation, focus groups, and spontaneous face-to-face and SKYPE conversations in English, ELF, Japanese and German*, organized by Szatrowski Polly [et al.]

In this study, I explore how food and eating trigger the memory of past experiences and serve as a resource for the participants' co-construction of a particular identity, focusing on the emergence of one of the conversational participants' identity as a “fresh cream lover.” The data for this study come from a seven-minute spontaneous Japanese conversation among three female Japanese graduate students (Ikuko, Kayo, and Yae) at a university cafeteria. Building on previous research, I demonstrate how the participants' experiences and knowledge about food, i.e., different kinds of sweets and uses of fresh cream, enable the emergence of Yae's identity, and how participants orient to this identity through their moment-by-moment developing conversational interaction. いか。しない。ng Previous sociolinguistic research on the construction of identity has demonstrated that identity emerges through conversational interaction (De Fina, Schiffrin, and Bamberg, 2006) and researchers can distill the participants' presentation of self and identities as well as group memberships by examining conversational stories and their surrounding talk (Georgakopoulou, 2007; Karatsu, 2011, 2012; Norrick, 2005; Schiffrin, 1996, 2006). Lakoff (2006) suggested that food provides a discourse domain where people exercise their minor identities. In contrast to a “major identity” such as gender and race, a “minor identity,” e.g., a preference for food or music, refers to a “significant part of who we are and how we think of ourselves, and our selves” (Lakoff, 2006, p. 143). My analysis focuses on stories that occur in the beginning of a sixty-five minute conversation, where each participant serves herself a cake by choosing one of three small cakes in a box that the researcher gave the participants, and begins eating it. In the conversational interaction, the activity of serving oneself a cake triggers talk about the participants' attachment (*syuutyaku*) to sweets (*amai mono*) in the past and present, and Yae suggests her expertise in the domain of sweets and fresh cream, by revealing that she “likes” (*suki*) fresh cream. Soon afterwards, Kayo categorizes and identifies Yae as a person who is highly dependent (*syuutyaku no ooi hito*) on fresh cream. Subsequently, Yae's like of fresh cream (to the extent that she “loves” it) is gradually revealed and confirmed through the participants' interaction. Specifically, Ikuko and Kayo's questions about Yae's taste and assessment of particular sweets and fresh cream, give Yae opportunities to tell stories that show her love for fresh cream. I demonstrate how Yae effectively communicates her emotional stance toward sweets and fresh cream using hand gestures, facial expression, distinguished prosody, and quoting her inner thoughts. These verbal and nonverbal resources enable her to depict her stance vividly by locating her in imaginary scenes, and involving other participants in the scenes. By showing how food triggers the co-construction of identity, this study furthers sociolinguistic research on identities in conversations about food, which is an important and ubiquitous part of Japanese society.

**Gabriele Kasper & Rachel Jun**

***Fabricating foreigners: Telop as a categorization device in a Korean TV show***

(Contribution to *Producing 'Foreigners' in TV Entertainment Shows: Sequence, Categorization, and Multisemiotic Practices*, organized by Kasper Gabriele [et al.]

With the steady increase of foreign residents in South Korea, public curiosity in cross-cultural comparison is on the rise. Media outlets capitalize on and fuel such popular interest. One key example is the highly successful TV talk show *비정상회담 Bijeongsanghoedam* ("Non-Summit"), a panel of young foreign men who live in Korea, speak Korean fluently, and discuss various social and cultural topics under the management of three Korean hosts. A recurrent thread is the panelists' perspectives on "Korean culture, through the eyes of a foreigner" (Wikipedia).

The show is aired with extensive amplification through telop (Television Opaque Projector), that is text, images and sound superimposed on the screen in post-production. These artful semiotic devices provide a running commentary on the unfolding interaction, direct the viewers' attention and emotional response, and substantially enhance the show's entertainment value (Furukawa 2015; Sasamoto, 2014). Telop can be seen to serve as externally generated contextualization devices (Gumperz 1982) or stance markers (Jaffe 2009): they communicate to the audience how to understand and in particular what to feel about the indexed character or scene. Previous research has classified telop according to their forms and functions (O'Hagan 2010), but little is known about precisely what "work" telop do at particular moments in the show.

This study uses conversation analysis (CA), membership categorization analysis (MCA; (Fitzgerald & Housley, 2015; Hester & Eglin, 1997; Sacks 1992), and multisemiotic analysis (Ventola & Guijarro, 2009) to examine (1) how participants are positioned to speak as members of their nation of origin, (2) how that membership is used as a resource, by them and the hosts, for crosscultural comparison, and (3) what responses such comparison engenders from the participants. Particular attention will be given to the ways in which telop are used to enhance all three actions for the audience.

For example, in an episode about the attractiveness of Ukrainian women, Andriy, the panelist from Ukraine, ranks Ukrainian women higher than Korean women, which gets a reprimand from host Hyun-Moon. The reprimand is reinforced for the audience with an overlaid beeping sound and two images attached to HM, a smaller bubble representing a vocalization of 'exasperation' and a larger cartoon-style spiky bubble with a quote of HM's utterance representing 'aggression' or 'anger'. The images and sound effect represent different semiotic resources to upgrade HM's reprimand for the viewer and thus create heightened dramatic tension. HM's reprimand generates laughter from Andriy and the entire panel. Simultaneously with the onset of Andriy's laughter a 'swishing' sound together with a punching fist attached to Andriy appear. Now visible on the screen together, the aggressive stance indexed by the fist icon and the spiky bubble contrast with the shared laughter and intensify the humor of the sequence for the audience.

**Yasuhiro Katagiri & Yusuke Mochizuki**

***Static and Dynamic manifestations of "Ba" in agreement-seeking dialogues*** (Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

Seeking agreement is ubiquitous in conversation, from scheduling a meeting between colleagues to negotiating on treaties between nation states. Establishment of agreements is an essential prerequisite for cooperative joint actions. On top of the sharing of factual information and joint action plans based on them, agreement making involves shared commitments and concomitant responsibilities among participants, e.g., a shared inclinations/expectations/promises to certain courses of actions to be taken toward a shared goals and outcomes. We propose in this paper a conception of agreement seeking processes underlying actual practices of dialogue interactions, based on the notion of 'Ba.' 'Ba' is a situation/place in which dialogue takes place. Dialogue interactions presuppose co-presence of participants, both physical and social. In a prototypical face-to-face interaction, participants are both spatially and temporally co-present. By entering 'Ba' of dialogue interaction, participants commit themselves to act in such a way as to maintain and develop this 'Ba' together with other participants. Dialogue participants behave in accordance with Wakimae (discernment) of 'Ba.' Maintenance of 'Ba' is equally significant as the content of agreement. This shared orientation toward 'Ba' provides a solid foundation for shared commitments to the outcome of agreements. We analyze task dialogues in Mr. O corpus, which has been collected in several languages, including Japanese, English, Chinese and Arabic. We focus on the way participants request confirmation from their partners while they engage in joint story constructions. Expressions such as tag questions in English, sentence-final particle 'よね (yone)' in Japanese, '是吧 (shiba)' in



Chinese and utterance-final 'Sah' in Arabic are used primarily by respective language speakers to request for confirmation from hearers on the content of information provided in the preceding utterances. But, their uses are also often sensitive to speech situations ('Ba'). We observe that speaker behaviors manifest their cultural Wakimae-patterns in static asymmetry based on status differences among participants, as well as its deviations sanctioned by dynamically constructed demands of problem solving.

### **Kuniyoshi Kataoka**

***Ba-oriented management of institutional discourse: A case of a radio program recording***  
(Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

Despite long-standing insistence that nonverbal elements in language use deserve analytic attention (Hymes, 1972), focused work on the multimodal aspects of interaction had to wait until recently (e.g., Goodwin, 1994; Ochs et al., 1996; Heath and Luff, 2000). Following in the footsteps of this more recent work and incorporating a theoretical framework of *Ba* 'place/frame/field' defined by Ide (2016) and Hanks (to appear), I will examine institutional discourse conducted in a recording studio at a Japanese broadcasting cooperation. *Ba* concepts were originally based on physical *ba* 'place' but are now theoretically expanded to incorporate psychological and philosophical milieus for elucidating social interaction in general (Fujii 2016). Depending on Hanks' model which postulates three layers of *Ba* (Hanks to appear), I will focus on the second and third orders of *Ba* in order to examine how participation in the institutional setting can be managed in terms of the *Ba* sense of "being there." Toward that end, I focus on the intersection of "participation framework" (Goffman 1981) and *Ba* concepts with special attention to the conduct of/by "cognitive artifacts" in the studio which serve as surrogates for human actors. Specifically, the site of data collection was recording sessions for a German-as-a-foreign-language program. The session was conducted in team, with the main director (MD: "center or coordination") supervising the progress and quality of performances in collaboration with the sub-director (SD) and the audio engineer (AE), as well as with various recording apparatuses. In that "community of practice" (Wenger 1998), the tasks were meticulously scripted, but the procedures were managed with practical slickness comparable to bricolage. However, not everything was explicit. As is the case with other indigenous communities, certain procedural knowledge was assumed for intersubjective coordination. For example, it appears that what is called a "script" or a "scenario" was the key to understanding the interaction under discussion, but such terms fail to fully explain some actions conducted by SD and AE, especially when we consider their nonverbal and unvocalized achievements of the task. In addition, secluded in a recording cubicle, the performers (i.e., instructor/narrator on the radio program) are expected to act mainly as an "animator" based on the script, but occasionally as "author/principal" in conversations with directors, alternating multiple participation statuses on the spot. Here I will look into such ongoing management of what I call "frame hopping," which was made possible through implicit *Ba* awareness shared among the participants.

### **Istvan Kecskes & Monika Kirner-Ludwig**

***Combining conversational and discourse analytic approaches to identify 'odd structures' and referential repair strategies in intercultural discourse segments*** (Contribution to *Current issues in intercultural pragmatics*, organized by Kecskes Istvan [et al.]

This paper proposes a bidirectional analytic approach to what the authors will be defining and referring as 'odd structures', i.e. such utterances that put forth contradictory or frame-breaking information during a dialogue. For instance:

Participants: a Polish woman and a man from Hong Kong

HKM: - Errh...Are your husband American or...?

PAF: - **Errh...Actually he is...he is Polish. He is American but... (Odd structure)**

HKM: - OK.

PAF: - ...because he came into the United States when he was a child.

HKM: - Hmm.

PAF: - He was something like twelve.

HKM: - All right.

While we do not wish to principally deny that the perception of a structure as 'odd' is inherently subjective and

will be influenced by a number of extra-linguistic complexities that cannot be defined in any straightforward manner, we propose the classification of a structure as ‘odd’, if it interrupts or derails the topical linearity of the dialogue by causing a confusion (not necessarily misunderstanding):

- breaking the topical or situational frame of the conversation, thus creating immediate incoherence;
- putting forth contradictory information (as above);
- posing a violation of grammatical cohesion;
- posing a violation of lexical cohesion.

The analysis of an odd structure utterance (OS) should focus on the discourse sequence that follows it. The OS will potentially put the smoothness of a conversation to risk, triggering off one of two probable threads in the conversation, depending on whether it causes an understanding problem or not: either the linearity of the conversation will not be affected due to the interlocutors not acknowledging or reacting to the OS at all, or the recipient will launch strategies to establish common ground with the utterer of the OS and seek to bridge the gap caused by it in order to continue the dialogue rendered intact. While it has been claimed before (cf. Kecskes 2012; Kecskes 2013) that a meaningful and reliable analysis of intercultural communication discourse scenarios must take into conjoint consideration that discourse is both a process as well as an entity, there have so far not been any noteworthy approaches that would extensively pick this idea up and propose facilitating methods for such a holistic analysis. Claiming that single utterances are reflections of individual human cognition, while a span of utterances within a discourse segment reflects socio-cultural factors (cf. e.g. Grosz & Sidner 1986; Mann & Thompson 1988; Moore & Paris 1993; Passonneau & Litman 1997; Taboada & Habel 2013), we argue that an approach connecting both a bottom-up as well as a top-down analysis is needed so as to systematically dismantle discourse-internal dynamics and principles underlying any kind of interaction. This paper will focus on OSs within intercultural communication as linguistic springboards in order to demonstrate the added value of a systematic bidirectional (or double) analytic approach to interlocutors’ coping (problem-solving) strategies.

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#### Sara Keel & Lorenza Mondada

***Palpating cheese: A form of ‘professional touch’*** (Contribution to *Touch in Social Interaction: Integrating Haptics into Embodied Interaction Research*, organized by Cekaite Asta [et al.]

This paper is interested in the social organization of touching products as exhibiting expertise in professional and service encounters - with a particular focus on practices for palpating cheese as part of the professional work of the cheese seller. Recently, an interest for the sense of touch has been emerging within interactional studies: some pioneering research has dealt with touching the other in ordinary interactions (Goodwin in press, Cekaite 2015) as well as in professional encounters (Heath 1986, Nishizaka, 2007, Nishizaka & Sunaga 2015). While most of the interactional literature focuses on people touching other people, this paper offers a complementary view on touch, rather focusing on objects. *Touching objects* (in the sense of feeling them, palpating them vs. just manipulating them) is a set of practices that characterize several settings, and that constitutes a form of professional touch. Gastronomy is a setting in which touching food is a recurrent practice: this is observable in cooking (Mondada, 2014) but also in buying products in supermarkets (De Stefani, 2010) and in specialized food shops (Mondada, 2016); in institutional settings, it can be achieved in such a way that exhibits know-how, expertise and knowledge. The paper addresses this “professional touch” by focusing on a large video data set of service encounters in cheese shops recorded in Europe. Within the ongoing transaction, the seller often engages in touching a piece of cheese, in such a way to display and evaluate the features of the product (ripeness, softness, maturing [fr. *affinage*]). This touch is done in a delicately exhibited way, both manifesting the expertise of the seller and demonstrating the quality of the cheese. Although the customer does

generally not touch the product, touching is organized as an intersubjective practice, involving not only private feelings but publicly visible gestures and expressions. Moreover, in the data set, some cheese sellers invite the customer to touch too, sharing the feeling and not only the result of the examination.

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#### Leelo Keevallik

##### ***The Herculean task of re-entry into conversation while shovelling (and noticing) dung***

(Contribution to *Entry and re-entry into interaction*, organized by Antaki Charles [et al.]

The study is based on a recording of a single whole-day event where eleven young people had to manually clean a sheep stable of dung. They are all ignorant of the job. Even though long silences witness of the physically heavy labor, the participants regularly marvel at the materials they are working on. This study looks at how comments on the environment, in particular the depth and textures of materials and their gradual transformation, might work to re-start conversations that have lapsed. These noticings, defined as a formulation of some matter in the environment by Schegloff (1988), occur in the form of assessments and assertions. These actions potentially engender more talk but are nevertheless only weakly response-relevant, especially in case the addressee is not selected (Stivers and Rossano 2010). In the current context, noticings of materials are furthermore less response-relevant than, e.g., noticings about tools, which are often treated as important for the immediate work progress and accordingly receive embodied responses. Noticings about the materials, also those coming off as complaints about the hopeless job, can easily be ignored. It thus seems to be especially difficult to initiate a conversation with a noticing. However, composure may increase the chances.

The paper compares the noticings that work as re-starts and those that do not, illustrating the role of the speaker's body posture, speech volume, and gaze in attracting a verbal or embodied response. The analysis shows that comments treated as self-talk are typically uttered low, often while the speaker is poking the dung and hunching over it, with his/her gaze on the tools or the ground. Within some trajectories of action, these utterances may attract a gaze towards the commented object or a minimal receipt, mostly by closely placed co-workers. Comments that succeed in initiating a conversational sequence are often spoken out loud, with the head upright and the whole body oriented towards the center of the stable or moving through the space. They are thus as if done for the "center-stage". However, even in the latter case conversational nextness can be accomplished across extended silences, as a feature of this particular physical workplace where the auditory space is almost always open for talk but the bodies are (presented as) preoccupied. A re-entry into conversation in this co-present setting is a true achievement that furthermore has moral implications: talking may constitute an evidence that you are not currently digging, lifting, or rolling the heavy wheelbarrow.

#### Andrew Kehoe & Matt Gee

##### ***A corpus linguistic analysis of reference and identity in online reader comments***

(Contribution to *Knowing me and knowing you – reference and identity markers in public discourse*, organized by Nevala Minna [et al.]

In this paper we use corpus linguistic techniques to analyse reference and identity markers in reader comments appearing at the bottom of articles on the website of the UK newspaper *The Guardian* (<http://www.theguardian.com/>). This is a public forum with over 9 million unique visitors worldwide on a daily basis yet, as we demonstrate, it is an online space where people are able to build distinct sub-communities and

get to know one another on an individual basis without necessarily knowing the true identity of the person with whom they are interacting.

Commenting was first enabled on *The Guardian* website in March 2006 with the launch of ‘Comment is Free’ blog section. A fortnight later, *The Guardian* began to allow comments on conventional news articles too, and Hermida & Thurman (2008: 6) report that five other UK newspaper websites allowed comments on news articles by the end of 2006. Our research is based on a corpus covering the period 2007 to 2010, which includes all 6.2 million comments made on over 500,000 articles published on *The Guardian* website during that time. In a previous study (Kehoe & Gee forthcoming) we applied our WebCorp software (<http://www.webcorp.org.uk/>) to the analysis of this corpus, identifying the sections, writers, and topics attracting most comments. In that study, we found that although less than half of *Guardian* articles allow commenting, 85% of those articles have at least one comment and in some sections, such as Comment is Free and Sport, more than half of articles have over 40 comments.

In this paper we explore in depth the behaviour of individual commenters and the frequency of interaction between them. We begin with an analysis of top commenters, the key finding of which is that, although there are over 470,000 people actively commenting from 2007-2010, 120 of these people are responsible for 10% of all 6.2 million comments in the corpus and 1000 people are responsible for a third of all comments. Particular individuals are extremely active with, for example, the user ‘MartynInEurope’ making 15,233 comments on 4874 articles. Five further users are responsible for more than 10,000 comments each, with many others in the thousands. Several of the most prolific commenters appear to have become minor celebrities in the *Guardian* community, with their own online profiles where, whilst remaining anonymous, they detail their interests and which other commenters they admire.

We go on to show how there appear to be distinct sub-communities forming around specific sections of *The Guardian*, each with their own regular contributors who are well known to one another by their chosen usernames. For instance, the user ‘CunningStunt’ makes 11,500 comments overall, but 98% of these are in the ‘Chatterbox’ video games section. As we illustrate, members of this sub-community are frequently referred to by username, e.g. in (1) where CunningStunt has advised LazyBones during a previous discussion:

(1) *LazyBones*: Morning all. Played Chrono-Trigger a bit last night, and that's about it. I laid Cyrus's tormented ghost to rest (thanks **CunningStunt**) and then tried to find the "sun stone".

We carry out a collocational analysis of the top usernames to examine the contexts in which they appear and the words most commonly associated with particular users. We find many examples of thanking, as in (1), but also of congratulating, empathising, disagreeing, etc. We then extend our analysis to the articles themselves (using a separate *Guardian* corpus) and find an increasing trend for well-known commenters to be mentioned here too. For instance, (2) and (3) come from a weekly ‘best of’ article by a *Guardian* journalist summarising recent discussions between Chatterbox commenters.

(2) One of our regulars - who shall remain nameless - asked the ""box for some advice: "Where is a good place to meet women other than at work or when totally p\*\*\*ed?" Whilst Dear Deidre isn't in any trouble yet, we had a few sensible suggestions. Salsa or dance classes (thank you **Cunningstunt**), friends of friends (well done **cameroon95**) and dizzyisanegg's suggestion of accepting any social invitation, whatever it is, were all good.

(3) Congratulations to **Sorbicol** and **makar27**, who are both getting married this week. Presumably to other people.

We make a significant contribution to the growing field of corpus pragmatics by carrying out the first large-scale corpus-based analysis of reader comments. In doing so, we demonstrate how people commenting under anonymous usernames are able to build rapport and interact regularly, often on a daily basis.

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#### Tiina Keisanen & Mirka Rauniomaa

*Identifying and assessing edible objects: Sharing finds in foraging activities* (Contribution to *Object-centered sequences: Recruiting objects and managing intersubjectivity in interaction*, organized by Tuncer Sylvaine [et al.]

Building on recent work in multimodality in social interaction, which has drawn attention to the sensorial experience as a collective intersubjective engagement (Mondada, 2016), the presentation considers how participants of different foraging activities identify and assess their finds. Methodologically, we draw on conversation analysis, which makes possible a close examination of interaction as it unfolds action by action. The data consist of video recordings of families with children or participants on an instructed excursion picking wild berries or mushrooms. The data are in Finnish and English.

Foraging is essentially an object-centered activity in which participants engage in searching and picking wild produce, such as berries or mushrooms, outdoors. Foraging is further characterized by a particular temporal, future-oriented aspect in that wild produce may be stowed and stored for later, rather than immediate, consumption. Nevertheless, it is relevant for foragers to consider and determine whether or not a find is edible

- and worth picking and keeping - while they are still engaged in the activity. The presentation focuses on sequences within foraging activities where participants share their finds by jointly identifying, categorizing, describing and assessing them. To do so, participants in the data may draw on visual cues alone or, additionally, on a range of haptic, olfactory, gustatory and perhaps even auditory cues. The presentation discusses how less and more experienced foragers display their understandings of whether the find that they are handling is edible or not by orienting to the different physical features of it. In so doing, the foragers may display their knowledge and expertise both through vocal means, e.g. via naming the find, and through bodily means, e.g. via handling the find in recognizably specific ways (see Fox & Heinemann, 2015). For example, in determining whether a particular mushroom represents a poisonous species or not, a more experienced forager may identify it from a distance on the basis of visual evidence (e.g. *seitikki, seitikki, laittakaa pois* ‘webcap, webcap, put those away’) or hold it in their hands gingerly so as not to destroy its identifying characteristics. In general, it seems that the features of the wild produce, and the particular ways in which it may be picked, have an influence on how the sharing of a find is organized socially as well as on the kinds of means participants employ to pursue a common understanding.

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#### Barbara Kelly

*Noun-phrase and gesture use in Murrinhpatha* (Contribution to *The Pragmatics of the ‘Noun Phrase’ across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.]

This paper examines the gestural communications co-occurring with the noun phrase in Murrinhpatha, a polysynthetic Indigenous language of Australia. It seeks to determine the extent to which gestures and nouns might form a communicative unit.

Words and gestures in isolating and synthetic languages typically co-occur in temporal synchrony (Church, Kelly, Holcombe 2014) with nominals and gestures often forming a unified communication unit. Speakers may slow their speech to coincide temporally with gestures and this synchrony has been shown to be communicatively salient for learners in conversation (Kelly 2014). Despite the importance of words and affiliated gestures, we know little about how they are used together in more synthetic or fusional languages. The current paper addresses this issue by investigating the use of gestures and nouns in adult speech to young Murrinhpatha speakers.

Murrinhpatha is one of Australia’s most morphosyntactically complex languages, being highly polysynthetic, with complex verbal predicates which are formed with discontinuous elements in the verbal word, many of which are non-compositional semantically. For example, the Murrinhpatha word *WURDAMnginthaDHAWIWEPERLwardagathu* means “then the two non-siblings, at least one of whom was female, spoke out in unison”, with the two italicized elements jointly providing the predicate ‘speak out in unison’. Such complex predicates may occur with embedded nominal information and with identifiably separate nouns. This paper investigates the gestures that words co-occur with in spontaneous speech. It addresses the following research question: What gesture types occur with nominals and are they temporally synchronous? It is hypothesised that gestures occurring with nominals might tell us about the notion of a noun phrase and its possible boundaries in Murrinhpatha.

Data for the study come from a corpus of 40 hours of adult-to-child speech collected during the Language Acquisition in Murrinhpatha project (2012-2016). After initial pilot coding of visible bodily actions, data were coded for manual gestures that occur with nouns.

Results indicate that gesture use co-occurs with a range of different words and word parts. When they co-occur with nominals that are not part of the Murrinhpatha verbal complex, gestures include: deictics (pointing at an object to draw attention to or request it, using an extended index finger or hand) and iconics (hand gestures that represent a meaning closely linked to the speech segments they accompany, such as outstretched fingers and oppositional thumb moving in an opening and closing action in synchrony with the word *karaku* ‘crocodile’) (McNeill 1992). While deictics are typically not synchronous with speech, iconic gestures are typically synchronous with co-occurring words, contra Schegloff (1984) who suggests that iconics tend to occur preceding lexical affiliates. When words are used together with iconic gestures, the gestures occur with variable speed suggesting speakers may delay the gesture to temporally coincide with the spoken word. By investigating the nexus between gestures and words we can nuance our understanding of what communicative features may be relevant to the noun phrase as a unit.

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#### Kobin Kendrick

*The preference for self-remediation over assistance in interaction* (Contribution to *The recruitment of assistance in interaction*, organized by Kendrick Kobin [et al.]

The question of why people on some occasions withhold assistance from those in need has been central to research on altruism and prosocial behavior at least since Latanés and Darley's (1970) classic studies of the bystander effect. This line of research has been largely experimental and focused on interactions between strangers (such as a confederate who feigns distress and subject who finds herself in a position to help, or not). Naturalistic observation of everyday situations in which people help one another has only recently begun, emerging out of linguistic research on offers and requests in conversation. Kendrick and Drew (2016) examined a continuum of methods - from explicit requests, to practices that elicit offers, to anticipations of need - that participants in everyday interaction use to manage and resolve the generally minor troubles that threaten practical courses of action. We observed that although assistance can be given immediately upon the recognition of a trouble, or even in anticipation of it, it can also be withheld: the Other (i.e., the one who gives or offers assistance) may monitor the management of the trouble by Self (i.e., the one to whom assistance is given) before he or she intervenes. Such observations suggested to us that “the organization of assistance includes principles, which await description, that constrain the assistance of Other” (p. 16). This paper will present initial evidence for one such principle, a preference for self-remediation (i.e., the independent resolution of a trouble by Self) over assistance (i.e., the offer or provision of assistance by Other). The evidence, amassed from a collection of over 400 cases drawn from video-recorded interactions among family, friends, and colleagues in the U.S. and U.K., points to a number of generalizations. (1) The practices that Self employs for trouble resolution are ordered such that requests for assistance occur after self-remediation has failed. (2) The practices that Other employs are ordered in a complementary manner. When a trouble manifest, Other routinely, but not invariably, withholds assistance as he or she approaches, stands by, and/or monitors the trouble. (3) The set of situations in which immediate and anticipatory assistance occur appears to be circumscribed, including where self-remediation is not possible, where Self cannot foresee an imminent trouble, and where immediate assistance is critical. (4) Requests for assistance by Self are sanctionable if self-remediation was possible, for example, if Self requests an object that is within his or her own reach. (5) While self-remediation is direct and immediate, other-assistance is often contingent on acceptance by Self (i.e., offered rather than given directly). The paper will examine specific cases that support these generalizations, weigh the evidence for a preference for self-remediation, and discusses obvious analogies and disanalogies with the preference for self-correction (Schegloff, Jefferson, & Sacks, 1977). It will be suggested that the preference for self-remediation arises from a basic tension between the autonomy of Self and the solicitousness of Other in social interaction.

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### Alexandra Kent & Alexa Hepburn

#### *Wondering and hoping: Indexing specific contingencies during request sequences* (Contribution to *Orientations to Low Entitlements and/or High Contingencies During Request Sequences*, organized by Kent Alexandra [et al.]

In this paper we explore how speakers can index different types of contingencies through the design of their requests. We are building on recent work suggesting that the choice of request format displays the strength of the speaker's claims of entitlement to have the request granted and their orientation to potential contingencies that might prevent its granting (e.g., Heinemann, 2006; Curl & Drew, 2008; Craven & Potter, 2010). In particular we are interested in how the discursive reporting of 'my side' avowals (e.g., wondering, hoping) can be used to orient to specific contingencies during low-entitlement request sequences.

Our data are recordings of approximately 300 calls made by members of the public to either the UK police on emergency (999) and non-emergency numbers (101) or the National Society for the Prevention of Cruelty to Children (NSPCC). The data were analysed using conversation analysis within a Discursive Psychology framework (Edwards and Potter, 1992).

Consistent with previous work on service calls, our analysis of the call openings reveals a wide range of formats that are available to callers when choosing how to formulate their reason for calling (c.f., Drew & Walker, 2010; Larsen, 2013; Raymond & Zimmerman, 2016). These include overt requests (displaying a range of entitlements and contingencies around the likelihood of the request being granted), problem presentations without explicit request formats (c.f., Robinson & Heritage, 2005), and combinations of the two. Our analysis focused on calls in which the caller uses a wondering or hoping formulation to request assistance from the institution. For example:

Extract 1: P029

1 Caller: Hiya mate, >I was hopin you cun< 'el:p me. .hh I'm lookin  
2 >t find the name< of a >poli:ce officer< that's dealin  
3 with an on:goin case.

Extract 2: P188

1 Caller: m- Yeah hi: dhuck, Er (0.5) °e- >I'm I'm°< jus wondering if  
2 a- (0.2) i:f yuh got cha:nce to mho:ve shomebody out of me  
3 'ou:se,

In this paper we will first address the types of contingencies alluded to, or made interactionally relevant, through the use of wondering and hoping formulations. Preliminary analysis suggests that both constructions project potential difficulties with the granting of the request. However, whereas wonderings may orient specifically to the potential that the requested action might lie outside of the institution's legitimate remit of operations, hoping formulations occur in environments where speakers display increased entitlement to request assistance, while indexing doubt about the recipient's ability or willingness to help.

Our analysis includes a consideration of the sequential position in which the wondering / hoping formulation occurs; preliminary findings suggest that the action of the wondering / hoping turn varies depending on whether it is appended to the greeting sequence during call openings or constructed as a part of the request sequence. We conclude with a discussion of when and how these subtle shades of psychological avowal can have different consequences for recipients.

### Friederike Kern

#### *Interactional and multimodal resources in children's game explanations* (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.]

While there is a rich body on research on children's development in story-telling [1, 2, 3] showing, e.g., how adults systematically support children in accomplishing narratives, considerably less studies have focussed on

children's explanations. Like narratives, explanations can be realized as multi-unit turns, or "big packages" [4], and may therefore require local as well as global construction of cohesive meaning. Additionally, explanations can function as constructing knowledge devices and then primarily serve the mediation and distribution of knowledge in both mundane conversations and institutional contexts. Their production is then strongly linked to the underlying goal of a stepwise transition of knowledge, which is reflected in their global construction as well as in the recipients' response activities, such as the production of change-of-state tokens or clarification request [5, 6]. Little is known about the acquisition of explanations as multi-unit turns in young children. It is therefore the paper's objective to shed light on how young children use multi-modal resources to construct game explanations as "big packages", and how they exploit adults' interactive support. Drawing on a rich corpus of children's game explanations, the paper will present results from an empirical study with 4-year old children (n=20) who were asked to explain a board game they had played earlier with the researcher to their caretaker. Two main research questions are addressed: (1) How do the caretakers, as not-knowing recipients, support the children's management of explaining a game and thus the transmission of knowledge by specific response activities, and (2) how do young children use multimodal resources, especially gesture and prosody, to accomplish game explanations. Special focus will be on if and how the two aspects of explanatory discourse are observably linked in situated talk. With regard to the first research question, analysis will concentrate on the adults' activities to help and support the children, such as clarification requests, repair or modelling that can each function as a scaffolding device to enhance children's productions of game explanations. It will be of particular interest whether adults employ representational gestures in their respective activities, and whether those are picked up by the children, or vice versa. With regard to the second research question, focus will be on the use of representational gestures as local and global meaning-producing devices and resources in game explanations, and on their temporal and spatial organization with speech. Concerning prosody, it is so far an open question whether young children use it as local coherence devices to build compound turns, and to check understanding, such as first graders already do [6]. The results will be discussed in relation to game explanations' underlying function of stepwise knowledge transition, and with regard to developmental issues concerning the use of multimodal resources in situated talk.

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### **Wolfgang Kesselheim & Kenan Hochuli**

***Using mobile eye-trackers to explore the social construction of shared visual attention in interaction*** (Contribution to *Mobile Eye-Tracking in Interaction*, organized by Stukenbrock Anja [et al.]

Gaze in interaction has been studied from a number of different disciplinary perspectives, e.g. Context Analysis (Kendon 1967) or Conversation Analysis (Goodwin 1980, Rossano 2013). Studies on gaze within these strands of research have explored the role of gaze in turn-taking or in the organization of larger action sequences while focusing primarily on *mutual* gaze. Over the last few years, there has been a growing interest in studying the way people co-ordinate their gazes when focusing on a *common object* in their spatial environment, especially in research on computer- or video-mediated co-operation (Jermann/Nüssli 2012). The studies in this field of research are based on eye-tracking data, which are collected in controlled experiments. In these studies, "joint visual attention" is understood as the temporary meeting of two individual gazes on the same spot on the target object at the same time. In our presentation, we will argue that this concept of joint visual attention needs to be revised in order to achieve a more accurate understanding of the interactive nature of its construction. The data our presentation is based on is a corpus consisting of (so far) 20 recordings of unguided visits to a museum of natural history and a science centre in Switzerland. For our recordings, we asked pairs of authentic visitors (either two adults or one adult and one child) whether they would allow us to document about 30 minutes of their visit with video cameras and mobile eye-tracking devices. Based on our corpus and a methodology inspired by multimodal CA, we want to reconstruct how exactly individual gazes contribute to the interactive construction of shared visual attention (on exhibits or museum showcases). In an exemplary analysis of a short



extract of two visitors watching a showcase together, we will first explore the role of gaze in the construction of shared attention based on the synchronized *eye-tracking data* of the two recorded individuals. Then, we will turn to the *video recording* of the same extract and will reconstruct how gaze contributes to the construction of shared visual attention and how it is related to other embodied resources (for this step, we will use CA work on the interactive construction of joint perception as a point of departure, e.g. Heath and Vom Lehn 2004). In contrasting these two analytical approaches, we will demonstrate that joint attention cannot be conceived of as the mere intersection of two individuals' gazes on the same target object (which is generally taken for granted in eye-tracking studies). As we will show, joint attention is primarily constructed based on other embodied communicative resources, which transform specific areas of the visitors' spatial environment into meaningful targets for individual gazes. On the other hand, while eye-tracking does not give us direct access to areas of joint attention, adding eye-tracking devices to CA analyses of the interactive co-construction of shared perception can give us new, fine-grained insights into the temporal structure of visual attention in interaction.

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### Fazia Khaled

#### *Verbal and nonverbal emotional markers as part of communicational strategies*

(Contribution to *Interactional routines in caregiver-child and peer interactions*, organized by Nomikou Iris [et al.]

Much of the research on emotions and language acquisition has focused on the process by which children learn to recognize the lexical items, facial expressions and vocal cues pertaining to emotions (Taumoepeau, Ruffman, 2006, Russel, Widen 2002, Sauter, 2012). Research has also shown that in face-to-face interactions, facial expressions and gestures can be seen as nonverbal signals that are integrated to the verbal modality and which both speakers and co-speakers employ to reduce ambiguity (Bavelas, Chovil, 2000). We propose to analyze the pragmatic use that children make of expressing specific emotions and to measure how adults receive this emotional expression in natural face-to-face interactions.

This research provides a multimodal analysis of the expression of three emotions, happiness, sadness, and anger, in two monolingual American children. We have used a longitudinal corpus of 26 videos from the CHILDES database, in the Providence corpus (Demuth et al., 2006). Our methodology combines quantitative and qualitative methods to investigate each child's verbal and nonverbal behavior when expressing emotions.

Results from this corpus showed that occurrences in which the children expressed happiness rarely had an illocutionary force, whereas occurrences of sadness and anger often had a pragmatic dimension with which the children attempted to incite their parents to perform certain actions. Thus, occurrences of sadness and anger were often produced by the children as part of specific communicational strategies. When using markers of sadness and anger, the children relied on their parents' abilities to make inferences in order to modify their environment. On the contrary, the occurrences in which children used markers of happiness while making explicit or implicit requests did not appear to be efficient in their impact as communicational strategies, as parents dismissed the children's needs or desires in these instances. Our results suggest that emotions which have a negative appraisal in the literature are used in a positive and dynamic manner by children to command attention and initiate parental inferences.

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### **Mina Kheirkhah**

***Language maintenance in a transnational immigrant family in Sweden: Children as socializing agents in shaping family language policies*** (Contribution to *Discourse, interaction, new families and contemporary kinship processes*, organized by Poveda David [et al.]

The present study explores family language policies and the processes of language maintenance and shift as they are constructed, negotiated and instantiated in multiparty family interactions. The study explores language socialization patterns in a transnational immigrant Persian-Kurdish family in Sweden (Persian-speaking mother and Kurdish-speaking father). The data consist of video-recordings, interviews and observations of family interactions, primarily family dinner and sibling activities. Detailed interactional analysis is employed to investigate parental heritage language maintenance efforts and the children's orientation to such practices in relation to new kinship processes and new family dynamics. In line with parental language ideologies, the parents employed explicit and implicit language maintenance strategies, aiming to maintain both parental languages in parent-child interactions. For instance, they cooperatively encouraged the use of both languages while predominantly employing the one-parent one-language policy. The analyses, however, show that parental language ideologies and the actual family language practices are not necessarily similar at all times. Children's language practices resembled the ideologies dominating the macro society. The younger child occasionally resisted the parental heritage language maintenance efforts by predominantly using Swedish. The present study broadens the focus of FLP studies and adds to the under-researched area of family bilingualism by closely analyzing family language practices rather than solely parents' experiences and their views on family language planning and language use. Thus, the study argues that an examination of children's roles in negotiating and shaping family language policies is significant for the understanding of the processes of language maintenance and shift. Moreover, taking into consideration the status of the heritage language(s) in the society and educational settings in diasporic context sheds light on the significant role of family as children's primary - and often only - contact with the heritage language(s).

### **Velda Khoo**

***The role of Singlish humor in the rise of the opposition politician in Singapore*** (Contribution to *Political humor as social action: verbal-visual attitudes towards politicians in late modernity*, organized by Van Hout Tom [et al.]

The People's Action Party (PAP) have won every election in Singapore since 1959 when the city-state was first granted self-governance. Over the years, its regime has been described as authoritarian by political observers (Rodan 2004; Tan 2012), the subjugation of the media (Seow, 1998) a commonly brought-up example of the party's ability to shut down contrasting political views. With media laws that dictate the freedom of the press and protect the PAP's interests, opposition parties have found it difficult to break their stronghold on the nation-state, and there has been no real political contestation in the general elections. Since 2011 however, the PAP, amidst social pressure to "keep up with the times", have cautiously lifted the total ban on online campaigning and as a result, Singapore politics have undergone rapid mediatization. This has led to two major changes in the local political arena. Firstly, the shift in symbiotic relationships between the mainstream media, political organizations and the electorate in Singapore, has encouraged the paralleled rise of "newly competitive" opposition parties able to capitalize on newer, non-traditional spaces of communication to question the ruling legitimacy of the PAP (Ortmann, 2011). In order to brand themselves as alternative voices to an elite PAP, their public performances have appealed to growing populism, and tap on Singlish, an ideologically valuable linguistic resource, to do so. This paper analyzes the creative, patterned use of Singlish, indexically tied to "the common Singaporean" (Leimgruber, 2013), by opposition politicians in rallies to humorously attack PAP candidates and ideas. I argue that such linked uses of humor to language allow for opposition politicians to simultaneously position themselves as fellow lay members of the Singaporean community, and reinforce their own political stances through the deriding of the ruling party. Secondly, the rise of social media and alternative new media on the Internet have created an increasingly sophisticated citizenry (cf. Mazzoleni & Schulz, 1999)

that exhibit greater degrees of “open political dissent” (Ortmann, 2011) and scrutinize political actors closer than before. This paper tracks online Singlish memes in which Singaporean netizens mock the PAP’s ‘inauthentic’ expressions of Singaporeanness and legitimize opposition politicians’ use of the language. As such, an alternative linguistic marketplace (Bourdieu, 1977) emerges in which Singlish humor is a symbol of populist resistance and solidarity. Through the analysis of these metalinguistic commentaries, I make a case for the commodification of Singlish as an ideological resource through which Singaporeans construct intersubjectivity and discuss how the nation-state is aligned with certain ways of using language.

### **Allaina Kilby**

***Emotions in humour - A study of emotive satirical news reporting*** (Contribution to *Political humor as social action: verbal-visual attitudes towards politicians in late modernity*, organized by Van Hout Tom [et al.]

In the competitive news environment, emotional story-telling has become a driving force behind award-winning journalism which aims to capture the attention of fragmented media audiences. But long-standing practices of objectivity create parameters for journalists whereby the expression of emotionality is carefully policed and routinized (Wahl-Jorgensen 2013: 141) so that coverage remains impartial. Late night satirists, on the other hand, are not restricted by the norms of conventions of journalistic storytelling, thus they have the freedom to incorporate emotive and passionate displays when covering stories in their nightly comedic monologues. Emotionality in journalism or popular communication has been criticized as propagandist and a representation of a decline in journalistic standards (Pantti 2010). However, the emotive work of satirists such as Jon Stewart, John Oliver and Sam Bee have been praised by scholars because they act as citizen surrogates (Jones 2010), working on behalf of the citizens by articulating their concerns within the wider public sphere. Furthermore, the combination of humour and contextual information on news events can act as a ‘gateway’ (Baum 2003), making politics and current affairs more accessible to viewers and thus promote further attention to these topics. For this study, I intend to use critical discourse analysis (CDA) to decode the emotive monologues used by late night satirists in their reporting of specific news events. Using this methodological approach will demonstrate how satirical news reporting can push beyond the parameters of emotional story telling found in traditional news reporting. In addition, it will consider the types of emotive story telling used and the possible implications of this mode of communication.

### **Ariel Kim**

***“A friendly voice (~), a big smiley face (^\_\_^), and a heart (♥)”: The role of CMC cues in the multimodal perception of impoliteness in Korean*** (Contribution to *Multimodal (im)politeness*, organized by Brown Lucien [et al.]

A number of recent studies have shown that computer-mediated communication (CMC) cues depict not only emotions, but also function as an illocutionary force (e.g., to mitigate face threat or to heighten communicative intent). However, and in keeping with the tendency for politeness research to focus on the intentions of the speaker, previous research has tended to focus on the producers of CMC communications. This study considers the other side of the equation. Here the focus is on the relevance of Korean CMC cues to the perception of the hearer during on-going textual interactions, and the role that CMC cues play in negotiating impoliteness. The analysis draws from a sequence of posts found on a personal blog in South Korea. The study finds that CMC cues are not only ‘tools’ to convey communicative intent, but that they also influence and intensify hearer perception of speaker impoliteness. Moreover, I find that including other cues such as non-use of emoticons, chronemics (i.e., frequency of messages), among others, are as important as emoticons when investigating the relevance of CMC cues in ‘relational work’. In summary, this study demonstrates the importance of various CMC cues in the multimodal landscape of CMC.

### **Kyu-hyun Kim & Kyung-Hee Suh**

***Formulation-question in Korean TV talk shows: Mundane probe as shaping consensual grounds for upgrading assessment activities*** (Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

From the perspective of conversation analysis (Sacks 1992), we examine the host-guest interactions in Korean

TV talk shows with special reference to the host's formulation turn. Preceded by an 'information-oriented' question-answer sequence, the host's formulation, as a *de facto* question, is produced to mark the gist or import of the guest's answer for the benefit of the TV-watching audiences (Heritage & Watson 1979). Often mundane in character, it tends to embody a relatively flat epistemic gradient (Heritage 2013), e.g. by way of being constructed as a negative interrogative or a declarative marked with sentence-ending suffixes (SEs) like the committal *-ci* ('isn't it.'), which strongly favors confirmation over disconfirmation. At the same time, the host's formulation question is often 'trouble-premonitory' (Jefferson 1980), in the sense of conveying the host's stance that treats aspects of the guest's answer as a matter to be further pursued (Ilie 1999, Thornborrow 2007). It is designed to shape the consensus for soliciting the guest's confirmation as 'challengeable' (Reynolds 2011) or otherwise 'notable' (e.g. 'tease-able' or 'praise-able'). This ambivalent character of the host's formulation is evidenced by the frequent occurrence therein of SEs with which the host, even when addressing the 'obvious' aspects of the guest's answer, indexes uncertainty expressed in the form of self-inquiry (*-inka* 'I wonder?'), registers the guest's answer as 'noticeable' (*-ney* 'I've just noticed' or *-kwun* 'I've just inferred'), or ascribes intentions through quotation (*-tako* '(you) said/mean?') (Clift 2006). Organized as mundane, but 'loaded', confirmation request, the host's formulation-question has the sequential import of projecting affectively-upgraded assessment activities, embodying the 'fingerprint' practice of the entertainment-oriented TV talk-show (Heritage & Clayman 2010, Ilie 2001) geared to formulating the 'extraordinary' out of the 'ordinary' (Jefferson 1985, Sacks 1992). For instance, the formulation sequence (e.g. the host's formulation question followed by the guest's confirmation) often serves as a pivot bridging the information- and affectively-oriented phases of the host-guest interactions. It mediates between the 'informationally-oriented' base-sequence of question-answer that precedes it and the 'affectively-oriented' assessment sequence that follows it, which may be organized as a new follow-up sequence, post-expansion, or post-completion musings (Schegloff 2007). The 'post-formulation-sequence' phase furnishes the (normally multiple) hosts with the consensual basis for upgrading their assessment activities, often meta-pragmatically, by exchanging evaluative *post hoc* commentaries 'among themselves' *vis->0-vis* the guest. The host's displayed orientation towards securing the guest's confirmation is accounted for as a sequence-organizationally motivated project to bring off the whole master sequence (e.g. 'a sequence of sequences' (Schegloff 2007)) in a way that is consensually managed and cathartically executed through upgraded assessment activities. The import of the host's formulation-question as such is demonstrably oriented to, and sometimes resisted, by the guest, who may have his/her own 'master narrative' to bring forth. The guest may abort further expansion of the sequence by responding with a mitigated confirmation, disconfirmation, or an alternative formulation competing with the host's (Kim & Suh 2015), thereby resisting the terms on which he/she is subsequently to be positioned as the 'safe butt' of the host's assessment.

### **Ditte Kimps & Gerard O'Grady**

***Early responses during tag questions*** (Contribution to *Early responses*, organized by Deppermann Arnulf [et al.]

Kimps (2016), a corpus study of British spontaneous dialogues, examined the conversational properties of English variable tag questions (henceforth TQ), e.g. *that's nice though, isn't it*, and found that in the majority of cases they elicit a verbal response. 18% of which may be categorised as an early response. The aim of this research is to investigate why speakers respond prior to the completion of a TQ. Based on a dataset of 120 instances from the LLC and ICE-GB corpora with audio files which can be investigated with Praat, we aim to identify the different syntactic, prosodic and pragmatic aspects enabling and predicting an early, and generally non-turn-competitive response.

The first aspect we consider is the placement of the early response in relation to the transition relevance point (TRP) of the first pair part (FPP). Early responses (transcribed with \* in LLC) may either have a transitional (1) or interjacent onset (2) (Jefferson 1983). The majority of early responses are transitional and they start around the TRP, which is the space between the TRP-projecting accent of the current turn and the onset of the next turn (Wells & MacFarlane 1998). A smaller set starts well before the TRP and seems to be primarily backchannels, as in (2) (Levinson & Torreira 2015).

The second dimension we analyse is the type of speech function TQs as FPP perform in spontaneous conversations. Besides requesting information (1), TQs are used to express commands and offers, or they may even be used as a response (SPP) to a question or statement (3), see Kimps et al (2014). Depending on the speech function of the TQ, the presence of an early response is more or less acceptable. At the same time, the pragmatic contents of the early responses will be identified, i.e. whether the responses are agreements or not and whether they are turn-competitive or not.

The third aspect we investigate is how syntax and information structure influence the level of projectability of the SPP (Auer 2005). For instance, the absence or presence of negation and modals in the anchor of the TQ may signal the orientation of the expected response, while the position of new or focused information early in the

FPP facilitates the occurrence of an early response (4). Alternatively, early responses may occur during expansions (5), which are produced after a possible TRP and often carry additional information. Furthermore, the frequent presence of turn-initial particles, such as “and”, “well” and “but” as in (4) may contribute to early projections enabling the productions of early responses.

The last, and important, aspect we study is the prosodic properties of the FPP and SPP. We will look into the tone movements, tempo, rhythm and volume to see if any of these properties can predict or add to the projectability of the SPP. For instance, in example (4), the prosodic prominence is on the word ‘read’, signaling a potential TRP, even though the anchor of the TQ is not completed yet.

(1) a: \*what about\* you . cos you were there first .

B: ^you +[@:] "!\^asked to ((come# ^d/idn` t you#))+

D: +[@] ^I [@] ^I+

B: you ^/\applied to go d/idn` t \*you##

D: \*I\* ^found \out# - - - that ^[dhi:] . !Royal \Air Force# . ^did re!search on pl\astics# (LLC)

(2) A: ^cos [?] !any'body with :any \*\*s\ense##\* would \*^read the\* pl\ay in

B: \*\*^[m]##\* . \*^[m]##\*

A: the -'trans \*\*.\* -/ation# ^w\ouldn't they#

B: \*\*^[m]##\* (LLC)

(3) A: but ^where . It's ^so !big {!sn't 'it#}#

B: it's ^gi!g\antic {^!sn't \*it#}# ((I ^mean))

A: \*[@:] ^y/es## (LLC)

(4) A: \*but\* ^st\ill# ^they can !r\ead the ((\*rest# ^c\an't they##\*))

B: \*\*^they can r/ead it##\* and [ri:?] . it can be ^varied !\ater# (LLC)

(5) B: he'll be ^here hims\elf# ^soon \*.\* ^soon after n\ine# ^!sn't \*\*he#;-\*\*;

C: \*^y/es##\* \*\*^y/es# ^y/es##\* (LLC)

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- ICE-GB: International Corpus of English – Great Britain  
 LLC: London Lund Corpus (From the ICAME CD-ROM)

#### Jeremy King

*Muy Ylustras Señoras: Address and reference in 18th century Spanish Louisiana business letters* (Contribution to *Knowing me and knowing you – reference and identity markers in public discourse*, organized by Nevala Minna [et al.]

In recent years, the field of (socio)pragmatics has seen an increasing amount of study of speech acts to explore diverse questions related to linguistic behavior in the Spanish language. In spite of the burgeoning of this area of study, the category of commissive speech acts has been all but ignored in scholarship (Márquez Reiter & Placencia 2005: 74). Only a small number of studies (among them Rall 1993; Hardin 2001; Chodorowska-Pilch 2002) focus exclusively, or partially, on this class of speech acts in Spanish, and even fewer studies deal with the expression of commissive intent in written registers of the language. Directive speech acts in Spanish, on the other hand, have received much attention in the literature, but have sparsely been examined in terms of their

supportive moves (Márquez Reiter 2003). In spite of its importance in the history of the American continent, colonial Louisiana has received scarce attention in scholarly work, particularly in the linguistics literature. Although Spanish was the *de facto* legal language of government interactions in Louisiana for much of the 18<sup>th</sup> century (Smith 2014), there is a dearth of work dedicated to the language of this period. During the 40 years of Spanish rule in Louisiana, many business letters were circulated both within the different settlements in the colony as well as from the different settlements to the government seat in New Orleans. These letters reflect a number of different aims: descriptions of local situations, petitions to government officials, offers of goods and services, and adjudications of legal matters. As these documents are replete with directives and commissives, they provide an ideal context for the study of the supportive moves that accompany these speech acts. The corpus for the current study consists of 200 business letters stemming from three different settlements of the Louisiana territory: New Orleans, Natchitoches, and Galveztown. The supportive moves and alerters accompanying commissive and directive speech acts were analyzed in terms of their role in aggravating or mitigating the force of these speech acts (Blum-Kulka et al. 1989). Specifically, forms of address and reference were noted for their conformity to, or deviation from, accepted norms of the time. Formulaic address terms such as *Muy Ylustre X* ‘Most Distinguished + noun’ and mitigation devices such as *con el debido respeto* ‘with all due respect’, when absent, call attention to the intention of a letter writer to defy pragmatic norms. Likewise, terms of self-reference (such as the mention of one’s governmental position, surely well-known to any potential audience of the time) were examined in order to ascertain letter writers’ strategies for the inclusion of such elements. The type and quantity of mitigation devices employed typically correlated with the level of institutional power held by the letter writer. In several cases in the corpus, however, this generalization did not hold; in these cases, writers’ breaking with politic behavior (Watts 2003) signals the expression of annoyance, impatience, anger, or even to challenge the addressee’s power.

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#### Elena Kirsanova

*Pragmatics as a cultural filter in translating literary texts* (Contribution to *Pragmatics in literary texts and other arts*, organized by Kurzon Dennis [et al.]

Translation of texts relating to erotic discourse has always been a challenge for the Russian translator who has had to find a reasonable compromise between the necessity to accurately reconstruct the pragmasemantic content of the original and the necessity to make pragmalinguistic adaptations in accordance with traditional tastes of the Russian reading public. Erotica as a system of images symbolizing and structuring sexuality is an integral part of the sexual culture of any ethnos. In reality even most primitive folk cultures embody a complicated system of views that reflect people’s understanding of the human body as a functional instrument of reproduction. In civilized cultures coarse naturalism gets gradually refined into ethically and esthetically graceful models which consequentially become criteria and standards of the individual’s perception, self-esteem and behavior. In the Russian cultural mentality, the clear distinction between the flesh and the spirit has always been appreciated and the conflict between the naturalistic earthliness of the ‘primitive’ folk culture and the idealistic spirituality of its ‘sophisticated’ counterpart has been more acute and lasting than in West-European cultures. These two poles have given rise two different cultural traditions which have intermittently intersected but never coincided. The antagonism between the ‘primitive’ and the ‘sophisticated’ in culture has had a strong impact on the Russian literary tradition because up to the beginning of 20<sup>th</sup> century books had undergone a scrupulous monitoring by the Orthodox church, and later on by the severe Soviet censorship. As a result the

obscene language has confined itself in the domain of invectives while the literary word has further developed what can be termed as ‘linguistic sexophobia’. Russian translators have always had to take into account not only the official censorship, which in practice did not differentiate between pornography and erotica, but also their ‘inner’ censors, i.e. the restrictions imposed by the national mentality, the Russian cultural tradition, and a high esteem of the printed word in general. Even nowadays, when texts are translated and published unabridged, professional translators still face the familiar dilemma of how to maintain adherence to the Russian literary tradition and remain loyal to the original. The analysis of theoretical literature shows that the question pertains to the field of translation criticism (with regard to its objective criteria) and has more practical rather than theoretical implications. Dealing with erotic discourse, Russian translators have to find an artistic balance between sexual explicitness and literary elevation. The general translation strategy can be called evasive and even modern translators avoid using unvarnished vocabulary and have to make pragmalinguistic adaptations to play down the aggressiveness (bigger or lesser) of the obscene language to sound ‘more decent’ and socially acceptable to the Russian ear. Technically the problem is solved through total or partial elimination of the obscene vocabulary, an upgrading shift in the stylistic register and a change of imagery evoking more neutral or elevated associations.

### **E. Dimitris Kitis**

***The linguistic landscape as conceptualization? Bringing corpus linguistics and cognitive linguistics to bear on LL studies*** (Contribution to *Postcolonial linguistic landscapes: Reading globalisation in the margins*, organized by Juffermans Kasper [et al.]

The field of Linguistic Landscape (LL) offers a promising strand of research for the analysis of language in urban environments. This presentation proposes to bring the tools and techniques of corpus linguistics and socio-cognitive linguistics to bear on the study of the linguistic landscape. In particular, the presentation expands the remit of LL analysis to processes of ‘spatialization’ in texts that are typically not the objects of study in LL investigation such as novels, newspaper discourse, interview transcripts, policy documents, tourist brochures, etc. The proposed methodology is showcased through an examination of the discursive construction of two Johannesburg neighbourhoods, Hillbrow and Sandton in a 141 million-word corpus of South African newspaper articles published between 2008-2014. More specifically, we examine the collocates - words that habitually co-occur - of the two place-names in order to scrutinize the cognitive representations of the two neighbourhoods. The proposed method can answer the following questions relevant to LL studies: Can the linguistic landscape be imagined/simulated in texts and are these representations of space a valid area of study for LL studies? How are the neighbourhoods of Hillbrow and Sandton socially constructed (spatialized) in the corpus?

### **Wendy Klein**

***Bilingual socialization on the autism spectrum: Language use and recipient design in family interactions*** (Contribution to *Critical Perspectives On Language Socialization Processes and Trajectories in (Bi-) Multilingual Contexts*, organized by Relaño Pastor Ana Maria [et al.]

Bilingual parents with children diagnosed on the autism spectrum in the United States are often advised to use one language in the home due to language processing difficulties associated with autism (Jegatheesan 2011; Yu 2011). The recommendation to limit children’s exposure to English has created a quandary for immigrant parents who routinely use their native language in family interactions and would like their children to acquire their home language along with English. Recent clinical studies indicate that bilingual exposure is not detrimental to the language development of children with autism (Hambly & Fombonne 2012; Ohashi et al. 2012), yet this new information is only just beginning to inform protocol among clinicians and educators in the U.S., and many professionals still recommend limiting communication to English due to the dearth of resources available in other languages (Park 2014). This study examines language use in three bilingual (Japanese-English) families who employ different language socialization practices while raising their children with autism. One set of parents have followed the recommendation to speak only English with their child, while the other two sets of parents have exposed their children to two languages despite the professional advice they received. Drawing from Conversation Analytic perspectives on language alternation (Auer 2009; Wei 2005), this inquiry examines family interactions and analyzes features of recipient design in ongoing talk (C. Goodwin 1979; Schegloff 1972). The analysis reveals that bilingual youth on the autism spectrum display sensitivity to the

linguistic knowledge of specific interlocutors and demonstrate an understanding of how language choice is linked to sequential and sociocultural contexts. These families' bilingual practices create an environment in which different degrees of fluency, typicality and atypicality are managed through the reliance on a range of linguistic and nonverbal resources. This research has implications for perspectives on intersubjectivity in autism and for parents and professionals making decisions about bilingual socialization in therapeutic and home settings.

### **Arisa Koba**

#### ***Multilayered frames and sexuality perspectives: Mixed use of katakana and English pronunciation by L2 speakers of Japanese*** (Contribution to *The Pragmatics of "Bonding" in Cross-Cultural Encounters: East Asian Perspectives*, organized by Ide Risako [et al.]

The purpose of this presentation is to reveal how a multilayered interpretation of sexuality is elicited in speech through narrative analysis. In current affairs concerning sexual minorities, understanding and knowledge about sexual minorities are diffused as well as each notion of sexuality (like "lesbian", "gay", "bisexual", "transgender" and so on). However, when we mention any notion or idea of sexuality, it must be told with different voices (Bakhtin 1981). Thus in this presentation, I will verify the difference of each idea relating to sexuality, focusing on the cross-cultural pronunciation of sexual notions. Since many sexual notions are imported from Western countries, many loanwords about sexuality are used in Japanese. We usually render them in *katakana*, a form of Japanese characters and once they are rendered into *katakana*, their pronunciations are modified. Here I call it "*katakana* pronunciation". In this presentation, I will illustrate how they use *katakana* / English pronunciation for different purposes and how their frames (Tannen and Wallerstein 1987) are shifted.

There is little literature on Japanese sexual minorities which focuses on qualitative narratives (Maree 2007, Moriyama 2012). However, neither of them focused on the frame shifting caused by cross-culture. Besides, most of the cases in Japanese literature, issues of sexual minorities and ethnic minorities are studied separately. Thus, the cross-cultural problems which occur amongst sexual minorities in daily interaction has not been focused upon. *Katakana* for multinational students is discussed in the field of pedagogy (Mochizuki 2012, Ikeya and Kutsuki 2014), but the acquisition of the Japanese language is the only concern and there is no focusing on identity.

I conducted interviews with 4 people who are sexual minorities and learning Japanese, and from diverse nations and cultures. Their acquisition level of Japanese is also diverse. Some of them behaved differently to the same word indicating a specific sexual identity. All of them can pronounce *katakana*, but there is some tendency that a specific word is pronounced with the *katakana* / English pronunciation depending on the situation. One informant, who is L1 speaker of English and a so-called "haafu" (which is the *katakana* pronunciation of "half" and means biracial) American and Japanese, tended to pronounce words first with the English pronunciation but later rephrased them with the *katakana* pronunciation. This shift is represented the expert-novice (Young 2008) relationship elicited by their English speaking ability. In this case the interview frame shifted between L1 and L2 English speakers' conversation and the power of the interviewer (a Japanese) was lessened while that of the interviewee (an English native speaker) was strengthened. As in this case, behind the *katakana* usage there is multiple frame shifting and the negotiation / revelation of identity.

Through this presentation, I would like to examine how seemingly clear-cut images of sexuality are actually diverse and partially constructed in the dynamics of conversation. Besides, I would like to prove the importance of investigating sexual minority issues from multilayered viewpoints, including ethnicity.

### **Almut Koester**

#### ***"Oh be careful!" - Turn-initial positions in care home interactions*** (Contribution to *Creating worlds from the inside: Turn-initial positions as Creators of Discourses and Worlds*, organized by Kosta Peter [et al.]

The turn-taking structure of interactions in care homes is strongly constrained by the nature of the work, where care workers interact with residents and other co-workers as they do their rounds. These interactions are typically brief and are characterized by short turns and by language that frequently accompanies actions, such as administering medication, or feeding, dressing and washing residents. Studying turn-initial elements can provide valuable insights into the ways in which care workers discursively construct their work and navigate the dual goals of performing their care duties and engaging interpersonally with residents. The study draws on over 70



hours of audio-recorded naturally-occurring data in a care home in England gathered over a period of three weeks. Turn-initial elements are investigated in two types of interactions that form part of a care worker's routine: 1) talk with residents and 2) conversations with co-workers. These elements are identified and studied using corpus linguistic methods (e.g. concordancing) as well as micro-analytic methods examining turn and sequence construction. The turn initiators identified fall into a range of types, including pragmatic markers (e.g. *okay, right, just*), vocatives, greetings (e.g. *hello*) and expressives (e.g. *sorry*). As turns are typically short, such syntactically separate turn initiators are not always used. Many turns begin with syntactically integrated turn-initial items, such as imperatives or question-initial *wh*-words (e.g. *what*) or auxiliaries (e.g. *did*). It is hypothesized that there will be differences in the turn-initiators used by care worker in their interactions with co-workers and residents respectively due to the differing role relationships and goals in these two types of interactions. Preliminary analysis does indeed show some differences in the turn-initiators used in the two contexts. For example, elements introducing longer turns, such as *I think* and *because*, are found mainly in conversations between co-workers, while vocatives are frequent turn-initiators in interactions between care workers and residents. The overall aim of the study is to show how such turn-initiators index specific discursive practices within these different micro-contexts of interaction (Handford 2010: 118--149) and ultimately within the macro-context of the community of practice (Wenger 1989).

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#### Todor Koev

*At-issueness does not predict projection* (Contribution to *Foreground and Background: The Conversational Tailoring of Content and Context*, organized by Chun Elaine [et al.]

The notion of PROJECTION was introduced in Langendoen & Savin (1971) and has since been employed to describe the ability of certain implications to survive embedding under entailment-canceling operators, such as negation or modals. The term has traditionally been applied to presupposed inferences (Karttunen 1973; 1974; Heim 1983; van der Sandt 1992; Geurts 1999; Beaver 2001; Schlenker 2007; a.o.) and has only recently been discussed in the context of non-presupposed projective content, including inferences triggered by appositives, expressives, and evidentials (Potts 2005; Koev 2013; 2016; Murray 2014; AnderBois et al. 2015). In turn, Potts (2005) introduced the term AT-ISSUE content to describe implications that are part of the main assertion of the sentence. In a series of recent papers, David Beaver, Craige Roberts, Mandy Simons, and Judith Tonhauser (henceforth BRST) made the influential proposal that projection can be explained in terms of at-issueness. More specifically, BRST proposed that there is a perfect correlation between these two categories, in the sense that semantic content projects if and only if it is not at-issue (see in particular Simons et al. 2010 and Beaver et al. 2017). I will critically evaluate BRST's account of projection and raise several methodological, diagnostic, and empirical issues. I argue that although projection and at-issueness appear to be strongly correlated, there is no perfect overlap in the way envisaged by BRST. In particular, semantic content may project and be at-issue, and it may not project but be not at-issue.

#### Julia Kolkmann

*Nominal interpretation at the semantics/pragmatics interface* (Contribution to *Pragmatics and Constructions*, organized by Finkbeiner Rita [et al.]

The English language boasts a number of NP constructions which express a relationship between two entities, such as pre- and postnominal possessives (*Mary's children*, *the father of John*) and various kinds of compound constructions (e.g. *bread knife*, *the Obama government*). From a semantic and pragmatic of view, these constructions have in common that they are linguistically underspecified: the precise relation which holds between the two entities has to be inferred on an utterance-by-utterance basis (cf. the more recent Weiskopf 2007, Finkbeiner 2014, Kolkmann 2016, Collins *forthcoming*). For ease of reference, I will refer to this process as 'nominal interpretation'.

While the above insight is not new, the precise ingredients for a holistic pragmatic account of nominal interpretation seem more elusive than ever. This is largely due to the fact that existing procedural accounts which seek to explain the semantics-pragmatics workshare involved in this process are extremely varied. For example, Langacker (1991, 1993, 1995) suggests that possessive and compound constructions should be regarded, on the semantic side, as so-called *reference-point constructions* which, on the pragmatic side, rely on

the addressee's subjective construal of the nominal relation. In a similar vein, cognitive-pragmatic accounts (e.g. Bach 1994; Carston 2002, 2009; Sperber & Wilson 1986/1995; Recanati 2004) are committed to a notion of a pragmatically enriched *what is said* (or *explicature/implicature*), arrived at via a linguistically mandated process of pragmatic saturation (Recanati) or completion (Bach), as the underlying source for the addressee's recovery of these NPs' truth-evaluable content. Yet other accounts (notably Levinson 2000) describe the interpretation process in terms of default *implicatures* arrived at by means of 'preferred interpretations', i.e. the matching of a particular linguistic form (e.g. *Mary's children*) with a particular interpretation (e.g. 'the children to whom Mary is a parent'). Clearly, the divergence in theoretical treatment reflects the complexity of the matter whilst simultaneously inviting a fresh look at the issue.

In this talk, I wish to highlight the pertinence of nominal interpretation for issues at the semantics/pragmatics interface. In an attempt to evaluate the merits of the above accounts, I will discuss numerous empirical examples of prenominal possessives as a case study. On the theoretical side, I will suggest that nominal interpretation is better viewed as an instance of *explicature* rather than *implicature*. On the empirical side, and *pace* e.g. Carston and Recanati, I will suggest that the currently dominant view of saturation as constituting an obligatory, i.e. truth-conditionally relevant pragmatic process, is in need of rethinking. I will argue that full propositionality may at times not be necessary for the addressee to understand the descriptive content of a possessive NP (cf. Korta & Perry *forthcoming*). Instead, a 'semantic' interpretation along the lines of 'the N2 that stands in some salient relation to N1', which all possessive constructions have in common, may be sufficient for the purpose of utterance comprehension. Although more tentatively, I will draw parallels here to compound expressions.

Ultimately, my suggestion for a uniform theory of nominal interpretation will highlight the importance of both semantic and pragmatic token-level interpretations of construction types. While the latter may elude a principled characterisation, the former allow for an account which captures the similarities across numerous configurationally different NP constructions. Above this, my discussion will stress that more empirical work is needed to inform what has hitherto been investigated by largely theoretical means.

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#### Tomone Komiya

*Some aspects of a president's question in group discussion* (Contribution to *Exploring effective ways of group discussions for constructing a democratic society*, organized by Shiraishi Katsutaka [et al.]

We can list the conditions of a "good" group discussion with no difficulty: participants' active engagement in giving or hearing opinions, the president fairly distributing the opportunity to speak, etc. However, we also know that actual discussion does not fall into place so easily even when all the participants make their best effort to have a "good" discussion. Thus, we have a reason to explore the kinds of obstacle to a good discussion not in the minds of participants but in the conversational structures of a group discussion. In this presentation, we will examine the problem of a "participant's negativity toward speaking," which is generally regarded as a

"problem" by participants themselves. In order to investigate this problem, we will focus on the structural aspects of the "presider's question," because participants mainly take their turns after the presider's question in the turn-taking system of group discussion. From the analysis of video recordings of different types of group discussions, including deliberations in mock trials, regular meetings of a volunteer group, etc., we will show two structural aspects of a presider's question, as follows: (1) Addressee of the presider's question: the presider of a group discussion frequently produces a question that is addressed to all participants, "Does anyone have any opinions?," for example. Because such a question does not select the next speaker, addressees of the question not only have a chance to take the next turn through self-selection but also have to decide who will be next. Our data show that relatively long silences often follow such questions. We will examine the relationship between the turn-taking structure of the question that is addressed all participants and the reason for silence after the question. (2) Activities to which the presider's question belongs: actual group discussions consist of many types of activities that sometimes conflict. For example, regular meetings of a volunteer group that we record are the opportunity not only for the exchange of opinions, but also for the education of new members. Thus, the presider sometimes produces a question not for asking opinions but for testing participant's knowledge concerning the agenda of discussion. In this situation, participants face the task of finding out the meaning of the question, "What is your opinion?" or "What is the correct answer?" We will point out that the difficulty of such a task might be another reason for the silence after the presider's question. Through these considerations, we will discuss effective ways to facilitate group discussions.

### **Katharina König**

#### ***Stance taking with "laughter" particles in WhatsApp dialogues*** (Contribution to *Stance-Taking in Interaction*, organized by Imo Wolfgang [et al.]

Drawing on Du Bois' seminal work on stance (cf. Du Bois 2007), scholars generally acknowledge the dialogic nature of stance taking: Stance is not simply expressed by a single speaker, but it is essentially embedded in the interaction with others (cf. Kärkkäinen 2006). However, stance taking is not restricted to spoken communication but also plays a vital role in written interactions (such as chat or message board communication, cf. Bedijs et al. 2014). While several studies deal with the varying functions of emojis or emoticons in computer-mediated communication (cf. Albert 2015, Dresner/Herring 2010, Imo 2015), hardly any research has been done on the use of "laughter" particles such as "haha" or "hihi" (but see Taylor 2009). Taking an interactional approach to stance taking in CMC, the paper analyses the use of laughter particles in German WhatsApp interaction. Based on a corpus of 38 private WhatsApp interactions (group chats as well as dialogues with 7.987 individual messages) the paper will address the following research questions:

- Which sequential patterns in the use of "laughter" particles can be described? In spoken interaction, speakers can use laughter paraverbally; in written interactions, however, laughter particles constitute clearly delineated entities. In which positions (sequential position in an individual message, sequential position in the overall interaction) do laughter particles occur?
- Which emotional or evaluative stances do the users take on with "laughter" particles? Which actions do they accomplish? Which next actions do they make relevant? Do users differentiate between "laughing at" and "laughing with" (cf. Glenn 1995)?
- How are "laughter" particles and emojis related? Do they occur in the same sequential position? Are they used to express comparable or different stances?

The paper adds to studies about humour and contextualization in CMC (cf. Vandergriff 2010) and draws the attention to the use of hitherto neglected stance markers in written interaction.

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### **Carmen Konzett-Firth**

#### ***Some evidence of the mutual interdependence of L2 interactional competence and lexico-grammatical development*** (Contribution to *Interactional competence: CA perspectives on second language development*, organized by Pekarek Doehler Simona [et al.]

This paper shows how a language teacher and her students observably recalibrate their interactional behaviour over time. The participants’ turn designs indicate that they are contingent upon 1) the local interactional context; 2) the students’ changing lexico-grammatical and interactional competence; 3) the teacher’s evolving pedagogical goals.

Co-adaptation and socialization processes have been found to be constitutive for the development of interactional competence, both in dyadic student talk (e.g. Hellermann, 2007) and teacher-student talk (e.g. Cekaite, 2007; Young & Miller, 2004). This study adds a further element to these findings by focusing on the relationship between the participants’ co-adaptive conduct and the level of lexico-grammatical competence displayed by students and perceived by teachers. It examines this phenomenon in one recurring discursive practice in the classroom, namely oral collective reconstructions of reading or listening texts in plenary teacher-student talk. The data is taken from a longitudinal corpus of 60 hours of video-recorded naturally-occurring classroom interaction, distributed over 5 years of instructed L3 French, from beginner to intermediate.

The analysis focuses on the way the teacher’s questions, the students’ responses and the teacher’s subsequent third turns are formatted with regard to the use of prefabricated lexico-grammatical chunks. First results show that in the beginner/pre-intermediate data, the teacher invites the use of prefabricated elements 1) by organizing her questions in a highly structured way that closely follows the order of the reading/listening text and 2) by using utterance formats that induce very specific conditional relevances such as wh-questions or designedly incomplete utterances (Koshik, 2002). Expectably, the students’ answer turns are characterised by frequent afforded repetitions (Eskildsen, 2008), appropriating the teacher’s utterance and/or making use of multi-word expressions (Eskildsen, 2014) taken from the reading/listening text. Students render their turns more “context-sensitive” (Pekarek Doehler & Pochon-Berger, 2015) by shaping the prosody of their utterances appropriately (Hellermann, 2003) and by reverting to “make-do solutions” (Larsen-Freeman, 2012), including code switching. In her third turns, the teacher continues to firmly guide the students in closely following the content and sequential order of the reading/listening text while reinforcing the use of and focus on lexico-grammatical chunks.

At the intermediate level, the teacher’s pedagogical agenda evolves to invite more global reconstructions of the reading/listening texts. Her question design allows for increased learner space and learner agency (Waring, 2009, 2011; Young & Miller, 2004) within the interactions, regarding both the content and formatting of the students’ turns. Concurrently, the prefabricated elements in the students’ turns become less evidently afforded, as they increasingly adapt them in view of the local sequential requirements of the interaction. Moreover, intermediate level students frequently make use of paraphrases indicative of their expanding lexico-grammatical repertoire. Meanwhile, the teacher’s third turns display an increasing emphasis on synonymous expressions and alternative formulations.

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## Susanne Kopf

*The front stage and the back stage – the Wikipedia community’s treatment of ‘Je suis Charlie’* (Contribution to *Mediatizing emotion in reactions to global events and crises*, organized by Giaxoglou Korina [et al.]

This study examines Wikipedia’s encyclopaedic representation of the slogan ‘Je suis Charlie’, how it has changed over time and how Wikipedia editors have negotiated the meaning of the slogan on the Wikipedia discussion page associated with the slogan.

Although one of the most visited sites on the internet (Alexa, 2016), Wikipedia has not been subject to in-depth linguistic research attention. So far scholarly work on the website has mostly focused on e.g. issues connected to the idea of Neutral Point of View (NPOV) in Wikipedia articles different aspects of Wikipedia authorship and collaboration and conflict resolution on Wikipedia (e.g. Borra et al., 2015; Emigh & Herring, 2005; Greenstein & Zhu, 2012). Furthermore, KhosraviNik discusses the more general point of social media in linguistic research and, in the course of this discussion, classifies Wikipedia as one example of a social media platform (KhosraviNik, 2016).

Still, contrary to other social media, Wikipedia has a definitive common goal, namely the creation of an encyclopaedia that attempts to present the Neutral Point Of View (NPOV) on issues in Wikipedia *articles*, Goffman’s front stage (Goffman, 1959; Tannen & Trester, 2013). In order to facilitate the collaborative creation of a comprehensive and NPOV encyclopaedia, each article page is accompanied by a *Talk Page* (TP), the back stage (Goffman, 1959; Tannen & Trester, 2013), which allows Wikipedians to discuss editing and content decisions regarding the article in question. Additionally, the website allows almost real-time creation of new articles and permits site visitors to access past versions of an article to observe change over time.

Thus, and more so than traditional encyclopaedias, Wikipedia permits an examination of how a current topic – the slogan Je suis Charlie (JSC) – is treated and how this treatment might have changed over time. Specifically, the site allows an insight into a) what the Wikipedia community considers/has considered the NPOV representation of JSC as well as b) which aspects of JSC are controversial enough to warrant debate on Wikipedia discussion pages and which attitudes Wikipedians express regarding these controversial aspects. To shed light on these issues, this project takes a corpus-assisted approach (Baker, 2006; Mautner, 2009) and examines the TP and article page separately to arrive at an understanding of the different representations of JSC on the TP versus the article page. Additionally, to understand how the representation of JSC might have changed over time, article versions from different points in time are examined.

Findings are that, on the article page, the approximately 270 unique editors increasingly stress the slogan’s usage across countries, religions and cultures and, seemingly, there is a clear unified understanding concerning JSC’s meaning. The TP data present a very different picture of JSC – in heated discussions, Wikipedians express a range of opinions and positions concerning the slogan, some of them in direct opposition to the article page’s representation of JSC.

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### **Monika Kopytowska Łukasz Grabowski**

***In time, on-site and on alert: Media proximization approach and conflict*** (Contribution to *Conflict, public sphere and mediated experience: perspectives on proximization*, organized by Kopytowska Monika [et al.]

The goal of this paper is to present a media-oriented model of proximization theory (Kopytowska 2013, 2014, 2015a, 2015b, 2015c, Kopytowska & Grabowski forth.) and explain the role media play in the construction of social reality, especially (though not only) in times of crisis and conflict. The model draws on Searle's theory of social ontology (1995, 2006, 2010) and proximization theory as developed by Chilton (2005, 2010, 2014) and Cap (2006, 2010, 2013). More precisely, we aim to test the validity of the Media Proximization Approach (MPA), drawing on the insights from Critical Discourse Studies, cognitive linguistics and corpus linguistics. To that end, using corpus-based approach to study word co-occurrence patterns, that is, collocations and colligations, we explore discursive representation of refugees and immigrants in the Polish right-wing press. Hence, the analysis, of both quantitative and qualitative nature, focuses on lexical associations of two nouns, *uchodźca* 'refugee' and *imigrant* 'immigrant', and their role as epistemic, axiological, and emotional proximization triggers in the process of mediated construction of crisis and European security. Generally speaking, the following questions will be addressed here: how is it possible that certain phenomena, events, groups or individuals acquire their axiologically and emotionally imbued representations, often with real life implications, within the sphere of collective consciousness? How are they entrusted with quasi-status functions and deontic powers, which, at least in the case of a certain collectivity of people, including both the perceivers and the perceived, reconfigure relations and bring about material consequences? We propose here that this process of construction of mediated experience, and thus of mediated social reality, is contingent upon journalistic/media manipulation of distance (mental and physical distance between the members of the audience and the elements of presented objective reality to which they have no direct access) in several different dimensions. Whether it is about news discourse or other forms of mediated communication, entities from this reality (events, groups, individuals, phenomena, both abstract and material) are selected and brought closer to the media users, thus influencing their cognitive-affective involvement and, as a result, perceptions, judgements and actions.

[This research is part of the project C.O.N.T.A.C.T. *Creating On-line Network, Monitoring Team and Phone App to Counter Hate Crime Tactics* 2015-2017 (reportinghate.eu), co-financed by the EU Commission (grant no. JUST/2014/RRAC/AG/HATE/6706)].

### **Junko Kosaki & Lala Takeda**

***Pragmatic rules as an enhancement of students' intercultural competence: A study based on a functional analysis of overlaps in task-based dialogues*** (Contribution to *The interfaces between Pragmatics and Language Education*, organized by Lee Cynthia [et al.]

This study investigates overlaps in student interactions in English and Japanese task-based dialogues in order to elucidate differences in the functions of overlaps from the perspective of intimacy. The aim is to help students learn how to communicate effectively with others across first and second languages, and also to help teachers understand how to most effectively instruct students in communication depending on their level of intimacy and

roles-in-interaction. Adopting a metacommunicative approach (Bateson 1972), we conduct quantitative and qualitative analyses of how functional differences in overlaps in task-based dialogues can contribute to the teaching of English or Japanese conversation in particular: who should speak and when, depending on the intimacy level. Data were obtained from a cross-linguistic video corpus of recordings made under experimental conditions. We examined 11 English and 11 Japanese interactions in task-based dialogues between female university students who were intimates. The recordings and their transcripts were analyzed; the results for both languages showed that, the interlocutors overlapped to bring their viewpoints together as a sign of confirmation that they both agreed on a common understanding of the current topic. In the English interactions, however, they overlapped to express clear agreement and acceptance of the suggested ideas in order to show coexistence with each other as individuals. In the Japanese interactions, on the other hand, they overlapped to show shared understanding or commonality through the content of overlaps in order to show a unification between each other as collaborators in the interactions. Moreover, when expressing different points of view, the English interlocutors overlapped to clarify the difference in opinions, but at the same time, they sometimes used mitigating overlaps with a slight pause to show a certain understanding of and respect toward the suggested ideas as well. The Japanese interlocutors, on the other hand, mitigated the negative and assertive nuances of the content of the specific overlaps with frequent use of a pause to show some consideration to each other. Based on these findings, this study proposes the necessity of explicitly introducing into conversation instruction some pragmatic rules tailored to particular genres and intimacy levels—not only the rules tailored to particular languages suggested by Murata (2015)—and of decreasing the hindrances to communication by applying given pragmatic rules to specific genres or languages according to the level of intimacy. Doing so will help educators teach students to identify similarities and differences between overlaps in their first language and those in their second language for a given genre and/or intimacy level in order to enhance their intercultural competence (based on the developmental model of intercultural sensitivity (Bennett 1998; Yamashita 2013)), helping improve their second language conversation skills.

### Peter Kosta

*Initiating conversation with jé - The short, but important life of turn initiating elements in everyday conversation of literary texts (examples from Czech German-Russian-Polish-Serbo-Croatian-French and Italian parallel corpora)* (Contribution to *Creating worlds from the inside: Turn-initial positions as Creators of Discourses and Worlds*, organized by Kosta Peter [et al.]

**Motto:** jít s tebou? Ne! Musíš na konci roku pronést řeč na rozloučenou . Peggy Sue , počkej ! Dnes jsem nebyl v obchodě a zkoušel jsem tu píseň. Na začátečnici není špatná. Změnil jsem všechna " jé " na " ó ", ale poslouchej ...

The goal of my contribution is to examine minimal introductory elements of a turn (cf. Heritage 2013) with regard to their syntactic position, conversation style, speech make-up and communication purpose, in order to examine the main hypothesis of the panel into what extent already minimal sequences at the beginning of a turn represent the overall characteristic and make-up of a conversation or register/style, and what is it that makes them to “creators of worlds from the inside”, that is to say, in which way they determine and predict the macrostructure of a talk. Furthermore, some general conclusions will be drawn from a natural-data-based everyday conversation which we take from the Urban Voices University of Potsdam Data Base<sup>6</sup>.

We first investigate the particles 'jé' typically found in colloquial Czech at the beginning of a turn and compare these with German, English and Russian translations or potential equivalents. A quantitative evaluation will also play a role. When entering the stimulus, the following distributions between Czech and German result in the ČNK (Czech National Corpus): Of a total of 52 entered Czech token, jé correspond in the German parallel text to 0.23 of the German *oh* in the sentence initial position (examples are taken from "intercorp\_v8\_cs")

At the rate ARF, the number varies between react-text: 36 to react-text: 37, which results in the quantitative distribution of / react-text 14.92. The second most frequent translation equivalent appears in place of Czech jé – as German *je*, but equally frequent is zero as equivalent of the Czech turn initial particle *jé*.

In our CA analysis, we give a brief overview of some text occurrences and equivalents in which the Czech turn-initiating particle *jé* occurs with German, English, Russian, Polish, Serbian/Croatian/Bosnian, French and Italian parallel texts. We then want to look into the register and conversation style specificity of this Pragma-Lexem or discursive particle. Since there is no general meaning on the level of intensional semantics, it remains rather underspecified from the viewpoint of semantics proper; the bigger part of the semantics is built by pragmatic contexts and implicatures (cf. scalar, conversational and conventional implicatures in Kosta, 2011).

Thus, the procedural meaning of the token is mostly determined by external pragmatic factors such as illocution, pragmatic situation and style/register, sometimes also by the goal of communication, rather than by lexical semantics proper (i.e. by its intensional or referential meaning or its truth values). This observation roughly corresponds to the well known division of labor between intensional semantics (Frege's *Sinn*), reference (Frege's *Bedeutung*) and third factor relevance, attributing the biggest share to conversational implicatures and indirect speech acts (cf. Kosta 2011, 2015b) of these turn initiating elements. The underspecified or better fuzzy or even vague intensional meaning of these elements is predicted by their function in everyday conversation. The following study is based on a parallel corpus of spoken Czech and spoken German, Russian and English in literary texts of different origin. The source text of entry is Czech token, taken from the [InterCorp v8 - Czech](#) (Český Národní Korpus/ČNK).

Within the monolingual oral discourse, the particle *jé* can be classified with respect to its syntactic collocation as follows:

- 1: Absolute "sentential" position (without any adjacent elements)
- 2: Thematic position- Introducing a new statement
- 3: Second Position (preceded by another introductory expression)
- 4: Special position (Inversion, Parenthesis or Extraposition)
- 5: Final Position (at the end of a turn)
- 6: Other phenomena (excluded, mostly part of an homonymous element, e.g. in abbreviations: JZD etc.)
- 7: TRP /Turn-taking contexts (Initiating or triggering turn-taking in conflictary contexts of dispute (accompanied by special prosody and intonation))
8. Thematic deviation (incoherence)

In the statistic, the frequency of these collocations are very significant. Thus, it seems that syntax at least partly determines a part of the procedural meaning of discourse particles in oral speech.

Table 1: Colloquial (Oral) National Corpus of Czech: Statistics of different collocations of the initiating discourse "particle" *jé* in Colloquial Czech

Table 2: Statistics and quantitative analysis of different collocations of the initiating discourse "particle" *jé* in Colloquial Czech

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UVUP = Corpus Urban Voices of University of Potsdam (editor Peter Kosta, with the support of Aleksandra Kuznetcova, Alina Moiseeva/ Liebner, Anastasya Oberwies and Vendula Nováková) DFG-Project

### **Sofia Koutlaki**

***Partners in joy and sorrow: Interpersonal aspects of Tehrani marriage and mourning Rituals*** (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

The paper's starting point is Kádár's view that social ritual practices embody and reinforce the moral order of communities (2013, 2016). It explores how some social ritual practices, especially those connected with marriage and death/mourning, are still seen by participants and observers as relating to moral order, even in the face of changed everyday realities. Although a number of informants and observers recognize and meta-comment on the status of a ritual as being purely "customary" and "superficial", or even profess complete lack of understanding of such practices, none reports willingness and intention to depart from the external form.

On the basis of an extensive body of ethnographic data (participant observation, post-event and ethnographic interviews) collected in Tehran, Iran, the paper sets out to examine the ways in which the "ostensivity" (my term) of such ritual practices relates to participants' and observers' sense of the maintenance of the moral order and "face" (Koutlaki 2009). I hypothesise that in such a collective orientation society (Koutlaki 1997; 2002; 2009) even if participants and observers may not be consciously aware of the function of ritual practices, they experience the employment of such rituals as reinforcement of group bonds and expression of respect to participants' individual and collective face.

In a large metropolis such as Tehran, which has undergone a huge metamorphosis in the last thirty years, this study of ritual reflects the transition that is now underway, as traditional ritual practices are adapted to fit new social realities, while retaining their social and interpersonal functions.

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### **Monika Kovarova-Simecek, Tatjana Aubram & Gabrielle Wanzenried**

***Financial literacy, pension planning, and investment behavior – A comparative study for Austria and Switzerland*** (Contribution to *Financial literacy – a key to the real world*, organized by Whitehouse Marlies [et al.]

This paper analyzes the impacts of financial literacy on the investment and pension planning behavior in Austria and Switzerland. Based on survey data of 449 individuals from Austria and Switzerland, we first analyze which socio-demographic and country-specific factors determine financial literacy. In a second step, we explain the investment and pension planning behavior by the level of financial literacy as well as other relevant person- and

country-specific characteristics. In particular, we investigate differences between the Austrian and the Swiss with respect to financial literacy and the respective pension system and derive potential impacts on the pension planning and investment behavior of the population. Our results show a higher level of financial literacy in Switzerland compared to Austria, and the difference is even larger for the factual compared to the self-assessed financial literacy. Also women are less financially literate than men. A higher financial literacy has a clear positive impact on the level of pension planning, whereas the effect of the self-assessed financial literacy is stronger than the impact of the factual one. Swiss people seem to care more about pension planning compared to Austrians, and the same holds for elder people compared to the younger persons in our sample. Overall, our results provide some potentially interesting insights on the impacts of institutional differences on pension planning, investment and information behavior.

### **Ramona Kreis**

***The multilingual Online discourse of the European refugee crisis on Twitter*** (Contribution to *CMC Pragmatics of L2 Discourse*, organized by Vandergriff Ilona [et al.]

This study examines the multilingual online discourse of the European refugee crisis on the micro-blogging platform, Twitter. Specifically, the researcher looks at 100 tweets, written in English, German, Spanish, French, or a combination of the aforementioned languages, which include #refugeesnotwelcome and explores how this hashtag is used to express negative feelings, beliefs, and ideologies toward refugees and (im)migrants in Europe. Guided by Critical Discourse Studies (van Dijk, 2009; Wodak, 2015), the study analyzes Twitter users' discursive strategies as well as form and function of semiotic resources, intertextuality, multimodality, and addressivity. The data analysis reveals that Twitter users who include this particular hashtag use a variety of arguments and strategies such as negative characterization, reference to so-called facts and right-wing media sources, and visual intensifications to support their negative other-presentations of refugees and (im)migrants. Moreover, many of these Twitter users employ a rhetoric of inclusion and exclusion to depict refugees as unwanted, criminal outsiders and to create a national or European identity. These tendencies align with current trends in Europe where national-conservative and xenophobic right-wing groups gain power and establish a socially accepted discourse of racism.

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### **Sjaak Kroon & Jef Van der Aa**

***English in Asmara as a changing reflection of globalization*** (Contribution to *Postcolonial linguistic landscapes: Reading globalisation in the margins*, organized by Juffermans Kasper [et al.]

In Eritrea, a small country in East Africa that has been colonized for over a century by Italy, Great Britain and Ethiopia respectively, English plays an important role as a language of instruction in education. Although English has no official status in the country's language policy, it is also used in government offices, international businesses and service institutions like restaurants, hotels etc. and it appears in its written form in the country's linguistic landscape (LL). This paper goes into the use of English in the LL of the capital Asmara. We will use data that have been collected in 2009 (by our MA students) and 2016 (by Yonas Mesfun Asfaha). These datasets provide a - be it timewise rather limited - longitudinal perspective on the uses of English literacy in the streets of Asmara. We try to interpret some of the changes that we observed in the LL over the years in relationship to the way in which Eritrea, in the early years of independence referred to as 'the hope of Africa', developed into a country that because of internal repression of its population became increasingly isolated from at least many countries in the West. As a consequence a diminishing number of foreigners go to Eritrea (negative travel advice) and a growing number of Eritreans are leaving the country as refugees (325.000 in 2015). In our 2009 data, apart from government signs using Tigrinya, Arabic and English, we found English mainly in public places related to visitors from abroad such as hotels, restaurants and in- and export companies and also in internet cafes and computer and electronics shops. The English contained quite some grassroots characteristics and restaurant owners that were interviewed turned out to be not all that positive regarding the

future of English

utinsoft.Local.ByteClass a language they introduced on their menus during the UN peacekeeping mission (2000-2008). A conclusion was easily reached: irrespective of world-wide globalization movements that also affect the world's peripheries and margins, being increasingly cut off from international connections, we observed Eritrea experiencing a diminishing use of English in public space. Our 2016 data however showed a different picture. Administrative and tourist signs using English are still there but they don't seem to be maintained very well and are slowly deteriorating. But there is at the same time another development, i.e. a growing number of mainly handwritten or printed quick notes and ads, attached to shop windows that inform the public on computer and internet stuff. The main ads are still in Tigrinya but the specifics, the cultural accents, addressing a new internet savvy Eritrean public, are more and more in English. As a consequence of geopolitical developments the effects of globalization moved from foreigners visiting the country to Eritreans going online, getting connected, and becoming members of a much larger network society that not only includes Eritreans in Eritrea but also the ever growing number of Eritreans in the diaspora.

## Maximilian Krug

### *Eye-tracking in theatre: Coordinating multiple activities during a theatre rehearsal*

(Contribution to *Mobile Eye-Tracking in Interaction*, organized by Stukenbrock Anja [et al.]

The organisation of multiple activities ('multiactivity', Haddington et al. 2014) as a social phenomenon highly depends on the temporal and interactional coordination of interaction ensembles in their specific contextual arrangements. Theatre rehearsals as work place settings consist of many concerted activities, but are rarely a research topic due to limited possibilities to observe and record rehearsals (Krüger 2011; Matzke 2012; McAuley 2012).

While the majority of studies focus on director-actor-interaction, the role of the assistant directors' contribution through his/her organisation of multiple activities such as observing, writing, reading and prompting remains unexplored (Schmidt 2014; Schmitt 2012). Modern theatres' assistant directors often deal with several activities which need to be accomplished at the same time: Keeping the script and cues up to date, reading along the script while observing the actors which eventually leads to prompting when an actor "runs dry" (can't remember a word s/he was supposed to say). In doing so, the assistant deals with the practical problem of when and how to alternate activities or embed separate activities into one multiactivity (Mondada 2011: 207). This paper shows two coordination practices of multiactivity: 1) alternating and 2) embedded multiactivity and the concerted practices with which paused activities are held 'active'.

The data used for this paper consist of 200 hours of video recordings of rehearsals at a professional theatre in Germany, covering 28 rehearsals of a devised theatre play with two actors, the director and his assistant director over the course of six weeks. In addition to camcorders, two mobile eye tracking glasses were worn by the director and his assistant director. This allows an insight in gaze behaviour of primarily visual activities like observing and reading (Holler/Kendrick 2015). Through eye tracking it becomes visible that while some activities such as reading and observing alternate, their timing is closely coordinated with other activities and other participants' actions. Despite having a script to follow, the actors often improvise, skipping text parts or running "dry". The assistant director as an unaddressed participant reacts to that by gazing at the actors at transition relevant places (TRP). In doing so she checks whether she has to become the next speaker by using actors' interactional clues like pauses, particles, finger snapping or verbal expressions ("Script!"). To distinguish a "dry pause" from a dramatic pause, the assistant gazes directly at the actors' faces. If she decides that an actor is "dry" she starts the prompting activity and becomes a self-selected next speaker. In cases where prompting isn't needed, the assistant resumes the paused reading activity. Thereby, she treats reading and observing as one alternating multiactivity. When prompting or writing is needed in addition to the reading-and-observing multiactivity, these activities are intertwined in such a way that the alternating course of reading-and-observing can be maintained, resulting in an embedded multiactivity.

Using two cases of alternating and embedded multiactivity this paper will show how the assistant treats reading-and-observing as one multiactivity and maintains multiactivity behaviour through interactive coordination with actors and the director in order to accomplish two work place tasks at the same time.

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### **Shigeko Kumagai**

*Media activate speakers of dialects to be authentic enough* (Contribution to *Gender, regional and generational varieties in Japan: Re-exploring negotiation of identities*, organized by Nakane Ikuko [et al.]

Sociolinguistic studies on the stigmatized reproduction of minority language including regional dialects have been increasing (Ronkin and Karns(1999), Jaffe(2000), Chun(2004), Meek(2006), Hill(2008), Bucholtz and Lopez(2011), Lippi-Green(2012)). Few papers have been written on Japanese regional dialects in Japanese media (Okamoto and Shibamoto-Smith(2008), Kumagai and Okamoto(2013)). Regional dialects have been commodified since 1990s, and many TV programs have been featuring dialects in Japanese media. Coupland(2007:184) claims “mass media are increasingly active and important in delivering our accent/dialect/variation experience”. This paper demonstrates that Tōhoku dialect (TD, spoken in the northern part of Japan) is still stigmatized with the negative stereotypes (i.e. rural, aged, unfeminine, and vulgar) through the examination of the talk performance by TD native speakers in the entertainment TV program “Himitsu no Kenmin Shōu” (secret show of the people of prefectures) broadcast on December 29, 2011. This study analyzes its talk show “Dai Tōhoku samitto” (Big Tōhoku summit) in terms of guest, content and dialect use to show that guests who are native speakers of TD reproduce stereotyped images of Tōhoku area, the people of Tōhoku, and TD linguistically and in demeanor conspiratorially with the hosts, who are from big cities such as Tōkyō and Ōsaka. Media activate native speakers of TD to be authentic enough. Media promote stereotyped images of Tōhoku and TD with native speakers of TD. First, most guests, who are singers or actors, are middle-aged male and female in their 50s on average. Gender and age of guests themselves strengthen the stereotyped images of TD, i.e. unfeminine and middle-aged. Second, in the entertainment program, guests, who know what is expected of them, discuss embarrassing and unsophisticated experiences as TD speakers in Tōkyō. Their stance as hillbillies is emphasized through their talk. Third, guests as authentic TD speakers speak limited and patterned TD exaggeratedly just for mockery and parody. In the show, they identify themselves with and are identified by audiences with authentic TD speakers. In conclusion, this paper claims that the entertainment TV program, which was broadcast after the big earthquake in the eastern part of Japan in March 11, 2011, still reproduces negative stereotypes of TD conspiratorially with native speakers of TD and hosts.

### **Agnes Kuna**

*The function of first person deictic elements in doctor-patient relations* (Contribution to *The Pragmatics of Change in Therapy and Related Formats*, organized by Graf Eva-Maria [et al.]

In recent decades, several studies have focused on doctor-patient relationships and the dynamics of their evolution. Increasing attention has been devoted to the fact that the efficacy and outcome of a therapy are greatly determined by the nature of this relationship. Models of the healing relationship have also changed. Doctor- and illness-centered (patriarchal) medical relationships, with a long history of dominance in the field, are giving way to partnership-oriented, cooperative (patient- and relationship-centered) interactions (cf. Beach 2013). This trend reflects that hierarchies (based on prestige and knowledge) are diminishing and patients are getting more actively involved in the healing process. These processes entail changes to doctors' communication

as well. Doctor–patient relationships are always construed dynamically within particular situational contexts, shaped by the participants’ behaviour and linguistic activity. Among other factors, the doctor’s self-representation is fundamental to the process. The present paper aims to demonstrate the functioning of first person deictic elements in doctor-patient consultation, which is a typical linguistic expression of self-representation. The main questions of the survey are: 1) Which roles and patterns of first person deictic elements can be detected in doctors’ communication? 2) Do the examined linguistic representations play a role in the construal of the patriarchal or partner-like relationship between doctor and patient? The analysis is based on models of the healing relationship (Beach 2013) as well as a functional cognitive approach to pragmatics (Verschueren 1999). The empirical data of the study of first person deictic elements is supplied by participant observations undertaken in 2012. The communicative practice of four Hungarian, male general practitioners were monitored at more than 400 doctor–patient encounters in Budapest and in Pest county (Kuna–Kaló 2014). This paper offers an overview of the findings supported by 60 selected consultations (4 x 15 consultations on one day). A total of 1182 linguistic representations have been analysed against the background of the script of GP surgery (cf. Eysenck–Keane 1990). The investigations conclude that first person deictic elements display a variety of patterns and roles in medical communication, in close association with interpersonal and professional relations, empathy, and the work routine of general practitioners. First person singular forms typically foreground the doctor’s central role within the script of surgery, whereas the use of plural deictic elements tends to correlate with a partnership-oriented healing relationship. An added benefit of the project is that the analysis of doctors’ linguistic activity may offer insight into the correlation between burnout and self-representation.

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#### Svetlana Kurtes

***(Mediated) public communication in post-conflict societies: Towards a better understanding of the culture-specificity of the Balkans*** (Contribution to *Interpreting and representing non-English language data in discourse studies*, organized by Zabielska Magdalena [et al.]

The paper reports on select findings of a follow-up study looking into the pragma-semantic structure of public communication and (official) daily interaction represented in mainstream electronic and print media in the countries formerly comprising Yugoslavia. The original investigation (Kurtes 2004) focused on instances of hate speech in public communication during the political crisis and war in the Balkans during the 1990s. More specifically, it looked into the semantics of hate speech and proposed a possible model of analysis in an attempt to disambiguate the phenomenon that was rather prevalent in the state-owned media in Serbia during the political crisis of the 1990s.

The follow-up investigation (i) puts under scrutiny the current situation, finding out if and how the language of public communication represented in the mainstream electronic and print media in the Balkans has changed in the last two decades and (ii) identifies possible emerging patterns triggered by the new political climate officially promoting the language of tolerance, political correctness and post-modern liberal values. The follow-up investigation focuses primarily on the situation in Serbia and Montenegro, two of the former Yugoslav republics which have recently become candidate countries for EU accession (European Commission 2013).

The aim of the paper is to contribute to the Panel ‘Interpreting and representing non-English language data in discourse studies’ by focusing on the issue of culture specificity of non-English linguistic data and idiosyncrasy of communities. More specifically, the chosen data will illustrate how, following the demise of the Communist ideology as the dominant socio-political paradigm of the region, some staple tokens of the period appear not only to have ‘survived’, but also to be able to re-conceptualise themselves semiotically and pragma-semantically. This particularly refers to the old ‘ideology-based’ form of address *comrade* (*drug*, m. / *drugarica*, f.), which appears to have secured a new lease of life in selected instances of public communication and media(tised) language in some ex-YU countries (Kurtes 2013).

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### **Dennis Kurzon**

***Multi-voiced dialogue in opera and its addressees*** (Contribution to *Pragmatics in literary texts and other arts*, organized by Kurzon Dennis [et al.]

In a performance in a theatre or in an opera-house, there are at least two sets of communicative acts going on. The first is the dialogue on stage among the characters in the play or opera, while the second is the set of communicative acts occurring between what is taking place on the stage and the audience. The first set may be seen as a type of natural conversation, but there are cases in which this does not hold.

Dramatic soliloquies, such as Hamlet's in Shakespeare's tragedy and asides do not have addressees on stage, apart from the character, who is in effect speaking to him/herself. They are thoughts spoken out aloud, and therefore heard by the audience. The audience, then, is privy to the character's thoughts. In cinematic versions, this may be seen more clearly in cases where the actor does not speak but we hear his or her voice speaking the lines. We may add, too, the chorus in Greek and later European drama, in which the chorus speaks directly to the audience. A similar phenomenon occurs, too, on the operatic stage, but there we find not only arias sung by a single character and heard only by the audience, but also duets, trios and larger ensembles. These may be musical versions of a polylogue, in which several participants are holding a conversation. However, this situation may become more complex in cases where the singers are singing simultaneously, i.e. they are not, as it were, talking to each other. There are two major types of multi-voiced singing: firstly, when the singers are singing the same words concurrently or with slight overlapping, and secondly when the singers sing different texts.

Based on Goffman's distinction between ratified and non-ratified participants, and the several subcategories of these types of participants, the paper will explore the relationship between the polylogue on stage and the audience as a communicative act both when the message is clearly enunciated as in a soliloquy and when what is heard by the audience is far from being a clear message; it becomes an imbroglia - a point at which linguistic messages become aesthetic signs.

### **Marion Kwiatkowski**

***Pragmatic particles among adolescent speakers with a migrant background in rural areas: The case of Som in Swedish-language Ostrobothnia, Finland*** (Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

Pragmatic particles have been documented to be one element of language that is innovatively used among speakers with a migrant background or with a migrant network in bigger cities (cf. Svensson 2009, Wiese 2011). Pragmatic particles have a highly elusive meaning and therefore lend themselves for reinterpretation; their invariable form and structural mobility contribute to their salience in speech which makes them a preferred linguistic element for identity construction.

This contribution is concerned with the pragmatic particle *som*, a linguistic feature of the region of Ostrobothnia, Finland, and its use among adolescents with a migrant background. Data collected from adolescent speakers with a migrant background from Närpes, a small municipality in the countryside with a fairly long history of migration and a highly diverse demography, were compared to data obtained from speakers of all ages without a migrant background living in the wider area of Ostrobothnia.

Even though qualitative analysis paints a fairly similar picture of *som*'s usage among speakers with a migrant background compared to speakers without one, frequency counts reveal a less variable use of *som* among speakers with a migrant background: Whereas a fairly even distribution between *som* as an approximation and focus marker was found among speakers without a migrant background, informants with a migrant background show an overall preference for *som* as an approximation marker modifying the entire utterance in the structural position of a sentence adverbial.

The concept of responsibility offers a valid explanation for the informants' preference for approximative *som*: Vagueness has been characterised as a general feature of youth language. The use of approximation markers represents an effective strategy for reducing speaker commitment, or responsibility, to the truth value of the entirety or parts of the speaker's statement. Furthermore, the interview topic, namely the social and cultural relations between migrants and non-migrants, might have triggered increased hedging due to its predisposition of bringing about controversial statements.

On a theoretical level, I note that the traditional dichotomy established in linguistics of urban-innovative versus rural-conservative is no longer tenable. Due to increased media access and mobility, rural areas have become sites of linguistic contact, and with this, of linguistic innovation. As Britain (2012:25) argues, "while contact may well be most obviously and vividly felt and observed in cities, it is not confined sociologically or epistemologically to an urban context". For this reason, rural settings should be regarded as potential sites of linguistic innovation; this will in turn allow for further insights into the underlying mechanisms steering innovation.

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#### Liisi Laineste

*The enemy within us: Self-directed laughter in the 2015 refugee crisis* (Contribution to *Laughing at the 'other': Critical pragmatic insights into the humorous construction of opposing groups*, organized by Chovanec Jan [et al.]

Humour often plays with grand narratives and offers new unusual perspectives, doing it to the amusement of some and to the outrage of others. Using important texts for a society as a source for humour is bound to evoke strong emotions, because the joke assumes an attitude of self-criticism to which not everyone is willing to assign. Especially in the Internet both appreciation and criticism are expressed in ways that draw the arguing sides even more apart, rendering the conflict irreconcilable. It is in the crossroads of these voiced emotions where appealing insights into the relationship between individual utterances (micro-level) and society's stereotypes (macro-level) can be discovered and described. Investigating humorous texts and their public reception offers an entry point into the practices of othering between and within ethnic and/or social groups and the role of unlaughter in them.

In Estonia, the 2015 refugee crisis was met with much humour, most of which can be seen as insulting to the targets. As a reaction to the offensive humour about refugees, an extra twist to the already delicate situation was added in the 2015/2016 New Year's Eve programme Tujurikkuja ('Mood Spoiler'). The authors of the parodic video entitled "No country stands alone" offered a self-ironic take on the refugee crisis by pairing a patriotic song from 1990s with sharp criticism against xenophobic ideas in the present-day Estonian society. The focus of this presentation will be on the online reactions to this TV programme. During the heated debate, (re)definitions of humour were offered together with attacks on the creators of the humorous clip, thus displaying a reaction of unlaughter.

The study draws conclusions from the combined analysis of the humorous text itself, the internet comments discussing the show and the journalists' reaction to the controversial video in order to describe the diverse discursive realisations, effects, and functions of othering via humour in the complicated case when the target - the Other - is "the enemy from within". The results suggest that viewpoints become even more polarised in the discussion and narratives of cultural trauma find support even in moderated, censored and non-anonymous online settings.

\*This study was supported by the Estonian Ministry of Education and Research (IUT22-5), and by the European Union through the European Regional Development Fund (Centre of Excellence in Estonian Studies).

### **Lutgard Lams**

#### ***Humor as a discursive vehicle for political and social critique in Chinese society***

(Contribution to *Political humor as social action: verbal-visual attitudes towards politicians in late modernity*, organized by Van Hout Tom [et al.]

Queries into the dynamics of dominance and resistance in the discursive realm have been at the core of critical discourse studies and related disciplines examining the relation between discourse and power in political communication. These questions are particularly relevant in societies where authoritarian regimes are struggling to maintain their one-party-rule facing calls for democratization in a globalized world with citizens having increased access to multiple channels of expression. In these autocratic environments, the leadership usually exhibits a high metapragmatic awareness of the illocutionary force of language. While spreading its carefully designed ideology through official media channels and other propaganda mechanisms, the power base also controls articulation of alternative discourses, thus establishing ideological hegemony in the public sphere. This almost systematically tends to produce a cynical counter-discourse (Holbig, 2009) in a covert fashion through: humorous ‘hidden transcripts’ (Scott, 1990). The current paper offers several examples to illustrate how humor in China, from the Republican era to the present-day People’s Republic of China, has been functioning as a tool to incorporate subversive messages while all the same adhering to guidelines of political correctness. It describes various currents in Chinese society struggling for discursive power in the literary realm, daily conversations, and on the Chinese Internet as the anonymous arena par excellence for satire and parody. While reviewing the academic debate about the extent to which symbolic discursive practices constitute real power for political and social change, it also moves beyond the oppositional ‘info control/resistance’ paradigm, prevalent in Chinese media research, in its exploration of how online info is reconstituting Chinese society.

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### **Jeanette Landgrebe, Elisabeth Muth Andersen & Marianne Rathje**

#### ***Age and stage of life categorizations used in accounting practices in social conflict online***

(Contribution to *The micro-analysis of online data (MOOD): Using discourse and conversation analytic methods to analyse online interactions*, organized by Meredith Joanne [et al.]

Conversation Analysis (CA) focuses on how participants achieve a common understanding in social interaction (Maynard 2013). A central point in CA research is that social norms are locally managed and negotiated in interaction in and through the interactional resources available and oriented by the participants (Schegloff 2007). In this paper, we focus on instances in which some interactional move is treated as an offense, and hence as accountable, by co-participants in written interaction in social media, leading to social conflict (McLaughlin, Cody & Rosenstein 1983). We analyze instances from different kinds of social media platforms, i.e. online discussion forums, news media discussion forums, and interaction on Facebook groups by using CA-inspired methods (Giles et al. 2015; Meredith & Potter 2014) and discuss methodological and analytical issues involved in understanding such negotiation and activities in different settings. Affordances of different media platforms make different kinds of identification of participants possible which provide participants with challenges and resources for accomplishing their interactional business. We include a method highly related to CA, membership categorization analysis (MCA) (Stokoe 2012), as we investigate how identity categories, namely age and stage of life categorizations, are used in accounting practices in social conflict online as a strategy and resource to negotiate social norms in online settings. In contrast to much research within for example sociolinguistics which views age as social fact (Chambers 2003), we show how age is used as a negotiable social category by participants. Further, we show that age categorization may achieve different purposes in the



interactional construction of social conflicts, for example age categorization may be treated as an offense or used to account for action viewed as an offense.

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#### Robert Lawson

***Tough masculinity through the ages: A comparative analysis of the term ‘hard man’ in two British newspapers*** (Contribution to *Knowing me and knowing you – reference and identity markers in public discourse*, organized by Nevala Minna [et al.]

One of the most common cultural tropes in Scotland (and urban locations in the UK more generally) is that of the ‘hard man’, a term primarily associated with working-class male identities and a culture of excessive aggression, violence and toughness. But even though this term encodes a range of negative social orientations, including criminality and impulsiveness, such forms of ‘tough’ masculinity are also viewed as being socially-valued and desirable, particularly by young men (Skelton 1997; Lawson 2013). Thus, the term ‘hard man’ exists in a state of social tension - simultaneously a negative marker of social marginalization and a positive marker of a desirable working-class male identity. By functioning as a label of ‘primary potency’ (Allport 1986), ‘hard man’ can be used to differentiate between mainstream ‘law abiders’ and those potentially prepared to utilise violence (or the threat of violence) to achieve their social goals. Yet despite the complicated ways in which the ‘hard man’ appears to be orientated towards within contemporary society, there have been no attempts to understand its historical trajectory or its current usage patterns in public-facing texts, either within or outwith Scotland. In this talk, I present a longitudinal analysis of a corpus of news articles from two broadsheet newspapers published in the UK - *The Guardian* (with a UK-wide readership) and *The Scotsman* (with a primarily Scotland-only readership). Examining the period between 1850-2015, I outline the ways in which the term has been used in print media and compare its use among Scottish and non-Scottish newspaper outlets. In doing so, I consider the role of the broadcast media in (de)legitimizing public performances of masculinity, how particular evaluative stances are encoded in newspaper discourse, and the complex web of social meanings associated with the term.

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#### Mariana Lazzaro-Salazar & Olga Zayts

***Does pragmatics matter? Migrant doctors' perceptions of conflict talk: The case of Chile and Hong Kong*** (Contribution to *Global Transitions in Health Care*, organized by Zayts Olga [et al.]

The cultural diversity that characterises today's healthcare institutions poses the challenge of exploring an array of communicative scenarios in order to address culturally-sensitive issues that may help improve workplace performance. Partly due to the accelerated processes of globalisation and to the world financial crisis, professional mobility around the world among healthcare workers has been on increase in the last couple of decades (e.g. Horner and Weber, 2008; Harvey et al., 2004; El Mercurio Blogs, 14 March 2015). This paper examines the issue of professional mobility in the contexts of Chile and Hong Kong. In both countries professional mobility has been driven, on the one hand, by healthcare workers searching improved wages, better job opportunities and social security due to economic stability and growth of the host countries. On the other hand, professional mobility has been prompted by health care organizations actively developing recruitment strategies that aim to address the issue of inadequate supply of health professionals. The process of overseas relocation and adjustment is not without hurdles though. For example, both countries have introduced stringent requirements that include a licensing exam and a period of 're-training' or internship in order for foreign medical graduates to practice medicine. In the context of such current world-wide migration waves, cultural diversity is becoming increasingly more important in the workplace because it presents migrant doctors with the challenge of adjusting to the host culture and local workers with the challenge of embracing new foreign cultures. Because of the high stakes involved in medical practice, an important aspect of transitioning into a new culture is how doctors manage conflict situations through talk. Taking a discourse analytic perspective, in this paper we explore conflict talk among migrant and local healthcare workers. In Chile migrant healthcare professionals come predominantly from other Latin American countries; however, in spite of speaking the same language (i.e. Spanish) as local healthcare professionals, they belong to very different cultural groups. In Hong Kong migrant healthcare professionals originate from various countries around the world (e.g. in South East Asia, Europe, and Australia) and the cultural diversity is further exacerbated by linguistic diversity with the vast majority of the Hong Kong population speaking Cantonese as their first language. By drawing on autobiographical interviews and a survey on conflict talk in public healthcare institutions, this paper shows the levels of transitions undergone by foreign doctors in an exploration of the pragmatic aspects at play as doctors manage conflict talk, namely, the preference for direct and indirect talk. Reporting on an ongoing study carried out in both Chile and Hong Kong, the paper discusses how relevant direct and indirect talk are in intercultural communication and what impact they have on professional practice as perceived by migrant doctors.

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**Yvan Leanza, Ellen Rosenberg, Audrey Marcoux, Paulina Gonzalez Orea, Anne-Sophie Thommeret-Carrière, Antoon Cox, Philippe Humblé & Luc Huygens**

***Linguistically diverse ad hoc mediated ED consultations (2): Communication patterns and medical consequences of interpreters' "inaccuracies"*** (Contribution to *The interpreter's role in healthcare conversations: A multimodal analysis of a multimodal reality*, organized by Van Vaerenbergh Leona [et al.]

**Background** [This paper is the second part of the presentation of the results of the research *Doctor patient communication via an ad hoc interpreter in the Emergency Department: what is lost in translation?*] Emergency medicine is a predominantly oral activity in which medical errors often result from poor communication. Due to the increasing diversity of patients in Emergency Departments (ED), especially in the light of the current refugee influx into Europe, emergency physicians have to take history from patients with whom they do not share a language. Sometimes, these patients bring along companions with some (often-limited) knowledge of the hospital's language to support the communication process. While these companions are often helpful, they may add additional sources of uncertainties to the communication process and hence of potential miscommunication. So far, the literature on language barriers in the ED has mainly focussed on health outcomes in the presence of language barriers, and the impact of interventions such as interpreting on these outcomes. This study aims to contribute to insights on the process of communication, by dissecting different levels of miscommunication and describing how they are interrelated.

#### Methods

We audio-recorded linguistically 16 multi party consultations in an ED and collected the corresponding

contextual information via ethnographic participant observation (including note taking and after action interviews with clinicians). The consultations were transcribed, translated, and multimodally analysed from a medical, interactional sociolinguistic and communication pattern perspective. This paper presents both the communication pattern and medical analysis. Analyses of patterns consist of determining which underlying voice is expressed in the consultations' dialogues, or, in other words according to Habermas and Mishler theories, how the voice of the Lifeworld (VoL) and the voice of Medicine (VoM) interact. Each utterance was coded as the VoM or the VoL separately by at two coders, who then compared their work in order to reach consensus on the divergently coded utterances. The medical impact of interpreters' mistranslations was assessed in a two-time procedure. First, the interpreters' utterances were coded as accurate or not. Inaccuracies were evaluated (omission, addition ...). Second, the clinical impact of inaccuracies was determined (0 insignificant to 2 high). The coders were two practicing physicians with experience in communication research. Both procedures have proved to be efficient in previous works.

**Findings** Analysis are still undergoing at the time to submit this abstract. Concerning communication patterns, a preliminary result is the absence of a structured communication in such ED consultations. Contrary to previous work where the VoL was shown to be blocked, ignored or taken into account in a meaning building process, ad hoc mediated consultations appear mainly oriented toward the VoM and very unstructured. In most consultations, the interpreter answered the doctor's questions without checking with the patient. The clinical impact of possibly incorrect answers is great. Interpreters rarely translated doctor explanations or expressions of empathy to patients thus preventing the known benefits of a strong doctor-patient relationship.

#### **Discussion**

From his analysis of the same data, Cox proposes a dynamic taxonomy that allows researchers to track communication problems within a linguistically complex multi-party ED consultation. Based on our own analysis, we will discuss and possibly enhance this taxonomy. Knowing in detail why and how miscommunication arises can help to produce tailor-made guidelines for clinical skills training on linguistically diverse doctor-patient consultations and other interventions.

### **Benoît Leclercq**

***Coercion: A case of saturation*** (Contribution to *Pragmatics and Constructions*, organized by Finkbeiner Rita [et al.]

This paper investigates the notion of coercion from the perspectives of Construction Grammar and Relevance Theory, and proposes a reanalysis of the process in terms of saturation. Construction grammarians have paid particular attention to cases of compositionality that involve a semantic incompatibility between a lexeme and the construction in which it is used, as in the sentences in (1) to (2). These examples are said to illustrate a process of coercion (Goldberg 1995:159, Michaelis 2004:2, Yoon 2012:2) whereby the semantics of each construction (X IS THE NEW Y in (1) and the WAY construction in (2)) is mapped onto that of the lexeme (referred to as the override principle, Michaelis 2004:25). This observation has essentially provided support for the construction status of argument structures. This status, however, is generally not recognized within the pragmatics literature. Instead of referring to coercion, for instance, relevance theorists tend to analyse the interpretation of Sampras and Houdinied in terms of 'free' pragmatic enrichment. The re-interpretation of the lexemes is argued to be pragmatically motivated by the need to arrive at an optimally relevant interpretation.

(1) Federer is the new Sampras. (Wilson, 2004:3)(2) He Houdinied his way out of the closet. (Wilson, 2004:4)

These two perspectives seem to provide contradictory analyses of the observed phenomenon of coercion. However, the aim of this paper is to question this apparent opposition and to argue that a better understanding of this notion can be arrived at by combining insights from the two frameworks. On the one hand, I will argue that it is necessary to treat coercion not as a systemic mechanism but as a context-dependant process in which speakers are involved (Lauwers and Willems, 2011:1224). At the same time, contra Ziegeler (2007), it will be shown that coercion is not a superfluous notion that can be better captured solely on the basis of pragmatic principles (González-García, 2011:1316). The construction status of argument structures has received empirical support (cf. Bencini and Goldberg, 2000:648). It is the semantics of these constructions that triggers coercion and the re-interpretation of the lexeme found in them.

Finally, I will argue that the process of coercion is in fact best described in terms of saturation (Recanati 1989:304, Carston 2009:50). The notion of saturation makes it possible to capture both the linguistic origin of the process involved (as argued in Construction Grammar) and the non-linguistic nature of the actual re-interpretation (as argued in Relevance Theory). In the sentences in (1) and (2), re-interpretation of the lexemes is first triggered by the semantics (and idiosyncratic properties) of the constructions used, but occurs in accordance with the principle of relevance.

**Kiri Lee**

***Choice of Japanese address terms in cross-cultural setting*** (Contribution to *Address Forms across cultures: A cross-cultural comparison of address terms in Indo-European, Uralic and Altaic languages*, organized by Bayyurt Yasemin [et al.]

This study examines the use of Japanese nominal address terms in cross-cultural setting, namely, how native Japanese speakers choose an address term when communicating in Japanese with Japanese-as-Second language (JSL) speakers, and vice versa. There have been many studies of address terms in various languages within the framework of “Power and Solidarity” proposed by Brown and Gilman (1960). However, its limitations have also been pointed out. Silverstein (2003) especially criticizes that this semantics only regards language as static and does not capture the dynamic nature of it. Following the ‘indexical order’ theory proposed by Silverstein (1976) and developed in Silverstein (2003) and Morford (1997), this study particularly focuses on links between address terms chosen by native/JSL Japanese speakers and JSL speakers’ language backgrounds, drawing the data from my interviews of 37 undergraduate students, both native and JSL speakers, studying in a university in Japan in the summer of 2013 and the fall of 2014. The ranges of address terms my participants chose fall within the ones predicted by the [-power, +solidarity] relationship (Lee and Cho 2013). However, the following strong tendencies were observed regarding language background of JSL speakers: the Japanese students are more comfortable using First-Name-only when addressing European students whereas they tend to use an address-suffix towards Asian students. Generally in Japanese, it is very awkward to address a person without any suffix, however, if it is more customary to use First-Name-only in a JSL student’s native language, Japanese students feel free to go along with it. When that is not done customary in a JSL student’s native language, such as Chinese, Korean and Thai, they prefer not to use First-Name-only. The JSL speakers’ native languages influence their choice of Japanese address terms as well. The Asian JSL speakers sometime combine their own address terms with the Japanese one, especially terms of endearment, and come up with a hybrid address term towards Japanese students. This shows that the selection of address term in the cross-cultural setting is heavily influenced by interlocutors’ language background, and thus, the use of address terms is not exclusively determined by the Power and Solidarity semantics.

**Keunyoung Lee**

***Impoliteness and identity in a Korean TV talk show*** (Contribution to *Multimodal (im)politeness*, organized by Brown Lucien [et al.]

Impoliteness has been a strong element entertaining audience in unscripted reality TV shows which made huge success in the TV entertainment business in the last decade (Culpeper & Holmes, 2013; Garcés-Conejos Blitvich, Bou-Franch & Lorenzo-Dus 2013). Impoliteness is entertaining especially in unscripted situations in TV shows because the public audience enjoys watching how the participants of the TV show, who usually care their public images on TV, react to impoliteness in the real situations as well as impoliteness itself performed on TV in the non-traditional and unexpected way. However, even with its overt effect as one of entertaining elements, there was not enough empirical analysis conducted on the nature of impoliteness in TV shows. This study presents an analysis of conflict situations caused by verbal aggression and impoliteness accompanied by multimodal elements (prosody, gesture, and facial expression etc.) in the Korean TV talk show ‘Radio Star’. The TV show ‘Radio Star’ is a late-night talk show originally produced for provoking laughter and the TV show became famous for its four-male hosts with their outspoken, rude, impolite and discourteous language toward the celebrity guests who are not expected by audience to be targets of impoliteness on the usual public TV. The present study investigates verbal and non-verbal strategies exhibited during the TV show especially both for causing and for reacting toward the conflict situations associated with impoliteness, and examine how participants in the TV show negotiate their identities to achieve their particular identities that they wish to claim on the public TV show with those verbal and multimodal components. The study finds that the salient impolite signals involve both verbal and nonverbal features and the targets of impoliteness on TV shows actively and intentionally negotiate their identities using either positive or negative reactions to impoliteness in contexts where they would take offense traditionally.

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### **Cynthia Lee**

#### ***Teaching speech acts to Chinese learners of English: Design and implications***

(Contribution to *The interfaces between Pragmatics and Language Education*, organized by Lee Cynthia [et al.]

Accurate interpretation of a speaker's meaning of a speech act is part of pragmatic competence, an essential component of communicative competence, particularly for L2 learners. Many L2 learners with good grammatical competence, however, may fail in intercultural communication because they lack pragmatic competence. Pragmatic competence or ability refers an L2 learner's ability to interpret and respond to the intended meaning of what is said or written and actions that are performed in an appropriate way, taking into account of various social factors, social and cultural norms and choice of words. Over the past decade, teaching pragmatic competence in speech acts has become a growing area, aiming at enhancing pragmatic competence (in both sociopragmatic and pramalinguistic aspects) and self-confidence in managing the target language for intercultural and interpersonal communication. Drawing on the second language acquisition theories, conversation analysis method and empirical evidence, this presentation reports an intensive 12.5-hour course that adopted mixed pedagogies to teach three speech acts, namely requesting, refusing and complaining or expressing negative comments, to Chinese learners of English in an English-medium university in Hong Kong. The course aimed to explicitly raise the learners' awareness of how the three speech acts could be performed cognitively and linguistically in English, and provided opportunities to reflect on the similarities and differences in the use of speech acts in one's own and target cultures, practice them in written or oral interactions that involve different social and power relationships, and share success or failure in performing and interpreting the speech acts. To achieve the aims, the learners were asked to work on the discourse completion task, analyze the organization of conversations and perform role plays. The presentation will begin by describing the course design. Second, it will present the pedagogy juxtaposed with relevant course materials. Then, it will report the learners' comments and course evaluation results. Finally, it also reflect on the extent to which the learners could enhance their L2 pragmatic competence and awareness for effective use of English for communication across cultures.

### **Josephine Lee**

#### ***Scaling as an argumentative resource in TV debates*** (Contribution to

*Upgrading/Downgrading in Interaction*, organized by Prior Matthew [et al.]

In understanding how speakers manage issues of agreement/disagreement, alignment/disalignment, and affiliation/disaffiliation in interaction, recent conversation analytic research have examined the participants' employment of turn design (e.g., Drew & Walker, 2009), sequence organization (e.g., Reynolds, 2011), epistemic status and stance (e.g., Heritage, 2012; Raymond & Heritage, 2006; Stivers, Mondada, & Steensig, 2011), and nonvocal conduct (e.g., Stivers, 2008). The present study adds to this growing body of literature by centering on "scaling" (Bilmes, 1993) as the focal phenomenon. Of primary interest are the participants' scalar formulations in Korean argumentative interaction, and specifically the moment-by-moment sequential implications that scaling has for challenging the other interlocutor's argument.

The data comes from a weekly Korean talk show called "Non-Summit" wherein a panel of non-Korean men debate on controversial topics and Korean culture through the eyes of a foreigner. Other than the panel members, three Korean "chairmen" act as moderators, and a South Korean celebrity "guest" announces the topic of the week. Through upgrading practices and interactionally constructed scales, participants manage to disaffiliate with the prior turn while concurrently, maximizing preference for an ensuing, affiliative response. Scaling thereby demonstrates the participants' retrospective orientation to the properties of the utterance being challenged as well as the prospective trajectories of action that are consequentially demanded by the challenger (Goodwin, 2006). The presentation will elaborate on the practices through which participants employ scaling as a resource for organizing argumentative talk.

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### **Cher Leng Lee**

#### ***Pragmatics of first person pronouns in historical Chinese texts*** (Contribution to *The Diachronic Aspect of Politeness: Value and Form*, organized by Tanabe Kazuko [et al.]

Chinese pronominal forms have a long history. Inspired by Brown and Gilman (1960) and Hirose (2000), this paper aims to show how pragmatics can unravel the mysteries of various forms of pronouns in historical Chinese texts. The *Analects* 论语, also known as the *Analects of Confucius*, is a collection of sayings and ideas attributed to the Chinese philosopher Confucius and his contemporaries, traditionally believed to have been compiled and written by Confucius' followers. It is believed to have been written during the Warring States period (475 BC - BC), and it achieved its final form during the mid-Han dynasty (206 BC - 220 AD). Chinese grammarians have not been able to explain why there are four first person pronouns in *the Analects*. Lee (2012) shows that pragmatics is the key to the understanding the various forms of first person pronouns in *the Analects*: *zhen* 朕 is the royal face, *yu* 予 is the sacred face, *wo* 我 is the public face, and *wu* 吾 is the private face. In a similar way, this paper aims to examine the first person pronouns in *Shishuo Xinyu* 世说新语 (or *A New Account of the Tales of the World*) which has six forms of first person pronouns: *wo* 我, *wu* 吾, *yu* 予, *yu* 余, *zhen* 朕, and *shen* 身. This book was compiled and edited by Liu Yiqing 刘义庆 (403-444) during the Liu Song dynasty (420-479) of the Southern and Northern Dynasties (420-589). It contains some 1,130 historical stories and character sketches of some 600 literati, musicians, and painters who lived in the Han and Wei-Jin periods (200-400 AD). It is both a biographical source and a record of colloquial language. Literary historian Victor Mair as well as famous modern Chinese author Lu Xun both spoke highly of the book's merits. The findings of this paper will be compared with that of *the Analects* to determine how the use of first person pronouns develop over time as an account of the diachronic use of first person pronouns in historical Chinese.

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### **Maarten Michiel Leezenberg**

#### ***Linguistic ideologies of subjectivity, sexuality, and power: Evidence from Ancient Chinese and Medieval Persian*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

The notion of linguistic ideologies has become influential in linguistic anthropology (Silverstein 1979), but may also be fruitfully employed to uncover debatable tacit assumptions in linguistic theorizing. Thus, as is well known, H.P. Grice's influential theory of conversational implicature presumes that speakers are rational and cooperative; but it is less well known that it is based on a linguistic ideology of language as a kind of social contract between speakers tacitly assumed to be free and equal. Explicating Grice's tacit assumptions and

cultural codes, one might further suggest that his prototypical speaker is British, male, middle-class, and middle-aged. Thus explicated, Grice, though himself silent about the articulation of power in language, appears to assume very particular forms of social power as legitimate, if not as given. Philosophically, it may be argued that, both in its assumption of language usage as involving an underlying social contract, and in its assumption of language users as rational and autonomous, Grice's conception of subjectivity and intentionality might be qualified as 'Kantian' (cf. Leezenberg 2010). An entirely different philosophical conception of what speakers and their intentions are like can be found in Confucius *Lun Yu* or *Analects*. Not commonly known as a work of linguistic theorizing (nor, indeed, of 'philosophy' in the present-day academic sense), the *Analects* nonetheless presents a fascinating view of language in its famous doctrine of the 'correction of names' (*zheng ming*), according to which the correct naming of persons and their social roles is the first task of government. Rather than taking speakers as autonomous, this doctrine thus takes speakers' subjectivities and intentions as objects of government. Another dimension in which Grice's presumed conception of speaker's subjectivity and intentions may be more radically thematised is that of gender and sexuality. Grice's concept of conversation might seem 'victorian' in implying that speakers should avoid terms and topics that might offend or embarrass the hearer. Famously, however, Foucault (1978) has argued against the assumption of a Victorian repression of sexuality. Extending this line of thought, one can redirect one's attention to questions not of whether or not speakers are allowed to speak about sexuality, but rather where and to whom; put differently, the power involved in the modern constitution of a gendered subject with a sexual identity – and in the speaking about sexuality – is productive rather than repressive. Here, too, one can bring out the historical contingency and specificity of Grice's conception of subjectivity by exploring a genre of texts from a very different era. As an illustration, I will briefly discuss classical Persian poetry, which is, at times, sexually quite explicit, but does not impose clear or unambiguous norms of masculinity or femininity (cf. Najmabadi 2005). The upshot of these considerations is that speakers' subjectivities and intentions should not be taken as given or neutral with respect to relations of class and/or gender: rather, it may be argued that they are shaped and indeed constituted by relations of power. Put differently, and extending Silverstein, not only our conceptions of language but also our conceptions of speakers are part of linguistic ideologies that describe, shape, and legitimize particular ways of using language. Conversely, explicating these ideologies may be one way of contesting the legitimacy of such linguistic practices.

**Inkeri Lehtimaja, Salla Kurhila, Johanna Komppa & Lari Kotilainen**  
***Language use at a hospital ward – an ecological perspective on professional language proficiency*** (Contribution to *Multilingualism, Mobility, and Work*, organized by Moyer Melissa [et al.] )

In this paper, we will discuss a hospital ward as a language learning environment for immigrant nurses. The structures of Finnish labour market are rapidly changing due to globalization and ageing. Immigrants form a potential reserve for workforce, and healthcare is a field that already at present employs a large number of immigrants in Finland (Aalto et al. 2013) and is continuously seeking more workforce. Sufficient language skills are of primary importance in the field of healthcare, but at the same time, financial resources available for language teaching are restricted. In order to make language learning more efficient, more job-specific language needs and alternative models for language learning need to be identified. The aim of this paper is to explore the linguistic reality of nurses' working environment from the perspective of ecological language learning (see e.g. van Lier 2004), so that this information can be exploited to enhance community-supported learning of Finnish at work. The data come from three sources collected at the ward: 1) video-recorded authentic interactions (nurses interacting with patients, colleagues and physicians), 2) written reports concerning patients that the nurses need to provide, and 3) the "linguistic landscape" of the ward, including note boards, signs, leaflets, screens, and other forms of text visible at the ward. The data will be analysed in order to determine what kind of linguistic demands this working environment poses on the (immigrant) nurse. The nurses encounter a diversity of linguistic situations and texts from minimalistic notes to multiparty multiprofessional interaction. According to the second language speaking nurses, one of their biggest challenges is to be able to display professional identity in these different situations (Kela & Komppa 2011). In this paper, we will focus on two phenomena that represent the width of the linguistic reality at the ward. On the one hand, we will illustrate the density (abbreviations and ellipsis) of the written material; on the other hand, we will show the complexity of doctor's rounds as interactional situations. With authentic data excerpts from these two sources, we will show how language use at the ward requires very detailed and specific knowledge of the activities that are performed. The description of the interactional richness and complexity at the ward can be exploited to develop language teaching curricula to better meet the needs of working life. It will be argued that enhancing the linguistic

awareness at the workplace creates a space for situated professional language learning that is hard to achieve in language classroom.

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### **Esa Lehtinen , Birte Asmuss, Helen Melander, Piia Mikkola, Johanna Ruusuvoori & Erica Sandlund**

#### ***Complaints about non-present third parties in performance appraisal interviews***

(Contribution to *Complaints in Institutional Settings: Accountability, Affect and Identity*, organized by Rhys Catrin S. [et al.]

In our presentation, we investigate complaints in the context of performance appraisal interviews. Performance appraisal interviews are dyadic manager-employee encounters that are arranged widely in workplaces. Usually they are held on a regular basis (e.g. once a year) and their purpose is to evaluate the employee's performance and set goals for the forthcoming period (Asmuss, 2008; Sandlund *et al.*, 2011). Often, questions about work satisfaction and collegial relations are also dealt with. While complaining is not an obligatory part of the encounter, complaints about co-workers, customers, as well as the organization in a general sense occur frequently in performance appraisal interviews. Our data corpus comprises video-recorded performance appraisal interviews in a variety of organizations in Denmark, Finland, and Sweden. In this presentation, we analyze a collection of complaint sequences where the employee presents a complaint about some non-present third party. Methodologically, we rely on conversation analysis. Our aim is to describe features and contingencies of complaints that are specific to the performance appraisal interview as a type of institutional encounter. We concentrate on three features of the complaints in our collection. Firstly, even though the complaint may in some cases be initiated solely by the employee, in many cases there are collaborative features in the sequences. That is, the employees' complaints are often responses to the managers' initiatives – e.g. questions – that make the complaint a relevant even if not a projected next action. Secondly, complaints are often embedded in other activities such as troubles telling or positive assessments of third parties (for similar findings in different institutional settings, see Ruusuvoori & Lindfors, 2009). Thus, complaining is often not presented as a main activity; instead the complaint may be, for example, presented as a reason for a troublesome situation of the employee. This has consequences for the response expected from the manager. An alternative for the manager is to respond to the main activity and disregard the complaint. This feature may be related to the delicacy of complaining as an activity, and the manager's obligation to remain 'objective' in collegial conflicts. Thirdly, the relationship between complaints and affiliation is not as clear-cut as in ordinary conversation. Earlier research shows that complaints project an affiliative response from the next speaker (e.g. Traverso, 2009). In performance appraisal interviews, the manager may also display affiliation with the complaint producer, but often she/he is more oriented towards problem solving and/or filing the complaint in order to deal with it later. Relatedly, the question of who is responsible for dealing with the problem that is complained about is highly relevant. Thus, the manager may commit her/himself to dealing with the problem or deliver advice to the employee with regard to how she/he should deal with it. Thus, there is a delicate balance between affiliating with the co-participant and a practical orientation that aims at a solution. All in all, our study shows that in complaint sequences participants of performance appraisal interviews fluctuate between displaying affect and furthering the main business of the encounter.

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### **Jessaca Leinaweaver**

***Making kinship through similarity: Adoption talk in Peru and Spain*** (Contribution to *Discourse, interaction, new families and contemporary kinship processes*, organized by Poveda David [et al.]

In a recent article co-authored with Susan Frekko and Diana Marre, we argued that transnational adoption is very difficult to talk about in Spain, in part because adoption talk must mediate two contradictory understandings of talk and kinship: (1) a referentialist one in which adoption's undesirability must be first acknowledged and then masked and (2) a performative one in which talk can create a new world where transnational adoption is equivalent to and as valuable as traditional ways of creating families. In this paper, I extend our analysis to consider a recent campaign called "Adoption doesn't make me different" issued by Peru's government-run adoption office. The campaign's stated goal is to create a "culture of adoption," and to "create awareness in the Peruvian population to eradicate myths, stigma, and stereotypes that work against the integration of adopted youth." In this campaign, similar to what we observed in Spain, two competing language ideologies are present: a referentialist language ideology is present in which adoption's ostensible undesirability is disguised ("it doesn't make me different") and a performative one with the goal of creating a new culture of adoption. Of most interest in both the Spanish and the Peruvian case is how the referentialist ideology is deployed; similarities with native-born "biological children" are highlighted and the differences downplayed or even canceled, against professionals' recommendations in both instances. I advance our earlier analysis by demonstrating that both the Spanish and the Peruvian examples demonstrate a critical point about 'folk theories' of how kinship gets made: it is produced through similarity, affinity, 'matching,' and contiguity.

### **Manon Lelandais & Gaëlle Ferré**

***Subordinate clauses and background information*** (Contribution to *Foreground and Background: The Conversational Tailoring of Content and Context*, organized by Chun Elaine [et al.]

Based on a video recording of conversational British English, this paper tests within the framework of Multimodal Discourse Analysis whether several different subordinate structures operating at the syntactic level of modification (e. g. Huddleston & Pullum 2002) all express background information. The subordinate constructions under study encompass the three most widespread syntactic types of finite clauses functioning as modifiers in our oral corpus of spontaneous interaction: adverbial clauses, restrictive relative clauses, and appositive relative clauses. Subordinate constructions have been described in linguistics as dependent structures elaborating on primary elements of discourse (Reinhart 1984; Tomlin 1985; Lambrecht 1996). However, the literature shows little consensus in weighing their informational input: while the information conveyed in subordinate structures is seen as serving grounding functions in discourse (Fleischman 1985), Cristofaro (2003) and Langacker (2008) signal that semantic and/or illocutionary subordination need not align with syntactic subordination, and that the notion of subordination is best understood in terms of dynamic conceptualisation. It has also been proposed that there may be a continuum of subordination even within one clause type (Tao & McCarthy 2001), and that certain subordinate clause types may not actually be best described as such, especially adverbials and appositive relative clauses (Depraetere 1996; Thompson 2002). This study therefore questions whether subordinate constructions all express the same absence of prominence in terms of informational content. Although their verbal characteristics have been deeply analysed, few studies have focused on the articulation of the different communicative modalities in their production or provided a qualified picture of their informational input. While some substantial work has focused on their syntactic (e. g. Lyttle 1974) or prosodic input (e. g. Couper-Kuhlen 1986), the development of analytical tools and schemes now facilitates an account of subordinate constructions as multimodal phenomena. Multimodal Discourse Analysis studies the way speakers use different channels, i.e. modalities (verbal, vocal, visual) in speech. Viewing language as integrating speech and gesture in an organised system enables to investigate the contribution of subordinate constructions on several levels in discourse, with a set of multimodal variables for the expression of foreground in discourse.

Beyond showing that subordinate constructions express different types of prominence, the results suggest that the creation of focalisation mainly relies on gestural cues in these constructions. Changes in the modal configuration throughout the sequence suggest modalities are dynamic and flexible resources for expressing background or foreground information in subordinate modifiers in function of their syntactic type.

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#### Alfredo M. Lescano

*¿Qué es un "actor" en un conflicto social? Una propuesta semántica* (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.] )

Cuando se intenta describir la configuración semántica de un conflicto social, uno de los problemas que se impone con más fuerza es el de las "identidades sociales", o más bien — para evitar toda sospecha esencialista — la cuestión de los "actores" del conflicto. Desde luego que no hablamos de los individuos de carne y hueso sino de entidades semánticas. En una óptica estrictamente semántica, aunque siguiendo ciertas teorizaciones de la conflictividad social provenientes de otros ámbitos (principalmente las de Laclau-Mouffe y de Chateauraynaud) los conflictos sociales son configuraciones inestables, ya que se constituyen como el blanco de operaciones discursivas antagónicas. Llamaremos a esta configuración el "espacio semántico" del conflicto y supondremos que los elementos que la componen son fundamentalmente esquemas de producción discursiva, artefactos delocutivos, que son instalados, puestos en producción, transformados, por los discursos que intervienen en el conflicto.

De modo que un actor de conflicto, a primera vista, podría ser identificado con un conjunto de estos esquemas, digamos, sus "posiciones". Pero esto llevaría, por supuesto, a un impase descriptivo. Un conflicto social no es la yuxtaposición de repertorios aislados de posiciones. Una posición existe en un conflicto en la medida en que es un punto de equilibrio para las diversas relaciones en las que entran los actores del conflicto (relaciones de divergencia, de convergencia, de dominación, etc.), relaciones no nominales sino topológicas, es decir, que tienen lugar por la ocupación de zonas de un espacio, más que por la indicación nominal de los términos de la relación (la respuesta a la pregunta "¿quién domina a quién en esta fase del conflicto?", por ejemplo, debe buscarse en la configuración del conflicto en dicha fase). Defenderemos así la idea que la descripción semántica de los actores de un conflicto social debe tomar en cuenta las posiciones de actor como el resultado concreto de intervenciones precisas (y no como la expresión de una ideología o algún otro a priori histórico), en tanto que cada posición es un artefacto delocutivo que construye/refuerza zonas dentro de un espacio inestable y que es el *locus* de puntos de equilibrio relacionales. Ilustraremos estas tesis a partir de conflictos sociales franceses contemporáneos.

#### Carsten Levisen

*Pragmatics in paradise: Keywords of place in postcolonial Vanuatu* (Contribution to *The*

*Pragmatics of Place: Colonial and Postcolonial Perspective*, organized by Levisen Carsten [et al.]

This paper explores conflicting conceptualizations of place embedded in postcolonial discourse. The case in point is “paradise talk” in Vanuatu, a postcolonial island nation in the South Pacific (Crowley 1990; Meyerhoff 2013; Vandeputte-Tavo 2013), where multiple discourses of “place” co-exist and co-emerge. The secularized Anglo-International concept of *paradise* is particularly salient in tourism discourse. In Bislama, the national creole of Vanuatu, the concept of *paradaes* is also gaining ground, partly in ways that resonate with tourism discourse, but also with a religious narrative of nation. The analysis aims to provide a portrait of the complex, multilayered semantics of *paradise/paradaes*, the associated cultural scripts, and the mythopoeia that is enabled by the two words. The study is based on fieldwork in Port Vila, Vanuatu and semantic consultations with young speakers of Bislama, as well as discourse studies of tourist talk and literature. The paper makes relies on analytical and conceptual tools from ethnopragmatics (Goddard 2006; Goddard and Ye 2015), postcolonial language studies (Errington 2008), and postcolonial semantics (Levisen and Jogie 2015; Levisen 2016a, 2016b, 2016c) An analysis will be provide for the cultural keyword *paradise/paradaes*, around which postcolonial discourses are organized, and around which partly conflicting cultural scripts revolve. The analysis shows that the meanings and scripts for English *paradise* (as an idealized cognitive models of an “idyllic place”) differ from Bislama *paradaes*, but that both words govern discourses of emotion, bodily sensation, social cognition and cultural imaginaries, related to “the ideal place”. As a metaphor, *paradaes/paradise* discourse fluctuates between experiences of reality, stories of ideality, and a new national mythopoeia which allows for a rhetoric of disruption, loss, and fall.

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**Raluca Mihaela Levonian**

*Nationalism and national identity in populist discourse: A comparative study of two Romanian parties* (Contribution to *Personal and collective identities in populist discourse*, organized by Levonian Raluca Mihaela [et al.]

The evolution of political parties and leaders from various states indicates that, at present, populism is not an isolated phenomenon or a characteristic of extremist political actors. Strategies like the vilification of the political elites and the construction of an antagonism between the elites and 'the people' (e.g. Laclau 2005) are frequent in the discourse of many political parties, especially in the opposition. It is important to examine not

only what populism has in common across states, but also the diverse socio-political contexts in which it emerges and the specific features in the discourse of each populist formation. This study investigates the case of two Romanian political parties that, although recently formed, have gained access to the Parliament after the parliamentary elections in December 2016.

The party "The Popular Movement" and the Union "Save Romania" have both used extensively the new media in order to reach a wide group of electors and to mobilize them against the political elites. The corpus, totalizing approximately 35,000 words, consists in a selection of messages posted by the two parties on their webpages and on social networking sites, before and during the electoral campaign. The first research aim is to examine how the two parties construct their identities and legitimate their actions in relation with the other main parties and with 'the Romanian people'. A second aim is to assess whether populist strategies are employed in the discourse of the two parties. The methodological framework applied is that of critical discourse analysis, with a special focus on Van Leeuwen's theory on social actor representation and legitimation strategies (Van Leeuwen 2008, 2007).

While The Popular Movement recurs to a more nationalist form of populism, the Union Save Romania constructs a 'populism of the youth', linking the conflict between 'the people' and the elites to a conflict between generations. Both parties legitimate their actions through the appeal to the Romanian nation and the national identity, but the representations of the nation oscillate in their discourse. The restrictive understanding of the 'Romanian people' as those living within the actual state borders is sometimes substituted by an extensive conception of 'the people', which includes the numerous Romanians working and/or living abroad. The emergent portrait is that of a populist party that unites a people dispersed across the world and becomes their representative not only by voicing their demands, but also by assuring them that it saves and safeguards the country and the nation in their absence.

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### **Xinfang Li**

#### ***Chinese discourse markers for topic reorientation in clinical interviews*** (Contribution to *Functions of pragmatic markers: why should we care?*, organized by Crible Ludivine [et al.]

This paper investigates the use of Chinese discourse markers to remedy topical divergence in clinical interviews. Specifically, it examines how the frequently occurring Chinese discourse markers of *na* (so) and *jiu* (that is) are employed by clinical interviewers to reorient a derailed topic by right-hemisphere-damaged (RHD) interviewees.

Discourse markers are a type of pragmatic markers, which relate a discourse segment they introduce to the preceding discourse segment (Fraser, 1996). One of the four main categories of discourse markers in English distinguished by Fraser (1996) consists of "topic change markers", also called "topic management markers" (Fraser, 1999). These markers signal the departure of their following utterances from the ongoing topic. Similarly in Chinese, a class of "topic-related discourse markers" has also been identified (Ran, 2000). Fraser (2009) has investigated the functions of "topic orientation markers", a subgroup of topic management markers. Yet he mainly focuses on how those markers signify topic continuation. Thus how discourse markers signal an alteration of the topic remains largely unexamined. Ran (2000) roughly identifies topic-related discourse markers as topic-related expressions such as *shuo dao* (speaking of) and *wo yao jiang de shi* (what I want to talk about is), which function meta-linguistically. However, the use of topic related or topic management markers in Chinese has hardly been addressed purposefully so far.

This study draws on the data of about 15 hours of conversations between four interviewers (psychotherapists) and 30 RHD interviewees in the context of clinical interviews. Discourse markers are one of the main linguistic devices used by psychotherapists to deal with the often occurring non-on-topic talk by RHD patients in clinical interviews (Li, 2016). Yet it is observed that those topic-related Chinese expressions identified by Ran (2000) were seldom used. Instead, the conjunctions of *na* and *jiu*, which are not grammatically or semantically related to topic, were frequently employed to indicate rejection of topical divergence initiated by RHD interviewees. By use of *na* and *jiu*, the psychotherapists made a transition from the derailment back to the ongoing topic or a new interview topic. This study intends to account for how the use of the two discourse markers in clinical interviews not only maintains continuous conversational flow but, more importantly, the reorientation of conversational topic. This constitutes an additional function of topic management discourse markers, which adds up to the framework of discourse markers.

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## Xiaoting Li

***Touching and toking— The role of interpersonal touch in conversational joking in Mandarin interaction*** (Contribution to *Activities in interaction*, organized by Gerhardt Cornelia [et al.])

Joking is a commonly seen activity in human interaction. Conversational joking (or “conversational humor”) refers to “various verbal chunks created spontaneously or repeated verbatim for the sake of amusing the recipient” (Dynel, 2009:1286). The recognition of joking requires participants’ capacity to frame the ongoing action as play and their shared understanding that the activity they are now engage in is play (Bateson, 1972). A variety of verbal and vocal practices have been documented to constitute and contextualize conversational joking, such as laughter (Archakis & Tsakona, 2005), lexical items and phrases (Dynel, 2009), puns (Norrick, 2003), and semantic and pragmatic features (Attardo, 1994, 2001). But the role of bodily-visual behavior in conversational joking has been understudied. This study investigates the role of a particular bodily-visual practice, i.e., interpersonal touch (IT), in the construction and contextualization of conversational joking in Mandarin face-to-face conversation. Adopting the methodology of Conversation Analysis, Interactional Linguistics, and Multimodal Analysis, this study examines 6 hours of everyday Mandarin Chinese face-to-face conversation. A cursory examination of the data shows that IT is used as a visual cue to contextualize conversational joking together with other vocal, verbal, and visual practices. The IT in conversational joking exhibit some recurrent formal features such as touching with whole palm with open hand palm down and extended contact time. The IT in the data tends to co-occurs with three types of conversational joking: teasing, joking about an absent other, and self-denigrating joking. IT often co-occurs with other vocal and visual practices, such as mutual gaze, laughter, and spatial-orientational change of the body in contextualizing conversational joking in Mandarin conversation.

## Christian Licoppe & Sylvaine Tuncer

***Viewing objects together at a distance. The organization of showings in video-mediated communication*** (Contribution to *Object-centered sequences: Recruiting objects and managing intersubjectivity in interaction*, organized by Tuncer Sylvaine [et al.])

We analyze sequences in which participants show one another a personal object in video-mediated (Skype) interpersonal conversations, for the purpose of its joint ‘viewing’. First, we show that such showing sequence unfold with a typical organization: Preface/ Collaborative positioning of the object/ Assessment. Second, we show how it is relevant to introduce a distinction between ‘informative showings’ which enact a recipient without relevant knowledge regarding the showable, and ‘evocative showings’, which enact instead a knowledgeable recipient. We also show how these epistemic orientations are consequential with respect to the organization of showing sequences. Finally, this systematic understanding of the organization of showing practices is used to account for the recurrent production of showing sequences involving personal objects (which index familiar and intimate territories) in video-mediated interpersonal conversations, and to show how such sequences can constitute a powerful resource to perform ‘intimacy-at-a-distance’.

## Maria Francisca Lier-DeVitto

***Live interpretation in the clinical setting: Facing symptomatic speech*** (Contribution to *On ‘interpretation’ in the context of language acquisition and in clinical settings: under the effects of speech errors and symptoms*, organized by Lier-DeVitto Maria Francisca [et al.])

Interpretation in clinical settings, though social in a quite particular sense, is sharply different from those which

take place in everyday interaction or in other specific communicative social contexts. Considering clinical settings in which language itself is at stake, it is necessary to discuss the clinicians' interpretative acts. Taking into account Speech Therapy, it must be stressed that the clinician must face speech disorders which cannot be identified either with ambiguous productions or casual odd utterances. The theoretical-clinical reflection which have been developed within the Language Clinic Project at PUCSP-Br, contrary to the blind trust on the application of any objective scientific tools in the diagnostic or the therapeutic instances, queries on theoretical and clinical grounds the homogeneity ideal in the domain of clinical practice (Lier-DeVitto, 2000, 2006). It is worth emphasizing that such a trend of thought cannot be identified with any pedagogic proposal, reeducation procedures are not at stake. Language Clinic follows Foucault's advertisement. He states that the clinic domain has to face the "the fantastic bond between knowledge with suffering" (op. cit. 1980/1994: IX). Keeping such a strong recommendation in mind, clinical practice is not allowed to be blind (or *deaf*) to the singular and unpredictable utterances, nor should it ignore the patients' judgments about their condition as a speaker. The therapist's interpretation is, no doubt, deeply affected by those two basic principles. Clinical dialogue is raised as the *locus* of possible changes and is conceived of as a dynamic movement propelled by the tense convergence of the conflicting non-symmetrical *live spoken chains*: the therapist's utterances and the patient's symptomatic speech. It is important to stress that, under such a theoretical framework, the *dialogue situation* cannot be taken as an intersubjective communication because mentioning "spoken chains" is to commit oneself with Saussure's theoretical proposal concerning *la langue*. Assuming that trend, it becomes logically necessary to admit that interpretation is not free from the equivocating effects of *la langue*, operating between and within the two conflicting spoken chains. The deep dissymmetry between the therapists' and the patients' dialogical contributions should not bar the dynamics of interpretation even when it sounds nonsensical and bizarre: clinical dialogues must flow. In this presentation, I aim at discussing and building up a notion interpretation in Speech Therapy clinical setting committed with a language theory (European structuralism) and with a specific notion of subject speaker which implies the hypothesis of the unconscious, introduced by Freud (1900) and later resumed and developed by Lacan.

### **Jan Lindström & Martina Huhtamaki**

***The basics of participation: Noun phrases in next-turn repeats in Swedish*** (Contribution to *The Pragmatics of the 'Noun Phrase' across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.]

In this paper we will analyze the formal properties and interactional relevance of Swedish noun phrases (NPs) in a pragmatically specific context, next-turn repeats in conversation. The interactional phenomenon in focus involves typically a sequence in which one speaker says something and the next speaker fully or partially repeats that verbal formulation. Interactional reasons for these repeats can have to do with a problem of hearing, understanding or expectation (e.g. surprise) or they can function as an understanding checks (produced to avoid a problem). Our collection of such next-turn repeats contains 146 cases, of which 122 have a phrasal, non-clausal form. The overwhelming majority of the phrasal repeats are noun phrases (69%), e.g. "– *Tänker ni skaffa barn? – Aj barn.*" '– Are you going to have children? – Oh children'. The data for this study are taken from audio and video recorded Finland Swedish conversations, mostly from everyday settings, but some institutional contexts, like interviews, are also included. In our analysis we characterize formal variations of the noun phrases in next-turn repeats: i) do they occur in a bare or expanded form?, ii) what kinds of syntactic relationships are targeted by the repeats (e.g., subject, prepositional phrase)?, iii) do the NPs constitute exact repeats of a prior turn or are they targeted as the key elements from a longer, possibly clausal prior turn? We also want to discuss the implications for the noun phrase as a unit in interaction of the fact that they are so ubiquitous in next-turn repeats. In addition, we will account for prosodic variations in the delivery of repeated (first-turn) and repeating (next-turn) NPs. Here, we will compare the pitch of the repeated turn and the repeating turn, in order to see if the same elements have the same prominence in the two turns. Our hypothesis is that prominences in the first turn will appear in the next turn, but that the next turn also can include prominences that are not in the first turn and that prominences may be stronger in the next turn than in the first turn. The results shed light on the category of NP from a new perspective. NPs are traditionally regarded central building blocks of Swedish grammar and especially of clauses, not least because they may take diverse functional roles as subjects and verb phrase complements and as constituents in prepositional phrases. In this study, NP repeats constitute short utterances in their own right, showing dialogic dependency on a preceding contribution. This points to the possibility that the NP is an elementary unit of participation, a unit which has a high referential relevance in meaning-making in real-time interaction and which, therefore, is a central vehicle for using talk to build intersubjectivity.

## Yang Liu

*The outside view: Constructing cultural differences in a Chinese talk show* (Contribution to *Producing ‘Foreigners’ in TV Entertainment Shows: Sequence, Categorization, and Multisemiotic Practices*, organized by Kasper Gabriele [et al.]

A number of studies have used Membership Categorization Analysis (Sacks, 1972; Fitzgerald & Housley, 2015; Hester & Eglin, 1999) and sequential Conversation Analysis (Schegloff, 2007) to investigate how participants from different national or linguistic backgrounds position themselves and each other as ‘insiders’ and ‘outsiders’ and construct cultural distinctiveness through categorization (Day, 1994, 1998, 2006; Fukuda, 2006; Hansen, 2005; Higgins, 2007, 2009; Mori, 2003; Nishizaka, 1995, 1999; Suzuki, 2009, Tranekjær, 2015). Building on this research, this study examines how participants “do being foreigners” (Nishizaka, 1995) through their interactional practices in a Chinese TV talk show. The program, “Qiang Qiang San Ren Xing” (锵锵三人行 :“Thump! Thump! Three People Walking”), features a Chinese host (H) and invited celebrity guests. Topics in the show range from societal issues to the celebrities’ personal lives. In the focal episode, the two invited guests are prominent media personalities, both foreign residents in China and fluent Chinese speakers: Julien Gaudfroy (J) from France and Kato Yoshikazu (K) from Japan. At the time of the show both had lived in China for over a decade and had been guests together on this show before.

The analysis will reveal how the participants build “cultural differences” through describing and assessing Chinese traditions, customs and social practices from an outsider’s perspective and in this way make the category of “foreigner” relevant and observable in the talk. To illustrate:

```

18 J: ni birushuo yang xiao baobao (.)
    you for example raise little baby
    +GAZE AT H -----#3
19 +yang xiao baobao ni zhidao
    raise little baby you know
20 jiushi xiang zhongguo de you haoduo
    just like China GEN have many
    +GAZE AT K -----#4
21 +naxie jia libianr a (.)
    those home inside MOD
    +LEFT HAND TO H, GAZE AT H -----#5
22 → +you henduo naxie bu kexue de chuantong
    have many those NEG science GEN tradition
    +GAZE DOWN
23 [huozhe shuo-]=
    Or say
    Take raising a baby for example, you know, many Chinese families have a lot of unscientific traditions regarding how
    to raise a baby, or...
24 K: [dui dui]=
    Right right
  
```

In line 22 Julien uses the description “unscientific traditions” (bu kexue de chuantong) to assess the social practice of “raising babies” (yang xiao baobao, line 18 & 19) in many “Chinese families” (line 20 & 21). Specifically, he formulates the category “Chinese family”, associates it with the category-bound predicate (CBP) “child raising traditions”, and categorizes the traditions as “unscientific”. The explicit formulations “Chinese” and “unscientific” make the contrasting categories (non-Chinese, scientific) inferentially available. In this way Chinese and non-Chinese families are constructed as mutually exclusive contrast categories regarding their child raising traditions. Further, Julien’s implicit crosscultural comparison can be heard as a “turn-generated” (Watson, 2015) categorization of himself as an outsider and specifically as someone from “the West”. This makes it possible to narrow the invoked category “non-Chinese” to “Western” and so get the contrast relation of Chinese versus Western familial child raising traditions. Julien selects both co-participants as addressed recipients by gaze, but the response comes from Kato, who strongly aligns himself with Julien’s categorization and thereby co-categorizes himself and Julien as members of the same team on the cultural issue at hand.

**Yaqiong Liu & Xiaoting Li**

***“V/ADJ (de) lai” construction, stance-taking and affiliation in Shanghai dialect***

***Conversation*** (Contribution to *Multimodality and diversity in Chinese interaction*, organized by Li Xiaoting [et al.]

“V/ADJ+(de)lai+ADJ.P/VP” is a typical Verb-Complement construction (VCC) in Shanghai dialect, and *de lai* or *lai* are the complement markers (Qian, 1997). This construction conveys two types of meanings: the manner in which the event described by the V/ADJ occurs, and the extent of the referent described by the V/ADJ (Li & Thompson, 1981:623-626). However, in natural conversation, the complement after *de lai* and *lai* are often omitted, and the VCC becomes truncated “V/ADJ+(de)lai” (Xu, Tang & You, 1988; Qian, 1997). So far, there has been very limited research on the interactional use of the Truncated Verb-Complement Construction (TVCC) in everyday Shanghai dialect conversation. Adopting the methodology of conversation analysis, interactional linguistics and multimodal analysis, this study explores 1) the interactional function of TVCC; and 2) how participants deploy the TVCC, prosody, and bodily-visual practices in achieving the interactional function in local sequential and situational environments in Shanghai dialect conversation. A cursory examination of 4.3 hours of everyday Shanghai dialect conversational data shows that the TVCC is usually used to display evaluative stance and affiliation in Shanghai dialect interaction. For example, TVCC may be used by the speaker to make assessments of a preceding or incipient referent in a telling. It may also be used by the recipient to display his/her affiliation with the prior speaker by making assessment of the referent in the prior speaker’s telling that is affiliative with the speaker’s conveyed stance. The TVCC is produced with particular prosodic and bodily-visual practices. Specifically, *lai* in TVCC is significantly lengthened with rising or level final pitch movement. The participants are observed to lift their head and produce a head nod while producing TVCC. This study shows that the different uses of the TVCC are constituted through multimodal resources including its sequential placement, prosodic features and concurrent bodily-visual features.

**Zohar Livnat**

***Pretending ordinariness: Political speeches in a cultural context of conflicting demands***

(Contribution to *Constructing Ordinariness across Media Genres*, organized by Weizman Elda [et al.]

In the same way that doing ‘being ordinary’ is a task achieved through interactional practices (Sacks 1984), constituting a person’s own life as ‘epic’ is also a discursive task. While for most people the latter might be socially risky, in each society there are people who are “entitled to have their lives be an epic” (ibid.: 419). Political leaders are among those people, since their followers might expect a certain degree of non-ordinariness in order to allow a person to lead them. However, several theories of leadership emphasize the need for leaders to publicly display alignment and similarity with followers (e.g. Shamir et al. 1994). Thus, it might be demanded of political leaders to discursively constitute themselves and their lives as both ordinary and epic at the same time. Israeli PM Benjamin Netanyahu is such an example. An analysis of Netanyahu’s public talks in Hebrew, when addressing domestic audiences of different kinds, shows that he invests considerable discursive effort into giving the appearance of being ordinary, using various linguistic elements (use of first names and nick names, colloquial language and up-to-date slang), self-disclosure through stories and anecdotes that demonstrate his similarity to his audience, and references to a culture-specific lifestyle which he pretends to share with the audience. However, certain instances reveal his implied belief that his life is in fact epic (Kimhi 2001). This tension will be discussed on the background of changing and conflicting cultural demands (Katriel 1986) and the complexity of the concept of ‘being ordinary’ in Israel.

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**Ana Llopis-Cardona & Salvador Pons Borderia**

***Cyclicity in the grammaticalizations of the Spanish DMs lo mismo and igual*** (Contribution



to *Cyclicity in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.]

This contribution aims at explaining the different grammaticalizations of *lo mismo* and *igual* as pragmatic and discourse markers. Until the 20<sup>th</sup> century these two markers followed similar paths of grammaticalization, what allows them to be interchangeable in many contexts in Present-Day Spanish. However, during the 20<sup>th</sup> century new meanings developed in both sides of the Atlantic: an epistemic meaning in oral, spontaneous Peninsular Spanish, and concessive and additive meanings in American Spanish. In this presentation, it will be argued that both markers are involved in an onomasiologic cycle (Hansen 2015), that is, “une même fonction (ou plusieurs fonctions apparentées) est (sont) renouvelée(s) à plusieurs reprises par des formes différentes, mais dont les sens primitifs se ressemblent” (Hansen 2015). Also, in the reanalysis of *igual* / *lo mismo* as additive DMs, a semasiological cycle seems to be involved, since *aeque* also fulfilled this same function in late Latin. This case study raises some questions, related to the origins of the new meaning and to its causes; to the simultaneity of the new pragmatic meaning, and finally, to their push-or-drag-chain role. In order to address these issues, different diachronic and synchronic corpora will be analyzed (CORDE, CORDIAM, CREA, the Val.Es.Co. 2.0 corpus, and also the Perseus Corpus and Patrologia Latina).

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#### Ana Llopis-Cardona

***Construction grammar, interaction and discourse units: A case study of Spanish pragmatic markers coming from sentences*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Bordería Salvador [et al.]

From a sentential view, *yo qué sé* is an interrogative sentence (syntax) by means of which a speaker shows his ignorance about something. This explanation does not allow account for most uses, such as: (1) G: y han estado así diez años↑/ yo que sé // el tío/ aguantando... y parece ser que yaa- ya se han puesto de acuerdo↓ (Briz & Val.Es.Co. 2002, 166) (G: and he has been like this for ten years ↑/ don't know // the guy / putting up with // and it seems that they have already come to an agreement.↓) In (1) *yo qué sé* functions as a pragmatic marker mitigating what it has been just said (pragmatics), meaning developed from the semantic basis of ignorance (semantics); also, it is a construction fixed in the first person of singular (morphology) and it has a prosodic unit (phonology). This set of related features brought us to base our analysis on construction grammar applied to interaction (Fischer 2010; Gras 2010). Moreover, by examining the functions, we observed that they are linked

to a large extent with the position in relation to a specific discourse unit where the marker is hosted. Following the Val.Es.Co. model of discourse units (Val.Es.Co. 2003, 2014; Pons 2015), we notice that — When the marker is placed at final position of an act, it mitigates what it has been just said; and if it appears at final position of an intervention, it also expresses search of cooperation. — When it is placed at initial position of an act, it fulfils a formulative function, whereas if it is placed at initial position of an intervention, it shows a polite disagreement. Similar analysis was obtained in the pragmatic marker *no sé*. In conclusion, the study of *yo qué sé* and *no sé* —markers coming from sentences— demonstrates that the description of pragmatic markers used in conversations (more flexible position) would be more complete and accurate when basing our research on construction grammar and when taking into account the position in relation to the discourse unit.

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#### Christopher Long, Saeko Fukushima & Rosina Marquez Reiter

*Non-Japanese impressions of service encounters in Japan: Omotenashi, kikubari and ritual/convention* (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

The importance of the foreign tourist industry to the Japanese economy is undeniable. David Atkinson, former analyst with Goldman Sacks, for example, claims that a lack of population growth, coupled with an unwillingness to accept immigrants, has forced Japan to rely increasing on income from foreign tourists (Brasor, 2015). In seeming agreement with this assessment, the Japanese government recently announced its plan to increase foreign tourists from its current 15 million to 30 million by the year 2030 (Nakagawa, 2015). The hosting of the 2020 summer Olympics can be seen as key to this plan. Among the estimated benefits are a roughly 200 million yen boost to the tourist industry and a 0.2~0.3% increase in Japan’s overall GDP (*Nippon Keizai Shimbun*, Jan. 1<sup>st</sup>, 2016). Alongside this predicted increase in foreign tourism, however, concerns have arisen regarding the readiness of Japanese businesses to accommodate non-Japanese consumers. In rural areas, in particular, a recent survey suggests that more than 75% of businesses are currently unprepared to accommodate foreign tourists (Japan Tourism Agency, 2016). A survey conducted in Sendai, the largest city in the northern region of Japan, further indicates less than half the businesses investigated were currently involved in any preparation to accommodate the predicted influx of non-Japanese customers (City of Sendai, 2014). In contrast to this seeming lack of preparedness, there appears to exist wide spread confidence in the quality of service offered by Japanese businesses. Following Japan’s much publicized bid to secure Tokyo as host of the 2020 Olympics, the concept of *omotenashi* (‘hospitality’) has secured its place in the minds of Japan and the world as representing the high quality of service associated with Japan. Behaviors seen by Japanese customers as expressing a high quality of service, however, may not be evaluated similarly by foreign tourists in

Japan. The goal of the current analysis is to consider how behaviors related to emic constructs relevant to service encounters in Japan are perceived by those who are not Japanese and are potentially interested in visiting Japan or have done so in the past. Focusing in particular on the constructs of *omotenashi* and *kikubari* (attentiveness) (Fukushima, 2015), the current analysis seeks to explain those behaviors in terms of ritual/convention (Kádár, 2013) within a social cognitive account of relational work (Long, 2016). To this end, analyses are presented of non-Japanese responses to an online article regarding the level of service in Japan (223 in total) (*Japan Today*, Oct. 10<sup>th</sup>, 2010). At the time of writing, analyses reveal two major trends. On the one hand, comments criticize the lack of flexibility of Japanese service (particularly with regards to requests for individualized service). On the other hand, the consistency of Japanese service is highly praised. The current analyses will discuss these findings in relation to the emic constructs *omotenashi* and *kikubari* and consider the implications of the findings for intercultural service encounters in Japan.

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## Sabina Longhitano Piazza

*What is said, what is implicated and what can only be imagined* (Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.]

Within the post Gricean pragmatics tradition there has recently been a growing interest in describing the cognitive effects of literary texts, including poetry and drama, in terms of the inferential processes involved, which I find a necessary and useful endeavor. Nonetheless I will argue, within the same ostensive-inferential tradition—Relevance Theory in particular—, that in the interpretation of prototypically literary texts (i) the process of interpretation is not solely an inferential one; (ii) the cognitive effects derived cannot be reduced to information with a propositional content (Longhitano 2014a and 2014b).

There seems to be an expressive modality of communication, which can be represented as a peculiar informative intention. The attribution of an expressive intention triggers a process of interpretation in which propositional meaning is not always relevant per se, whereas the text, considered as an artifact—a verbal ostensive one—triggers a process of creative imagination on one hand and of “opaque” appreciation of its shape on the other. The former process is based on a context of interpretation built by means of evocation of both propositional and non-propositional information, such as perceptions and emotions, as opposite to invocation of (sufficiently) stable propositional information, which can be processed by a truly inferential process and is represented as mutually manifest.

I will illustrate my point by analyzing the short story *The professor and the Siren* (1957), by the sicilian writer Giuseppe Tomasi di Lampedusa, complementing the current post Gricean and neogrician Pragmatics stylistics methods (Clark 2009; Chapman and Clark 2015)—which explain some of the effects of the text—with the idea

that an expressive text communicates the author's (and narrator's) intention to communicate ineffable experiences, which can only be retrieved in a creatively imaginative way.

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### **Fátima López & Laura Hidalgo-Downing**

***Evidential and epistemic strategies, stance and mind-style: The case of the police interview to Kipland Kinkel*** (Contribution to *Evidentiality: Discourse-Pragmatic Perspectives*, organized by Carretero Marta [et al.]

The present paper provides a comparative study of the discoursepragmatic functions of markers of evidentiality and epistemic modality as indexicals of speaker stance and mindstyle. These are analysed in the responses made by an allegedly schizophrenic underage criminal, KiplandKinkel, in a police interview after his arrest, and in the questions made by the police officer interviewing him. Our point of departure is that the concept of stance, which according to scholars englobes both markers of evidentiality and epistemic modality (Boye, 2012; Biber et al. 1999; Englebretson 2007; MarínArrese 2013), can also be analysed as expressing the speaker's mindstyle (Fowler 1986). We use a combination of Halliday and Matthiesen's (2004) classification of subjectivity markers into direct, indirect, explicit and implicit stance, and MarínArrese's classification of indirect markers of stance. Within this classification, we focus on the categories 'epistemic modals and adverbs' and 'verbs of mental state', in cooccurrence with negation. Results show that modality in Kinkel's discourse is of the indirect implicit type, and is expressed only by means of deontic and boulomaic verbs; this means that epistemic modality is absent, thus showing lack of epistemic commitment towards the information provided in the interview; this point, together with the cooccurrence of the other markers of stance, seems to reflect a mindstyle of a mentally ill person. In the case of the interviewer, he expresses modality by using epistemic, deontic, and boulomaic verbs, most of them in positive polarity. Regarding cognitive verbs and the indirect marking of stance, these are used by Kinkel mainly in negative polarity, in order to express lack of certainty regarding the reason for committing the crimes. The interviewer, instead, uses cognitive verbs less frequently and, usually, to refer to Kinkel in the form of acknowledgments and also to repeat what Kinkel has previously said.

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### **Beatriz Lorente & Sebastian Muth**

***The profit of flexibilization: The management of the linguistic resources of Swiss health care workers*** (Contribution to *Global Transitions in Health Care*, organized by Zayts Olga [et al.]

Mobility is considered to be a central force that is shaping the global healthcare economy. In this service-based economy, the mobility of various healthcare workers is paralleled by the mobility of different patients ranging from medical tourists to medical refugees, to migrants. These movements of workers and patients raise new questions about the management of linguistic resources in the current political economy. Using ethnographic data from an ongoing study of the Swiss healthcare industry, this paper examines how a clinic at a hospital in

German-speaking Switzerland mobilizes the linguistic resources of its different workers, namely, the doctors, technicians, receptionists and secretaries. The paper also unpacks the discourses about language, and the role of language in medical care in particular, which are employed in order to legitimize and profit from this mobilization. To that end, this paper focuses on how, among others, a recent influx of French-speaking patients have reshuffled sociolinguistic hierarchies resulting in changes in the job responsibilities of workers and reconfiguring how the language part of their work is defined. The paper argues that this flexibilization of the linguistic resources of these workers is employed as a means of meeting the constantly changing and increasingly unpredictable demands of the linguistic market, while, at the same time, it allows the clinic to distinguish itself from the competition. The flexibilization of workers' linguistic resources appears to be a source of profit for the institution but, as we will show, it is not necessarily a source of profit for the workers themselves (Heller and Duchene 2016).

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#### Amanda Lower

##### *A comparison of compliment responses on Facebook by Ecuadorian and Spanish men*

(Contribution to *Complimenting behaviour in social media*, organized by Das Anupam [et al.]

With the introduction of social media and subsequent high levels of participation in them, studies on compliments and responses in the context of social media are beginning to appear, many of which are based on observed behavior on Facebook. This paper aims to add to this body of work by offering a study of compliment responses on Facebook from a variational pragmatics perspective (Schneider and Barron, 2008). The focus is on regional variation between Ecuadorian (Quito) and Spanish (Andalusia) males, aged 18-25 (Placencia, 2011). The sample is an extract from a larger corpus of both Ecuadorian and Spanish males and females. I created a research Facebook profile, and made contact with people from the relevant groups and became their 'friend' so that I could study their profiles, with their consent, for complimenting behavior. Due to the fact that the males in my corpus tended to not receive or respond to as many compliments as females, I'm looking at all male-male compliments and responses in the corpus. This study builds on work in a face-to-face environment (Pomerantz, 1978; Holmes, 1986; Holmes, 1988), as well as studies available on compliment responses on social media (Cirillo, 2012) and Facebook (Eslami, Jabbari, and Kuo, 2015; Maíz-Arévalo, 2013; Placencia, Lower, and Powell, 2016). I analyze the full array of responses, from those rooted in face-to-face interactions, such as acceptance or gratitude, to those responses that have their basis in the affordances of the social media platform. The responses are analyzed from multiple aspects, including the most frequent type of response to a compliment, and the type of compliment that attracts the most responses.

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**Martin Luginbühl & Judith Kreuz**

***Elementary school children's oral argumentation competencies*** (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.]

The meaning of oral argumentation skills as an important competence for learning in general as well as a crucial everyday life competence has been stressed in recent years several times (e.g. Budke/Meyer 2015, Chinn 2006, Nussbaum 2008, Muller Mirza/ Perret-Clermont 2009). Most educational standards in (first) language teaching list oral argumentation skills already in elementary school, but there still is little empirical data on its acquisition by young school children (but see Anderson et al. 2001, Jadallah et al. 2011, Vogt 2002). Our talk will present first insights of a project on the acquisition of children's argumentation skills (age 7-12) as well as preliminary suggestions for different competence levels that are based on empirical data. Our corpus consists of 180 video recorded group discussions of pupils from the second, fourth and sixth grade that have been conducted without the presence of adults (peer talk). The data has been analyzed within the framework of Conversation Analysis (CA) (e.g. Sidnell/Stivers 2013), some aspects have also been analyzed quantitatively, e.g. different kinds of giving reason (opposition/proposition) and its lexical markers. We will first discuss some general issues regarding oral argumentation like its interactive dynamic (Andrews 2005, Spranz-Fogasy 2006), its learning potentials (Arendt 2015, Morek 2014, Zadunaisky Ehrlich/Blum-Kulka 2014, Stude 2014), and the problem of describing individual partial competencies within CA (Deppermann 2006). In a second part we will present our data and our first findings focusing different competence levels based on observations of aspects like the co-construction of arguments (Dausendschön-Gay/Gülich/Krafft 2015, Grundler 2015), the complexity of arguments and argumentative coherence (Grundler 2011), strategic sequences (Felton/Kuhn 2001) or relational work (Krelle 2014). We will end by addressing open questions about normative decisions regarding these levels and reflections on didactic consequences and implications for teaching and learning argumentative skills in school.

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## Charlotte Lundgren

### *The role of touch in horse-rider-trainer interaction* (Contribution to *Talk in/with the Environment and Other Life Forms*, organized by McIlvenny Paul [et al.]

do horses and riders make sense of what they are doing when engaging in the interspecies activity of riding? And what is the trainer's role in the horse-rider-trainer triad? This paper sets out to answer these questions, focusing on the interactive mode of touch.

The paper is based primarily on analyses of video recordings of fifteen training sessions in sports dressage. However, the analyses have also been informed by interviews with the human participants and by field notes made during participant observation at the five riding centres where the recordings were made.

The concept of touch as a mode relevant to the analysis of riding was first introduced by Sigrid Norris (Norris 2011). To unlock the black box of how touch works in dressage training, I have chosen to (re-)introduce the distinction between haptic, acoustic and optic information proposed by Max Dessoir in 1892 (Dessoir 1892, Grunwald & John 2008). For the purposes of this analysis, I define haptic information as the active application of force by one body to another (rather than merely tactile perception).

The analyses show that the interaction between horse and rider is largely dependent on haptic information, rather than acoustic or optic information. Haptic information is mainly transferred between the horse's back and the rider's seat (the pelvis and seat bone area), between the horse's sides and the rider's legs and between the horse's mouth and the rider's hand (mediated via the bit and the reins). To a certain extent, the information exchange is based on a set of cues described as "a third language", native to neither horse nor human, which horses and riders both learn during their basic education (Brandt 2004). The video recordings indicate that these cues do not have universal meaning, but rather meaning potentials which are given local meaning through a very rapid and complex sequential exchange between horse and rider. To the horse, the embodied interface is the main source of information both regarding what the rider wants and regarding other aspects of their co-being. To the rider, the haptic flow does not only tell her whether or not the horse understands and complies with her instructions, but it also conveys information about the horse's rhythm, tempo and more subtle aspects such as the horse's straightness and collection. Both riders and trainers describe that the interpretation of the haptic information through the embodied interface is at the absolute core of what they describe as "good riding". The interaction between rider and trainer is dependent on acoustic and optic information, but can be based also on haptic information when the trainer touches the rider and/or the horse. The role of the trainers is thus to help the riders to interpret the haptic information from the horse, and to help the rider to time and configure the haptic information to the horse in such a way that the horse and rider together can make sense of what is going on. This is achieved by a wide variety of means, including verbal instructions, paraverbal cues, gesturing, miming and moving around in the riding hall. During the presentation of this paper, examples from the video recordings will be shown and discussed.

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### **Zhengpeng Luo**

***Language and literacy practices in personal genetic testing in Hong Kong*** (Contribution to *Global Transitions in Health Care*, organized by Zayts Olga [et al.]

This study investigates the language and literacy practices (Barton & Hamilton, 2000) of participants (i.e., clients & genetic test providers) involved in the emerging practice of personal genetic testing in Hong Kong amidst transitions brought about by technological advances in genetics and remote communication technologies. Genetic tests with established clinical validity and utility have traditionally been utilized in the context of healthcare services as part of a broader diagnostic procedure or screening programme (Goldsmith, Jackson, O'Connor, & Skirton, 2012; Liu & Pearson, 2008) to facilitate the prevention, diagnosis and treatment of genetic disorders and/or conditions. The rapid advancements of genetic science and decreasing cost of genetic sequencing technologies have been broadening the application of genetic testing beyond traditional clinical settings to the recent commercial offerings of personal genetic tests through direct-to-consumer Internet marketing/sales. What is new with these genetic tests is that they claim to provide individuals with customised genetic risk information for developing multiple common, complex diseases (e.g., cancers, diabetes, cardiovascular diseases, etc.), shifting the rationale for undertaking genetic tests from an attempt to confirm a tentative diagnosis to a desire to predict one's possible future health (Liu & Pearson, 2008). To investigate the role of language in representing transitions and mediating participants' transitions experiences, the language and literacy practices among participants of personal genetic testing are examined. In particular, the dissemination of genetic information from genetic test providers to their actual and potential clients as manifested in various digital and print publicizing texts (e.g., websites, information leaflets, social media posts) are examined to study how knowledge emanating from developments in health genetics are represented to the general public; clients' accounts of experiences about personal genetic testing (e.g., in interviews and online posts) are examined to investigate the discursive processes that individuals employ to manage genetic literacy and its broader sociocultural implications. This study contributes to the growing scholarly and social interest in genetic literacy, providing a non-English dominant and a linguistic perspective on clients' informed decision-making and public health initiatives about personal genetic testing.

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### **Ursula Lutzky & Susanne Kopf**

***From 'unitary state' to 'confederation' – debating terms of reference for the EU on a Wikipedia Talk Page*** (Contribution to *Knowing me and knowing you – reference and identity markers in public discourse*, organized by Nevala Minna [et al.]

This paper deals with English Wikipedia editors' discussions about the European Union between year 2001 and 2015 on the Talk Page (TP) accompanying the Wikipedia article 'European Union' (EU). TPs are quasi-threaded discussion pages that provide a platform for Wikipedia contributors to debate controversial editing and/or content issues regarding the article they accompany, in this case the article on the EU.

The EU and, to a lesser degree, Wikipedia have inspired research attention in linguistics. Concerning research on the EU, questions about language policy and discourses surrounding topics relevant to the EU have been researched in-depth. Wikipedia research has centred on topics such as the detection of bias and collaborative authorship (e.g. Callahan & Herring, 2011). So far though, relatively little attention has been paid to private individuals' attempts to define and capture the nature of the EU on Wikipedia and how they try to make sense of



the institution particularly by drawing on various terms of reference.

Wikipedia allowed for the creation of an entry about the EU shortly after the inception of the website in 2001. From then on, contributors' have engaged in discussions on what to include in and exclude from the article on the EU and for which reasons to do so. Thus, Wikipedia and, in particular Wikipedia TPs, afford the opportunity of investigating how the Wikipedia community has grappled with its understanding of the EU since 2001.

The given project focuses specifically on TP conversations that deal with the question of what the EU *is* and what it *is not*. It takes a corpus-assisted approach, that is, it combines quantitative with qualitative examination of data (Partington, 2010) to examine how Wikipedians attempt to apply different concepts in the form of different terms of reference to the EU. It also addresses how they argue for and against certain terms of reference and, most importantly, why certain terms of reference are rejected and others not. The corpus used for this purpose consists of approximately 120 000 tokens and is marked up for date of creation of each thread to allow for an observation of change over time.

One finding is that the question of how to refer to the EU has been a heatedly-debated question *throughout* the Talk Page discussion from 2001 to 2015. A major factor that affects whether Wikipedians support or reject particular terms of reference for the EU is the question of how much sovereignty the term in question ascribes to the EU and its member states, to give an example, among the most contentious terms of reference are two ('unitary state' and 'confederation') that each mark one end of a spectrum of sovereignty in the Wikipedia community's understanding.

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### Fabrizio Macagno & M Grazia Rossi

#### *Metaphors and their misunderstanding: An analysis of doctor-patient interactions.*

(Contribution to *Current issues in intercultural pragmatics*, organized by Kecskes Istvan [et al.]

Metaphors can be considered as linguistic phenomena crucially dependent on the background knowledge and context (Camp, 2006). The reconstruction of metaphorical meaning (Stern, 2008) can be considered as depending on both semantic and pragmatic considerations. On the one hand, it is triggered by the failure of the presumptive interpretation of an utterance (Levinson, 1983: 3.2). On the other hand, the interpretation process is guided by the communicative intention attributed to the utterance (Bach and Harnish, 1979; Macagno and Zavatta, 2014). In this context, the reconstruction of metaphorical meaning can be analyzed in terms of presumptions, in which lexical, pragmatic, encyclopedic, and contextual presumptions available to the interlocutors are assessed and the less controversial interpretation is selected (Atlas and Levinson, 1981). The strict relationship between interpretation and presumptions makes the role of the cultural and mutual common ground crucial (Kecskes and Zhang, 2009, 2013). The purpose of this paper is to investigate the role of common ground in interpreting metaphorical utterances in doctor-patient interactions. The goal is to contribute to the crucial debate concerning the usefulness of their use, namely on whether they can lead to misunderstanding or rather help patients' understanding and facilitate medical communication (e.g., Clow, 2001; Hanne & Hawken, 2007; Sontag 1978). We analyze a corpus of 53 doctor-patient interviews concerning diabetes care (Bigi 2014, 2016) by identifying the types of metaphors used and evaluating whether they result in possible misunderstandings or communicative infelicities. To this purpose, we use a linguistic classification of metaphors, distinguishing between conventional and creative metaphors. Moreover, we identify misunderstandings by examining dialogical evidence (e.g., request of clarifications or explanations; statements attesting misunderstandings; shifts or breaks of dialogue). Finally, we establish the dialogical purpose pursued by each metaphor (Macagno and Bigi, 2017). The analysis is aimed at the following: (1) identifying the percentage and the type of misunderstandings due to the use of metaphors; (2) defining which metaphors (conventional vs. creative) are more likely to lead misunderstandings; (3) determining the most important communicative purposes of metaphorical utterances within patient-provider interactions; (4) investigating the sources of misunderstanding, namely the presumptions that fail in interpreting metaphors. This study brings to light the crucial importance of common ground in interpretation, and how doctors and patients need to take into account cultural differences in their interactions.

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### **Marcia Macaulay**

#### ***Populist leader as “unmet need”: The case of Donald Trump*** (Contribution to *Personal and collective identities in populist discourse*, organized by Levonian Raluca Mihaela [et al.]

Populism has been defined in many ways by different theorists. Taguieff (2005) and Laclau (2005) both come at the notion of populism from different perspectives. Taguieff defines populism “as the act of publicly taking up the cause of the people against the elites, or further as the ‘cult of the people’, with various connotations [popular sovereignty, popular culture, etc.] ... It is a matter of personal appeal to the people which presupposes the existence of a charismatic leader, who can take on the figure of a simple demagogue or of a popular dictator” (2005, 48). Unlike Taguieff, Laclau does not focus his analysis on the presence of a charismatic leader and a call to the people, but rather focuses on the construction of the “people” itself. As he notes, “‘the people’ is not something of the nature of an ideological expression, but a real relation between social agents” (2005, 73). Through the articulation of *popular demands*, ‘the people’ are constructed discursively. With regard to the nouveau American politician, Donald Trump, we have a nexus between these two theories. Donald Trump is currently the Republican candidate for President of the United States. His discourse evidences both right-wing and left-wing populism. He opposes neo-liberal globalism (a return to American isolationist policies). In challenging ‘elites’, he focuses attention on economic mismanagement of trade through trade agreements (NAFTA, PPC) and well as mismanagement of social policies, especially immigration policies. In keeping with Taguieff, he does appeal directly to “the people” despite running within the Republican party; however, his disputation of “unmet needs” also constructs the disenfranchised as “the people.” In wearing his ubiquitous baseball cap, Trump simultaneously represents himself as a disenfranchised citizen and a populist leader. This paper examines Trump’s announcement speech for his candidacy as President of the United States (June 16, 2015). This speech remains the most significant representation of Trump’s populism and has been consistently referenced throughout both the Republican campaign for presidential representative and the Presidential campaign itself. Using both Speech Act Theory and Positioning Theory, we can examine Trump’s particular brand of populism. Significantly, 90% of Trump’s speech acts in this speech are assertions. Through almost exclusive use of assertions, Trump represents both his own world view along with the necessity of a ‘strong’ leader to govern the United States. In Laclauan terms Trump represents himself as an “unmet need” of the people.

## Saeko Machi

### *Repetition as a device for teaming and teasing in triadic conversation in Japanese*

(Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

One of the prominent characteristics of Japanese conversation is that speakers frequently repeat each other's utterances. While repetition is often considered meaningless in some languages, the frequent use of repetition in Japanese suggests that it actually contributes to the management of smooth conversation. In order to elucidate how repetition operates and what it accomplishes in conversation, this study examines repetition of other people's utterance (a.k.a. cross-speaker repetition) in conversation between three participants in the Japanese language. Building upon the already-existing research, the paper demonstrates two distinctive functions of repetition in triadic conversation: teaming repetition and teasing repetition. The data for this study contains three conversations that are obtained from a Japanese talk show called "*Bokura no Jidai*" [Our Generation]. The first and the second episodes are between three male friends, and the third is between three female friends. The length of each conversation is 22 minutes, 19 minutes, and 22 minutes respectively.

In conversations between three participants, repetition often occurs between two participants only. The present study demonstrates that, in such situations, repetition operates as a device to bring together the two participants as a team and strengthen their bond, while temporarily leaving out the third participant (=teaming repetition). Look at 02R and 08K (repetition of "best") in (1).

(1) "We've entered our thirties"

01K: *Mou sanjuudai totsunyu shimashita kara ne, bokura mo ne*  
'We've already entered our thirties, you know.'

=> 02R: *Sou, bokura totsunyu shimashita*  
'Yeah, we've entered.'

03O: *Sou [desu ne*  
'Right.'

04R: *[Yappa sanjudai ni natte kuruto besuto ni natte kuru kanji wa [arunda kedo*  
'After entering my thirties, it feels that I'm becoming the best of myself.'

05K *[Sou sou*  
'Right, right.'

06O: *Zenzen gyakkou shiteru janai desu ka, [kami ga {laugh}*  
'(But your) hair is going in the wrong direction.'

07R: *{laugh}*

=>08K: *Kami wa gyakkou shiteru kedo, kyou wa yappari futari de besuto de ikou*

This excerpt shows that R and K not only agree to each other's utterances but also emphasize their familiarity through repetition, and consequently strengthen their team bond. The repetitions also draw a boundary between the two men and O, who is still in his twenties. The study also cites two elements –the common feature shared by only two participants as in (1), and the third participant's limited access to the story– as the reason for teaming repetition to happen.

Moreover, the study shows that repetition is also employed by the two teamed-up participants to tease the third participant and create a playful and friendly atmosphere during conversation (=teasing repetition).

(2) "That's just like him"

01O: *A, ikinari kureemu kara hairu wake*  
'Oh, you start out by complaining.'

--- omit---

04K: *{laugh} me ga sugoi...*  
'My eyes are really...'

05R: *Souiu tokoro ari masu yo ne*  
'That's just like him, isn't it?'

=>06O: *Souiu toko aru, souiu toko aru {laugh}*  
'Just like him, just like him.'

07K: *{laugh} Cho, matte, omotta koto iute iko*  
'Wait, let's be honest about what we think!'

In (2), R and O team up by indicating their common assessment of K's straightforward nature and playfully tease him. Although 06O's two repetitions work to tease K, laughter in 06O and 07K indicate that both sides

take the tease as a friendly remark. The combination of the tease and laughter signals that the three men are indeed in a close relationship to the degree that teasing each other easily takes place.

After providing a detailed examination of the difference between teaming repetition and teasing repetition, the study discusses a case in which one participant employs those two repetition types in a single turn. By doing so, the participant allocates their thoughts and feelings to the other two participants effectively and maintains a well-balanced closeness with each of them, as in 08K in (1).

Based on the analysis of teaming and teasing functions of repetition in triadic conversation, the study offers further insight into how the repetition of other people's words operates dynamically in multiple ways, expressing the participants' point of view and contributing to their ever-shifting relationship in Japanese conversation.

### **Malgorzata Machowska-Kosciak**

***Representing and interpreting Polish data in the longitudinal language socialisation study of Polish adolescents living in Ireland*** (Contribution to *Interpreting and representing non-English language data in discourse studies*, organized by Zabielska Magdalena [et al.]

This paper proposes to look at the challenges of representing and interpreting Polish language data in the study of First and Second Language Socialisation among Polish adolescents living in Ireland. In particular, it critically examines the researcher's practices that were employed to preserve analytical transparency and originality of the Polish language data when transcribing, analysing and translating data into English language. The research described in this paper investigated issues related to first and second language socialization of four adolescent Polish immigrant children attending different post-primary schools in Ireland. Information was obtained from the children themselves, their families, their teachers and by means of direct observation in the school context, audio-recordings of their home interactions and open-ended ethnographic interviews. Data collection for all families and educational contexts sought to capture what was important or meaningful from the perspective of participants. The theoretical and analytic approach combined Ethnography of Communication with Discourse Analysis approaches (Duff 2002; Davies & Harré 1990, Harre & Langenhove 1999). A particular focus was placed on epistemic, moral and affective stances taken with respect to sociohistorical norms and values, children's "reflective positioning of selves". The results of the analysis were interpreted in terms of second language socialisation, positioning theory, describing how different educational contexts may influence children's language and culture socialisation. It was, however, highly problematic to represent data in such ways that would remain close to original meanings. When analysing stance taking or identifying affective language, issues of representation and translation became salient as some expressions in one language had a lot stronger impact than in the other. For example, in Polish, double negatives are often used to intensify negativity. The question then arose whether to provide direct translation or look for more distant expressions that would in turn reflect the discursive impact of the expression or intensifier used by the speaker. This paper attempts to address all these issues in the light of the international debate and work towards consensus on how original data should be represented and analysed so that the "analytic transparency" is secured.

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### **Jens Maesse**

***Economic experts in Europe. On the discursive logic of austerity discourses within a "new Weberian universe"*** (Contribution to *Economics & Language Use: The pragmatics of economics experts' engagement with non-specialists*, organized by O'Rourke Brendan [et al.]

Today, Europe is a manifest reality to the people within and outside the European Union. As an economic space it was already integrated through networks of production, exchange and distribution since the early middle ages. After the end of World War II it became an institutional reality, especially through the constitution of a free trade

area. Yet, most people have not perceived a common European space since the political-institutional integration was a “negative” integration through neoliberal deregulation measures. To become a “positive” integrated socially-political space, Europe needs the constitution of a “European” symbolic order. How does this symbolic order look like? A symbolic order is usually constructed through different socio-discursive means and practices on the local as well as on the global level of language use, embedded in a particular institutional framework. Accordingly, by taking the austerity discourses during the “Euro crisis” and especially the “Greek crisis” as an example, this contribution will show how a particular sort of “European” discourses in the current European symbolic universe are operating. Here, discourses of power and critique constitute each other by establishing particular discursive actors such as “technocrats”, “rebels”, “experts”, and “leaders”. With a discourse analysis, this presentation will show how particular discursive positions are constructed and how these socio-discursive relations may connect to an emerging institutional order of Europe. The idea which will be presented in this talk is that Europe is emerging as an order that can be called a “new Weberian universe”.

### **Izabel Magalhães**

***Texts and ideologies in basic health care in Brazil*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

This paper draws on data from an ethnographic research project, funded by CNPq/Funcap/Brazil, about the "Family Health Program" in the northeastern state of Ceará, in Brazil. The purpose of the paper is to analyze ideologies in intertextual relations between health booklets and interview transcripts. Adopting a critical view of language, as part of an ideological debate, we examine in particular the preventive discourse of the "Family Health Program", and the ways in which health professionals and patients position themselves in these texts. The reason for this choice is that both the booklets and the interviews are related intertextually to the National Policy of Permanent Health Education (Brazil, 2009), which sets the foundations for the preventive discourse. For this paper 4 interviews with health professionals and 4 with patients have been selected: these are compared with 4 booklets. Then both interviews and booklets are compared with the National Policy of Permanent Health Education. These methodological procedures are situated in an ethnographic approach to discourse studies based on principles for data generation, and textually oriented discourse analysis. The paper attempts to analyze an intertextual trajectory of ideological stances from the policy to health professionals and patients and then to the booklets, which are addressed at the patients. Having said that, it should be added that in the intertextual trajectory ideological stances can be questioned, as when health professionals and patients criticize the central government policy with their preventive discourse that does not meet current practice. However, it is true that this discourse disguises state control over both professionals and patients by means of audit techniques, such as the production of maps and tables by health professionals every week. The regular production of these texts can keep professionals away from patients and from preventive activities, such as giving talks at schools and visiting the community in a multidisciplinary team: a doctor, a nurse, a nurse assistant, a social worker and a community health agent. Therefore, the use of audit techniques means an appropriation of the preventive discourse by globally oriented social practices, acting in at least three different scales: global, national and local. Thus, ideology can be seen as sustaining relations of control and domination. This kind of analysis can throw light on the notion of the subject, indicating that far from being transparent the subject is situated in the heterogeneity of a network of social practices acting globally, nationally and locally. Hegemonic discourses can articulate and disarticulate this heterogeneity and hybridization by means of an inculcation process of the subject oriented by dominating ideologies. Inculcation is achieved by linguistic classification in a logic of difference and a logic of equivalence.

### **Annarita Magliacane & Martin Howard**

***On the role of learner status in the acquisition of second language pragmatic markers during study abroad*** (Contribution to *Student mobility and pragmatic competence*, organized by Barron Anne [et al.]

While study abroad research has predominantly focused on university students in an educational context during study abroad, a key question to be explored in the study abroad literature concerns the role of learner status while abroad. Learner status concerns the learner's *raison d'être* during his/her sojourn abroad, whereby educational studies, employment or simply leisure constitute the primary options available, with potential implications for the scope, type and characteristics of interactional opportunities that ensue. The potentially

differential characteristics relate to the quantity, quality, frequency, duration, and intensity of L2 input exposure and interaction, as well as the range of L2 interlocutors who engage with the learners. Previous research has demonstrated that the production of pragmatic markers in a second language can be aided by intensive native speaker contact (Sankoff et al., 1997), and therefore by extension, the degree of usage of such markers may be considered as an index of the level of target language exposure (Giuliano & Russo, 2014; Migge, 2015). If folk-linguistic belief holds that study abroad constitutes an optimal combination of instructed and naturalistic language exposure, then the issue of the optimal status of the learner in the target language community to enhance input engagement opportunities raises pivotal questions surrounding the potential of study abroad to impact the learner's socio-pragmatic development. Against this background, this paper addresses the issues of learner status and native speaker exposure in a comparative longitudinal study of Italian L2 learners of English during a six-month study abroad experience in Ireland. The learners were university students (n=14) and au-pairs (n=14) whose accommodation arrangements also differed. As such, differences in the learners' status and residence type gave rise to differences in the opportunities for native speaker contact in terms of type, quality, frequency and intensity of input exposure conditions. The results to be present highlight the correlation between such factors and the learners' development on use of a number of pragmatic markers. Spoken data were elicited in the form of a sociolinguistic interview, complemented by a sociolinguistic questionnaire. The learners' socio-pragmatic development was tracked longitudinally during the duration of their stay in Ireland with a view to illuminating potential differences in their use of a number of markers in terms of emergence of use of those markers, frequency of use, and the characteristics of their use of those markers in relation to a number of linguistic and discursive factors in context. The markers concerned use of 'like', 'you know', 'I mean', and 'well', which were subject to quantitative analysis, and the findings are compared with a native speaker corpus.

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### **Carmen Maiz-Arevalo**

***“But... how do you add the little faces?”: Age effects on Facebook complimenting behaviour*** (Contribution to *Complimenting behaviour in social media*, organized by Das Anupam [et al.]

Together with other speech acts like requests, compliments have long attracted the attention of scholars. Interest in this complex speech act has more recently shifted from the face-to-face dimension to the online sphere, where it seems to be pervasive, especially in social networking sites (SNS) like Facebook. Most of this research on SNS has focused on aspects such as the online-offline contrast (cf. Placencia and Lower, 2013; Maíz-Arevalo, 2013), the contrast between English and another language (cf. Maíz-Arevalo and García-Gómez, 2013) or gender differences in complimenting behaviour (cf. Eslami et al., 2015). However, other interesting variables such as age have been more neglected. This paper aims to redress this imbalance by contrasting the complimenting behaviour of a group of younger users (under 25) and older users (in their 60's or 70's) in a Spanish Facebook community. However, given that duration of online exposure may also influence the online behaviour of the users (e.g. an elderly person with years of online exposure may be apt at using emoticons or such elements; whereas a younger person with relatively less online exposure may not exhibit such behaviours), I shall only consider the complimenting behaviour of highly active users, who post and respond to comments every day. Following a netnographic approach (Kozinets, 2010/2015), twelve Facebook highly active users were randomly chosen from the same Facebook community: six users under 25 (3 male and 3 female users) and six users over 60 (3 male and 3 female users) and their complimenting behaviour was recorded for a period of two weeks. Results show age does play a role in the way compliments are produced and responded to, especially with regards to the use of more visual or built-in tokens (e.g. emoticons, 'likes' or the most recent Facebook reactions). Linguistic realisation also shows interesting differences in relation to age, with examples of speech accommodation (especially by older users) to what might be perceived as 'younger' ways of communication as well as a tendency by older users towards more textual contributions.

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### **George Major & Rachel Mapson**

#### ***Interpreters, rapport, and the role of familiarity*** (Contribution to *Pragmatics in the real world of signed and spoken languages*, organized by Turner Graham H. [et al.]

This paper explores one of the conditions that can foster interpreters' ability to process meaning; their familiarity with the primary participants. In this context, familiarity can be related to the concept of latent networks (Watts 2003), although within interpreting studies it is more commonly discussed as interpreter continuity. Continuity is frequently overlooked as a contributing factor to interpreters' comprehension, although Dickinson (2014:180) describes how it affords interpreters "a fine grained understanding" of the situation. Further benefits include the promotion of trust between the interpreter and their clients and a perception of enhanced quality of interpreting (Hsieh et al 2010, Schofield and Mapson 2014). The presentation focuses on the way familiarity informs the interpersonal aspects of interpreted communication. This interpersonal negotiation has been described as relational work (Locher and Watts 2005) and rapport management (Spencer-Oatey 2000/2008). A focus on rapport is particularly pertinent when considering interpreters as active participants (e.g. Wadensjö 1998, Metzger 1999, Angelelli 2004, Napier 2007). To illustrate the relationship between familiarity and interpretation of relational activity, we draw on findings from two independent but complementary studies. The first study is an interactional sociolinguistic analysis of relational practice within healthcare interpreting. Data were generated in two naturally occurring, general practice consultations interpreted between Auslan and English. These observational recordings were supplemented with reflective interviews with the participants. In the second study, exploring the interpretation of linguistic im/politeness between British Sign Language (BSL) and English, data were generated through a series of semi-structured discussions with two groups of experienced BSL/English interpreters. These discussions focussed on interpreters' identification of politeness in BSL and the contextual influences on their choice of interpreting strategies. Familiarity emerged as a strong theme within the interpreters' discussions in the BSL study and was also highlighted in observational data from the Australian research. Both studies evidence how the knowledge afforded by shared latent networks between clients and interpreters, informs interpreters' understanding of the source message. Data also illustrate how familiarity with the context and genre of interaction form critical components of interpreters' decision-making. Interpreters related how the interpretation of small talk and humour, important strategies for managing rapport, are greatly facilitated by their prior knowledge. Familiarity provides the background knowledge enabling them to better understand both the content and the intent of participants' language. Additionally, data suggest that the knowledge afforded by familiarity reduces interpreters' cognitive load and may therefore facilitate their greater focus on the relational aspects of the interaction. Although these combined data illustrate why, and how, familiarity provides such a positive resource for interpreters, they also signal how sometimes this familiarity may challenge the professional boundaries between interpreters and their clients. Relational work is particularly salient in certain contexts; in healthcare, the significance of existing relationships and participant familiarity has important implications for shared understanding and patient participation and compliance. These findings therefore have implications for the delivery of interpreting services, indicating that consumer preference should be taken into account wherever possible.

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**Jenny Mandelbaum, Darcey Searles, Wan Wei & Kaicheng Zhan**

***What prompts an offer?: The trajectory of serving oneself at the family dinner table***

(Contribution to *The recruitment of assistance in interaction*, organized by Kendrick Kobin [et al.]

Kendrick and Drew (2016, p. 2) note that offers sometimes occur when a participant anticipates another's need for help and offers or gives that help without being asked, without any solicitation of help. This paper addresses the puzzle of why interactants appear to treat serving themselves a food item at the family dinner table as making relevant an offer of that food item to others, and conjectures that the answer may lie in an orientation to social solidarity (Heritage, 1984), and avoidance of self-attentiveness. We draw on a collection of more than 180 offers collected from 21 video field recordings of family dinners in the US. Using the methods of Conversation Analysis (Sidnell & Stivers, 2013) we begin by exploring what occasions offers of food. In line with Kendrick and Drew's (2016) findings regarding offers of assistance, we find that offers of food items are occasioned (1) through monitoring another's apparent need for an item; (2) in response to a request for an item; and (3) after an item is brought to someone's attention (e.g., by bringing it to the table, after an inquiry about it, or when it is about to be removed from the table). Strikingly though, the largest number of offers in this collection (21%) occurred after or while someone served themselves, without any type of solicitation of the offered item. Our analysis of these offers sheds light on the implementation of altruism (Kendrick & Drew, 2016, p. 2), showing that in the context of the family dinner table participants monitor and anticipate the needs of others. That is, serving oneself may prompt the self-server to scan the environment for others who might want or benefit from (Clayman & Heritage, 2014) the item they have taken. Thus serving oneself is often followed by subsequent offers of that item to others. The permeable boundary between self-serving and altruism is illustrated vividly in the following extract. In line 12 Dad (in blue) is about to take a pickle from a bowl within his reach towards the center of the table, but out of the reach of his son Adam. As he lifts a pickle from the bowl, his eye catches his son's (line 14, screenshot 1). Adam is talking while this is happening though, and Dad lifts the pickle just slightly in his direction, converting the incipient "take" for himself into an offer to Adam (line 15, Screenshot 2). The offer may be done manually so as not interrupt Adam's ongoing talk in line 16. Adam continues talking, and Dad shifts his gaze to Mom, thereby offering her the pickle he is holding. As Dad's gaze shifts, Adam accepts the offer, indicating that it is an acceptance of the offer (rather than a new request) by beginning the turn in which he accepts the offer with "Yea" in line 19.



Screenshot 1

Screenshot 2

**O132\_FCHF15EP\_Pickles\_03.40\_Pickle Offer**

- 01      ADA:      It's n- it's gonna be three hundred  
 02                    a person.  
 03                    (.)  
 04      ADA:      For the hotel.  
 05                    (.)  
 06      ADA:      That's not a lot.



07 (.)  
 08 ADA: For five nights.  
 09 (0.2)/((Dad nods vertically))  
 10 ADA: (Well/what) I said, (0.2)  
 11 [is that,  
 12 **DAD:** [((reaches for pickle in bowl))  
 13 (1.0)/((Adam sips drink))  
 14 **DAD:** [((raises eyebrow; eye gaze towards Adam))  
 15 **DAD:** [((shakes pickle))][((lifts &[holds out to A)) ]  
 16 ADA: [we could [do four:r [nights, ]  
 17 **DAD:** [((looks up at A))]  
 18 (.)/(D shakes pickle))  
 19 **ADA:** [°>Yea could you get me a pickle.<°]  
 20 **DAD:** [((looks over & holds up pickle towards Mom))]  
 21 **DAD:** [((eats pickle))]  
 22 **MOM:** [ (Pickle)  
 23 (0.6)/((Mom reaches for bowl of pickles))  
 24 ADA: [I said we could do four nights]  
 25 **MOM:** [((passes bowl to Adam)) ]  
 26 ADA: [and the last- like we check ou:t then we=  
 27 **ADA:** [((takes pickle))  
 28 ADA: =go to, [animal kingdom, and we leave at  
 29 **MOM:** [((puts bowl back in original spot))]  
 30 ADA: fi:ve then we drive home.=but Ranya said  
 31 >we're not gonna be able to drive home<  
 32 eighteen hours af- if we didn't sleep.

Our data indicate that participants may orient to an entitlement to attend to their own needs at the family dinner table. But the practices observed here indicate a possible orientation to proper attentiveness to the needs and welfare of others after having fulfilled (or while fulfilling) one's own needs, and to possible attempts to avoid appearing overly self-attentive. We describe the courses of action through which these offers occur, and consider the implications for recruitment for our understanding of altruism, benefactors/beneficiaries (Clayman & Heritage, 2014), and the relationship between offers and requests (Kendrick & Drew 2014).

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#### Gwynne Mapes

##### ***Constructing the fashionable eater: Elitist stancetaking in “throwback Thursday”***

***Instagram posts*** (Contribution to *Food for thought and social action: Constructing ideologies in food-related communication across digital and cultural contexts*, organized by Gordon Cynthia [et al.]

It is well known that food plays a central role in the production of culture; it is likewise a powerful resource for the representation and organization of social order. In this regard, status is asserted or contested through both the materiality of food (i.e. its substance, its raw economics and its manufacture/preparation) and through its discursivity (i.e. its marketing, staging, and the way it is depicted and discussed). This intersection of materiality and discursivity makes food an ideal site for examining the place of language in contemporary class formations (see Thurlow 2016, on post-class ideologies), and for engaging cutting-edge debates in sociolinguistics/linguistic anthropology (see Cavanaugh & Shankar, in press, on “language materiality”). This is the theoretical context for my current paper. Orienting more specifically to *elite discourse studies* (Thurlow and

Jaworski 2017), I argue that mediatized representations are instrumental in teaching people how to attain and manage status (Jaworski & Thurlow 2017). Central to this instructional function is conveying the need to disavow entitlement or snobbery and, instead, to assert one's status on the grounds of modern values or virtues (cf Kenway & Lazarus 2017). As empirical evidence I present a multimodal critical discourse analysis of 83 "throwback Thursday" (#tbt) posts from the *New York Times* (NYT) food section's Instagram account. First, I document how the discursive strategy of *historicity* works to establish the institutional authority, credibility, and expertise of the NYT. Second, I consider how acts of (elitist) stancetaking by online participants' (posters and commenters) produce these decades-old food trends as derisible and inferior in direct contrast with "progress"-oriented notions of, for example, sustainability or simplicity in contemporary food discourse. Throughout, we see participants using a humorous register for constructing "self- and other-identities" (see Jaworski and Coupland 2005) and mocking antiquated food practices to assert their own fashionable modernity-cum-superiority. Ultimately, we see how putatively inclusive, democratic digital platforms can be spaces of/for social hierarchy (c.f. Naccarato and LeBesco 2012) and how the elitist performances of #tbt produce privileged standards of good taste (cf Bourdieu 1984) and fashionable eating.

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### Rachel Mapson

***Cross-linguistic comparison and intercultural influences on the use of non-manual features for im/politeness in signed language*** (Contribution to *Multimodal (im)politeness*, organized by Brown Lucien [et al.]

This presentation compares research on the non-manual expression of im/politeness across signed languages. These non-manual markers, including use of facial expression and movements of the head and upper body, have been identified as important for conveying im/politeness in Libras (Ferreira Brito 1995), American Sign Language (Hoza 2007, Roush 2007), Nihon Shuwa (George 2011), and British Sign Language (Mapson 2014). Findings from these studies are drawn together to illustrate the potential for similarities and differences across signed languages more generally. However, this exercise highlights the potential benefit of a more systematic approach to im/politeness research in signed languages. Cross-linguistic comparison is currently hindered by the differing research questions and methodologies adopted. Identification of similarities in the way these im/politeness markers are used in discourse is particularly problematic. Language contact influences from spoken language (e.g. Swisher and McKee 1989, Sutton-Spence and Woll 1999, Johnston and Schembri 2007) may be a useful focus when investigating how non-manual im/politeness markers are used in interaction. For example, contact influences on mouth gestures in BSL (Sutton-Spence 1999) are particularly pertinent when considering use of the *tight lips* and *polite grimace* markers (Mapson 2014). Moreover, as the *tight lips* mouth gesture is shared with ASL (Hoza 2007) and the *polite grimace* shared with both ASL (Roush 2007, Hoza 2007) and Nihon Shuwa (George 2011), this suggests the potential for more widespread observation of the intercultural influence of spoken language on non-manual expression of im/politeness. Discussion is illustrated with examples involving BSL non-manual im/politeness markers. These are drawn from a qualitative study involving five semi-structured interviews with Deaf participants. The interviews comprised open questions regarding im/politeness in BSL and incorporated the elicitation of two speech acts commonly associated with research on linguistic im/politeness; requests and apologies (Blum-Kulka et al 1989). Interview questions explored how participants perceived their use of im/politeness in BSL might be altered depending on the status, identity and social distance of the interlocutor. Data indicate that morphological changes, as a result of spoken

language influence, have a particular impact on the use of the *tight lips* and *polite grimace* markers in BSL. These changes are more likely to occur in interactions between Deaf and non-Deaf people. The markers may be replaced by English word mouthings, or displaced by them, with BSL mouth gestures occurring alone rather than in conjunction with manual signed components. The presentation highlights the potential benefits of a more systematic approach to study of non-manual im/politeness markers across signed languages. Modifications influenced by the identity of the Deaf person's interlocutor could form a valuable focus for analysis. Such research would facilitate cross-cultural comparison between signed languages, and promote a greater understanding of the way im/politeness markers are used in both intracultural and intercultural contexts.

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### Imogen Marcus & Melanie Evans

***Conventions and tensions: The pragmatics of gender, power and epistolary practice in sixteenth-century English*** (Contribution to *Knowing me and knowing you – reference and identity markers in public discourse*, organized by Nevala Minna [et al.]

Our paper investigates the linguistic methods used by powerful women in sixteenth-century England, looking at how they construct their identities as individuals who are exceptional for their rank and gender. The study focusses on epistolary writing of four women: Queen Elizabeth I, Queen Mary I, Katherine Parr and Bess of Hardwick. All women were for a time at the pinnacle of English society; yet their life courses show a rise and/or fall in social status, with implications for their language use over time. Focusing on their letters provides a valuable perspective on their linguistic identity work, communicated within a text-type that was unavoidably public, due to the mechanisms of composition, delivery and reception, yet was increasing conceived as "private". We ask how each individual positions themselves linguistically in their correspondence. Was their identity bound to their rank and gender status as "powerful women"? What strategies did they use to signal their social status when writing to recipients of higher, equal and lower social degree? How do these strategies draw upon, or challenge, contemporary conventions of epistolary writings, developed primarily for male letter-writers?

The investigation uses corpus-based methods to investigate labelling patterns in correspondence from across the lifespan of each woman. The analysis focuses on the forms, frequencies and distribution of pronominals and address-forms in each correspondence sub-set, as such features are known to be (conventionalised) markers of interpersonal stance (e.g. Nevala 2004). Moreover, to account for the public/private tensions of Early Modern letters, our discussion differentiates between holograph (a letter written in the named author's own hand) and scribal (a letter written by a secretary or amanuensis) correspondence of the four women. The material form of a letter would itself do interpersonal and identity work, signifying one's status and relationship with the recipient, complementing the linguistic expression of the self. Our analysis of labelling patterns within the epistolary writing of the four powerful women combines qualitative and quantitative approaches. Using corpus-based methods to identify salient linguistic patterns (collocates, n-grams and keywords) surrounding the forms of address and self-reference, we undertake socio-pragmatic qualitative readings of these features in context. This

is complemented with macro-level stylometric analyses, in order to establish the extent to which the discursive practices of the powerful women are comparable with, or differ to, the masculine baseline (as represented by the *Corpus of Early English Correspondence*). Our findings suggest that each woman developed her own set of epistolary practices, and that this is linked to her particular social standing: the royal elite (e.g. Queen Elizabeth I) have their own conventions, distinct from, but potentially influential upon, those of the nobility (e.g. Bess of Hardwick).

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### Juana I. Marin-Arrese

***Evidentiality, stance and representation: Terrorism and the press.*** (Contribution to *Evidentiality: Discourse-Pragmatic Perspectives*, organized by Carretero Marta [et al.]

This paper brings together work on evidentiality and on epistemic stance strategies in discourse (Bednarek 2006; Marin-Arrese 2011, 2015). The paper explores the epistemic stance or positioning of the journalist (DuBois 2007) regarding beliefs, knowledge or evidence that support or justify their claims with respect to distinct forms of terrorism, some closer to Western culture (ETA, IRA terrorism), and some more distant in cultural terms (Al Qaeda, ISIS). The paper thus focuses on the use of evidential and other markers of epistemic stance, which serve the journalist as resources of justificatory support for the proposition (Boye 2012). The paper also explores the heteroglossic dimension of journalistic discourse, that is, the introduction of the perspective of text external voices (White 2012; Marin-Arrese 2016), through the use of expressions along the cline between reportative evidentiality and speech representation (Wiemer 2010; Chojnicka 2012). In addressing the perspective of the primary voice vs. the secondary voices in the text, the paper focuses on the degree of salience of the primary voice of the journalistic author, and the extent to which the authorial voice acknowledges or distances him/herself from the information and assessments attributed to text external voices. The paper thus addresses the following issues: (a) the extent to which there is variation in the deployment of epistemic stance markers in the discourse of the media in English and Spanish in relation to the portrayal of the various forms of terrorism; (b) the effect that cultural distance may have on the representation of the ‘primary voice’ of the journalistic author vs. ‘secondary voice’ of the evoked or quoted source, and (c) the degree to which reportative evidentials and expressions of speech representation serve to ground the proposition in the subjectivity of the evoked or quoted source, the ‘secondary’ voice. The paper presents results of a case study with data drawn from an ad hoc corpus of newspaper reports, editorials and opinion columns from two quality papers, sharing similar ideological orientation, *The Guardian* (English) and *El País* (Spanish).

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**Michal Marmorstein & Yael Maschler**

***Hebrew ya'ani/ya'anu: Stance-(re)formulations and double-voicing via a discourse marker borrowed from Arabic*** (Contribution to *Stance-Taking in Interaction*, organized by Imo Wolfgang [et al.] )

We focus on two stance-taking functions of the discourse marker *ya'ani/ya'anu*, borrowed into Hebrew from colloquial Arabic, as found in a corpus of casual Hebrew conversation (Maschler 2016). Similarly to Arabic *yaʕni* (lit. 'it means') (Marmorstein 2016), one of the main uses of Hebrew *ya'ani/ya'anu* is to pre/post-frame various types of (re)formulation for explaining, clarifying, specifying, elaborating, etc. (Re)formulations can target the referential dimension of prior discourse, and/or the speaker's stance toward it. Whereas reference-(re)formulations involve new lexemes (even if grounded in prior discourse), stance-(re)formulations may consist of an exact repetition of the previously verbalized utterance, but with enhanced prosodic modification. For instance, in the following excerpt, Amir, in conversation with Sharon, is criticizing his father for having complained to someone who has agreed to fix his computer for free, that three days have gone by without his fixing the computer:

- 125 Amir: ..*hitxil lits'ok 'alav.*  
started shouting at him.  
126 ...*lo tsari--x,*  
no nee--d,  
127 ...*'eyn be'aya--,*  
no pro--blem,  
128 ..*'ata kaxa..ze--,*  
you're like..thi--s,  
129 ..*moshex 'oti,*  
keeping me waiting,  
130 *kvar leshlosa yam[i--m,*  
already for-three da--ys,  
131 Sharon: [*mi?*,  
who?,  
132 *'aba shelxa?*  
your father?  
133 Amir: *ken.*  
yeah.  
134 ...*shlosa yamim,*  
three days,  
135 *ya'ani.*

While Amir's *three days* (130) is verbalized with no particularly marked prosody, in the absence of an appreciative response from Sharon (131-132), its repetition (134) is marked by a prominent stress and post-framed by *ya'ani*, thus further elaborating Amir's previously expressed outraged stance towards his father's behavior. Another stance-taking function of *ya'ani/ya'anu* found in our database is the double-voiced, ironic marking of loose or alleged identity between a particular referent and the prototypical referent it is generally associated with. Whereas all other functions of the discourse marker are stressed on the initial syllable -- *ya'ani/ya'anu* (as in Arabic *yaʕni*), ironic, double-voiced tokens are **prominently** stressed on the penultimate syllable. For example, in the following segment, Beni tells of people who were sort of attempting to convert him and his friend into Ultra-Orthodox Judaism:

- 111 Beni: ..*kol ha'erev nisu--,*  
all night they tried,  
112 ..*lehaxzir 'otanu bitshuva.*  
to convert us to Orthodox Judaism.  
113 Uri: ...*ya'ani,*  
114 Beni: *ya'ani,*

Uri modifies Beni's utterance with *ya'ani*, to indicate his understanding that the conversion attempts were not real, and Beni repeats *ya'ani* in agreement with this modification. While the stance-(re)formulation function of *ya'ani/ya'anu* is observed also in Arabic and can be traced back to its lexical source of 'meaning, intention', the ironic, double-voiced modification is unattested in (Cairene) Arabic. This new function acquired by the Hebrew discourse marker should perhaps be attributed to the fact that its Arabic lexical source is generally unknown to Hebrew speakers, as well as to its contact with the Hebrew discourse marker *ke'ilu* (lit: 'as if'). While sharing much functional territory with *ya'ani/ya'anu*, *ke'ilu* – originating in a different lexical source compared to that of

Arabic *yaʕni* (ke- comparison, approximation + 'ilu irrealis) – also serves as a hedge (Maschler 2002). This has likely affected the emergent use of Hebrew *ya'ani/ya'anū* as a hedge ('kind of'), but -- perhaps because of *ya'ani/ya'anū*'s negative indexing of Arab culture at the macro-social level -- a hedge overlaid by an additional ironic stance ('kind of, but *not really* in my perspective'). The study thus provides evidence for persistence (Hopper 1991: 22) in grammaticization in both Arabic *yaʕni* and Hebrew *ya'ani/ya'anū* and sheds light on the 'borrowability' of discourse markers in language contact situations and on the changes undergone by them in the process (Auer and Maschler 2016).

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### Rosina Marquez Reiter & Daniel Kádár

***Leveraging relational practices in diaspora. The case of Chinese and Latin American migrants in London*** (Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

In this paper we report patterns of relatedness among Spanish-speaking Latin American and Chinese migrants in London by examining the situated sociocultural practice of *palanca* and *guanxi*, respectively. And, in this process, gain insight into the way(s) in which members of these ethnolinguistic groups attain (occupational) mobility and shed light on the ideologies that underpin the practice. We do this by presenting preliminary results from fieldwork conducted in Chinese and Latin American quarters in London where we analyse accounts of the practice in the situated interactions of 60 life story interviews (30 interviews with Chinese migrants and 30 interviews with Latin American migrants).

*Guanxi* and *palanca* represent an important element of the interconnectedness with which Chinese and Latin Americans are described relative to others, particularly “Western” cultures (e.g. Nistch & Niebel 2007 - economics; Kipnis 1997 - economic anthropology, O'Rourke & Tuleja 2009 - intercultural communication (Yang 1994; Zhu 2015). They broadly refer to social networks or connections that have been built over the years, principally based on the nuclear and extended family and close ties that enable those who are part of the network to obtain favours such as employment or to gain access to scarce resources (e.g. Adler de Lomnitz 1971, 1977 on *palanca* in Chile; Archer & Fitch 1994, Fitch 1998 on *palanca* in Colombia; Adler de Lomnitz 1982, Lomnitz Adler 2001; García 2016, Lindsley 1999, Lindsley & Braithwaite 2006 on *palanca* in Mexico, and Ordoñez Bustamante & Sousa de Barbieri 2003 on *argollas* in Peru; Luo 2000; and Dunning & Kim 2007 for Chinese).

The practice is thus of particular relevance in contexts of migration given that migrants typically seek employment, and other types of assistance, through their intra-ethnic contacts (Esser 2006).

To the best of our knowledge, neither *guanxi* nor *palanca* have received attention in migratory contexts. This is surprising given that they are likely to be crucial for Chinese and Latin American migrants in London seeking mobility and integration. Despite the high level of employment of members of these communities, the vast majority of the 124,250 Chinese (UK Census 2011) and 145,000 Latin Americans in London (McIlwaine 2016) are mainly concentrated in elementary occupations within the service sector (e.g. domestic and office cleaners, catering) and often at risk from poor employment practices.

A discourse analysis of the interviews demonstrates the centrality of the practice for the intracultural and, to a lesser extent, intercultural relations of Chinese and Latin American migrants and the ideologies that underpin it. The interview participants construct their accounts of *guanxi/palanca* as a key aspect of the moral order, that is, a practice in line with the cultural logic of the community insofar as it reveals their expectations towards how things should be done. However, the accounts suggest a discrepancy between the ideological rationalization of the practice and their reported *operandum* in their everyday lives. This is illustrated by the way in which the practice is de-territorialized (e.g. Appadurai 1990, Deleuze and Guattari, 1972), that is, decontextualized and resituated in diaspora in the form of practices of personal recommendation. These accrue a resituated understanding of social obligations towards others, expectations of reciprocity towards the donor and normative expectations with respect to the beneficiary's agency.

### **Meredith Marra**

***They won't really shoot you, I promise!: Humour and negotiation of professional identity by workplace newcomers*** (Contribution to *From self to culture: Identity construction in humour-related discourses*, organized by Sinkeviciute Valeria [et al.]

Humour is a ubiquitous feature of interaction in most workplaces. Previous research has highlighted the role of humour both for positive, solidarity-enhancing functions as well as more negative, subversive agendas (see Holmes 2000). In recent years, its use in identity negotiation has become a particularly rich focus for workplace discourse scholars whose research has explored how humour contributes to co-constructing leadership, (e.g. Choi and Schnurr 2015), group identity (e.g. Holmes, Marra and Vine 2011) and othering (e.g. Plester 2015). For newcomers, humour (alongside other pragmatic demands) constitutes a challenge to full participation in workplace talk: constructing a convincing and appropriate workplace identity requires constant discursive work, with attention not only to the communicative practices of the specific workplace team to which one belongs, but also to the dominant group norms. In recent years we have worked with members of a course aimed at preparing skilled migrant newcomers for workplace interactions, following them from the classroom to the workplace (see Marra, Riddiford and Holmes 2012). The course actively includes guidance about various pragmatic components of workplace talk, but useful methods for engaging in naturally-occurring humour remain somewhat elusive. In this paper I draw on examples from these skilled migrants as they complete internships in New Zealand organisations. The analysis focuses on their successful and unsuccessful attempts at harnessing humour in their negotiations of an appropriate and acceptable professional identity, where both self and team identity are relevant. In exploring the data I adopt a social realist position, making use of a model for analysing interaction at various levels of contextual constraint, from societal through organisational to the specific group of colleagues (Holmes, Marra and Vine 2011). To supplement the analysis I highlight meta comments about the humour provided by the New Zealand teammates with whom the migrants are interacting. Their explanations of the humour indicate its importance as well as exposing the dominance of wider societal constraints and norms, particularly regarding hierarchies and role relationships.

### **Elizabeth Marsden**

***Business and pleasure; a multimodal approach to (im)politeness in Email data*** (Contribution to *Multimodal (im)politeness*, organized by Brown Lucien [et al.]

This paper analyses the multimodal features in business emails between a British sole trader and 19 of her international clients. Within this data, emoticons, non-standard punctuation, textual alterations (bold, italic etc.), graphologically separated text (postscripts, subject lines) and the use of multimedia, may in some cases indicate deviation away from business talk into talk that is 'tie strengthening' (Milroy & Milroy, 1992) or relationship-oriented (Kankaanranta, 2013) and (im)politeness-relevant. These features can also inform the recipient's interpretation of the message, or add an extra layer of meaning to the text (Kankaanranta, 2006; Skovholt, Grønning, & Kankaanranta, 2014). Graphological separation can place part of the text obviously away from the main body, allowing the writer space to do relational work, or add supplementary content that is separate from the main email content. What is chosen for inclusion in these areas can help the recipient's interpretation of the message's meaning and possible intended tone. The diverse range of effects created by these alterations to an email message demonstrate their importance to the study of multimodal politeness in computer mediated communication.

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### **Xochitl Marsilli-Vargas**

***Intentionality and agency in asylum petitions involving minors*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

This presentation focuses on the interview process of Spanish-speaking asylum seekers by English-speaking officers from the United States Citizenship and Immigration Services (USCIS) in San Francisco, CA. The asylum seekers are unaccompanied minors that have entered the United States mostly from Central America, and have been sent to northern California while their deportation hearings are being processed. The USCIS officers are responsible to make the decision regarding each asylum case, based in the story the minors tell, which is based in a handwritten testimony previously prepared by the minors' lawyers, itself based, in turn, in the original history told in private by the client to her lawyer. This paper centers on two aspects of the interview process in which intentionality is problematized. The first is the use of the legal principle "the best interest of the child," that plays a central role in the case of child migrants applying for asylum or legal residency (and in judicial decisions about child welfare in general). This principle complicates agency and intentionality because it does not necessarily coincide with the minor's actual desires and expectations, but nonetheless orients the interpretation of the child's declaration by both USCIS officers and lawyers. The second is the special status of these declarations: they are understood as recollections of events made by children who likely experienced some form of trauma. Therefore, narrative inconsistencies between oral and written testimony—which in the case of adult asylum seekers can result in deportation—are treated as the outcome of stress due to trauma, and to the "natural disposition of their age." My presentation explains how the figures of "best interest," "trauma," and "age" have ideological consequences in terms of rationality, intention, and agency, and how they produce a new narrative that is no longer the one of the child.

### **Aurélie Marsily**

***Address terms in Spanish native and non-native request interactions*** (Contribution to *Address Forms across Cultures: A Cross-Cultural Comparison of Address Terms in Indo-European, Uralic and Altaic Languages*, organized by Bayyurt Yasemin [et al.]

Though Spanish and French are two Romance languages and therefore share numerous linguistic characteristics, there are some notable differences between those two languages. Spanish is a pro-drop language while French is not. However, both languages have many features in common, such as the fact that they are T/V languages (Brown & Gilman 1960). In this paper, we examine the ways in which native Speakers and French-speaking learners of Spanish address their interlocutor, from a pragmatic approach. We will focus on the politeness strategies used in the interactions and on the factors that determine the speakers' choice of address terms towards their interlocutors. More precisely, we will analyse the use of second and third person singular forms in Spanish (*tú* and *usted*). The corpus has been compiled with video-recorded institutional naturalized interactions, i.e. between a student and a teaching assistant. This methodology is inspired by Tran (2006) and focuses on the production of spontaneous and authentic requests. The literature (Blum-Kulka & House 1989; Curcó 1998; Haverkate 2006; Bataller 2013; García Cantos 2012) on requests in both languages allows us to present some hypotheses, namely on the one hand, that Spanish is a more direct language than French and, on the other hand, that French-speaking learners of Spanish tend to transfer this indirectness in the L2. This means Spanish native speakers use more frequently the *tú* form and that the French-speaking learners tend to the formal form in the same situations. The research questions that will be tackled in this presentation include the following: (1) Which factors influence the way Spanish native and non-native speakers use address terms in naturalized interactions? (2) How do these speakers determine the use of *tú* and *usted* in those interactions with a teaching assistant? (3) How do the cultural differences influence the way Spanish native speakers and French-speaking learners of Spanish use the address terms in Spanish? The analysis of the corpus will then shed light on the interpretation of status/power and solidarity/distance as expressed through the use of address forms in request formulations.

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### **Leyla Marti & Anna Baczkowska**

***Forms of address in Polish subtitled films*** (Contribution to *Address Forms across Cultures: A Cross-Cultural Comparison of Address Terms in Indo-European, Uralic and Altaic Languages*, organized by Bayyurt Yasemin [et al.]

The present paper focuses on forms of address used in audiovisual translation. Specifically, the rendering of forms of address used in film subtitles will be examined. For this purpose, the translation of twenty British and American films, romantic comedies, will be scrutinized with the aim of uncovering the techniques subtitlers resort to while translating the English address forms into their Polish pragmatic equivalents. The corpus used for the analysis contains ca. 100,000 tokens in the Polish subtitled version and roughly 150,000 words in the English original version. The equivalence of forms of address in the two languages is problematic for subtitlers as in Polish there are two types of address forms, formal (Pan/i) and informal (ty), both of which are encompassed by a single English term "you" (cf. Marcjanik 2007; Bączkowska 2011; Szarkowska 2013). The choice a subtitler needs to make is therefore difficult and far from obvious. It is context dependent and, to a great extent, it results from subtitlers' intuition, experience and preferences. Another important aspect to be considered while making these choices is the degree of im/politeness the subtitler wishes to express, on the one hand, and the stylistic features s/he wants to adhere to on the other. A well known fact in audiovisual theory related to style typical of subtitles is the so-called diamesic shift (Gottlieb 1998). According to this theory, subtitles represent a style which stands midway between the spoken and the written discourse, thus it has features typical of colloquial language as well as more formal language. As the exact point on the cline is difficult to pinpoint in the case of subtitles, different translators may resort to alternative linguistic resources while rendering a film. As a result, theoretically, forms of address occurring in one film may have a number of versions, depending on who renders the film.

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### **Victoria Martin, Elena Domínguez Romero, María Pérez Blanco & Juana Marín-Arrese**

***Epistemic and effective control in political discourse: The European refugee crisis*** (Contribution to *Position and Stance in Politics: The Individual, the Party, and the Party Line*, organized by Berlin Lawrence [et al.]

This paper explores the joint deployment of epistemic and effective stance in the discourse on immigration, migration and the European refugee crisis of a number of political parties in the UK, representing the ideological spectrum from the far-right and right to the left or far-left. Epistemic and effective stance strategies are aimed at controlling hearers/readers' acceptance of action plans: epistemic legitimisation strategies (Hart 2011; Marín-Arrese 2011a) function indirectly by providing epistemic justification and epistemic support (Boye 2012) for knowledge crucial to those acts and plans; and effective stance strategies function directly by claiming their desirability, normativity or requirement (Chilton 2004; Marín-Arrese 2011b). These categories draw on Langacker's (2009; 2013) distinction between the effective and the epistemic level in the grammar of the language and the systematic opposition thereof between striving for control of relations at the level of reality and control of conceptions of reality. The paper explores the following issue: (a) the similarities or differences in the distribution and use of effective and epistemic stance on the basis of the presumed ideologies of the parties along the left to right ideological spectrum; and (b) the extent to which they reflect differences in discourse strategies and identity. It is hypothesized that striving for epistemic and effective control in political discourse will be more visible in those contexts where more is felt to be at stake, and where there is a greater perceived need for legitimising plans of action and ideologies. Variation may also be found due to possible differences in discourse practices and styles of persuasion. The paper presents a case study on the use of epistemic and effective stance markers in the discourse on immigration in the political speeches of politicians and electoral manifestos of a number of parties, chief among them the Conservative party and the Labour party, as representatives of centre-right and centre-left ideologies.

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### Helena Martins

*On what it takes to take foreign mythologies seriously* (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

Richard Rorty's pragmatism once prompted him to state, bluntly and:0 controversially: "we Western liberal intellectuals should accept the fact that (...) there are lots of visions which we simply cannot take seriously", such being the case, he adds to exemplify, of those points of view held by "the Nazi or the Amazonians" (1991: 29-31). Brazilian anthropologist Eduardo Viveiros de Castro has confronted Rorty's resigned pseudo-lucid ethnocentrism, by pointing out, among many other things, its incompatibility with the whole drive of anthropology, most especially when this science is redefined performatively as "a theory of peoples' ontological autodetermination" and "a practice of the permanent decolonization of thought" (2011: 128). In this paper I take up this controversy armed with Wittgensteinian equipments. Thought experiments with imaginary tribes and situations of radical alterity, pervasive in the philosopher's later writings (e.g. *Philosophical Investigations* :7:7 200, 206, 419; *On Certainty* :7106), are brought together with Viveiros de Castro's findings and reflections on the life, language and conceptual imagination of real (ever-threatened) Amerindian tribes (2002, 2015). I focus on Wittgenstein's:0sparse and underinvestigated observations on the limits and possibilities of *conversion* where there is no room for argumentation (e.g. *On certainty* :7:7 92, 262, 612). While his readers generally tend to assume that conversion, when possible, is *unilateral* (it is the king who thinks the earth began when he was born that is to be converted, never "us") and *irreversible* (once he is converted, there's no turning back to his past life), I argue that these assumptions can be subverted if Amerindian shamanic practices involving the temporary crossing of ontological borders are taken seriously  
utinsoftLocal.ByteClass in line with the imperatives of Viveiros de Castro's redefined anthropology,

as:0mentioned above, and *pace* Rorty's strain of relativism. More specifically, the case is made for the idea that, when brought to reciprocate with Wittgenstein's thought experiments, such Amerindian practices allow for a conception of bilateral and reversible *translation* where there is no room for argumentation, thus throwing a much-needed light on what *taking foreign mythologies seriously* can possibly mean.

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### **Dina Maria Martins Ferreira, Jony Kellson de Castro Silva & Tiberio Caminha**

***For minor pragmatics: Tensions among language, body and politics*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

In this work, we aim to think of minor pragmatics starting from the philosophy of Gilles Deleuze and Felix Guattari, especially from their work *A Thousand Plateaus*. In order to do that, we articulate the concepts of order-words, as speech acts attributed to the bodies; Body without Organs as a body creation to the discipline of an organism; and war machine as a grammar of reply. Thus, we experience the trace of the concept #AgileSex meaning 'becoming-woman' as a policy of minor pragmatics, deterritorializing subjectivation processes that are anchored in gender identities. Thereby, we question minor pragmatics as minority policies that can enhance a scientific research in linguistic Pragmatics. At this minor pragmatics, language and society are addressed as an imminent relationship, a form of life – taking it seriously entails a political position for Pragmatics and consequently to Linguistics. That is, language is a political issue before being a linguistic issue (Deleuze; Guattari, 2011b); and speech is a mere construction (Rajagopalan, 2014). We think about speech as a continuous variation, as a rhizome rather than a tree because the rhizome as a stem of a plant is a possibility, it has no beginning or end, it is not centered (Deleuze; Guattari, 2011a). Understanding speech in this way unable us to think about language "as an unstable plot of flows that only comes to life when people and their subjectivities and stories are considered in the multiple and situated social practices of meaning-making processes in which they operate" (Moita Lopes, 2013, p. 104). Thus, minor pragmatics is Pragmatics as a speech policy that takes into account the exteriority in relation to the speech, making it possible a continuous variation of the speech and the creation of life forms. We developed our argument questioning how to think of a relation among language, body and politics as a question of the subject through a minor pragmatics . In this relationship, there is a shift from the notion of the subject to the production of subjectivities, taken by a collective assemblage of enunciation and mechanics of desire. Through this, #AgileSex (in)tenses political processes of singularization against a dominant capitalistic subjectification of gender. Keywords: Order-Words. Body without Organs. Becoming-Woman. Assemblage. Subjectification.

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### **Katrijn Maryns & Antoon Cox**

***The struggle for understanding in linguistically divergent consultations in the emergency***

**department** (Contribution to *Increasing mobility in health care and challenges to multilingual health care communication*, organized by Hohenstein Christiane [et al.]

Emergency medicine is a predominantly oral activity in which medical errors often result from poor communication(1). Conditions for communication as such are very different in the ED as compared to primary care due to time pressure, potential distraction resulting from long and tiring caregiver shifts and the sense of urgency(2–5). Due to the increasing diversity of patients in Emergency Departments (ED), especially in the light of the current refugee influx into Europe, emergency physicians and nurses have to take history from patients with whom they do not share a language. While this generates particular challenges for quality of and access to care in hospitals, most of the existing research on clinical communication has focused on primary care rather than secondary, hospital-based care (6). In addition to a language barrier, these ED consultations often start with no or very little mutual foreknowledge (pretextuality)(7,8) between the participants on issues such as medical history, socioeconomic background, institutional and medical knowledge, language skills, role distribution and, where applicable, the nature of the relation between the patient and possible person(s) accompanying the patient to the consultation (9). Furthermore, in the case of recently arrived immigrants, there is often no medical record available with prior medical information on the patient. In this presentation, we will discuss how these different elements contribute, often simultaneously, to (mis)communication between the participants and what the repercussions are for the flow of the consultation(10,11). We draw on data from participant observation and audio recordings during night and day shifts at the ED of a public hospital in Brussels, one of Europe’s most multilingual cities, where we worked interdisciplinary with linguists and medical doctors(12). From a broader perspective, based on our member-checking, it turned out that doctors often ascribed miscommunication to the patient’s and (if present) the companion’s linguistic skills, while our analysis shows there were also many other factors and dynamics at play.

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**Yael Maschler**

***Syntactically unintegrated post-positioned she- ('that/which/who') clauses in casual spoken Hebrew talk*** (Contribution to *The Emergent Grammar of Complex Clausal Structures in Interaction*, organized by Keevallik Leelo [et al.]

So-called subordinate clauses which have loose or no syntactic relations to an element in a preceding clause remain relatively unexplored, but they have received some attention recently (e.g., Evans 2007; Mithun 2008; Laury and Seppänen 2008; Keevallik 2008; Verstraete, D’Hertefelt, and Van Linden 2012; Mertzluft and Wide 2013; Günthner 2014; Wide 2014; Evans and Watanabe 2016). Mithun explores this phenomenon from a wide typological perspective, showing that grammatical dependency markers can be functionally extended “from sentence-level syntax into larger discourse and pragmatic domains” (2008: 69) to mark “supplementary information that is not part of the storyline, material that sets the scene in narrative, contributes commentary or explanation, provides emotional evaluation, and so forth” (ibid.: 99).

To the best of my knowledge, such clauses have not been studied in spoken Hebrew discourse. According to traditional Modern Hebrew grammar, the mono-morphemic element *she-* (‘that/which/who’), attached to the following word, is known as the general, most frequent Hebrew ‘subordinator’ employed at the opening of the subordinate clause in bi-clausal syntactic constructions of the relative and complement type. The morpheme *she-* also attaches to additional components at the opening of a variety of adverbial clauses, forming various adverbial conjunctions: e.g., *lifney she-* (‘before’), *kshe-* (‘when/while’), *mipney she-* (‘because’), *bemikre she-* (‘if’). Finally, *she-* also opens the subordinate clause in a pseudo-cleft construction. However, investigations into the syntax of spoken Hebrew discourse “taking temporality (Hopper 1987, 2011) seriously”, show that this traditional description of Hebrew subordination is oftentimes lacking (Maschler 2011, 2012, Polak-Yitzkhaki and Maschler 2016, Maschler and Fishman forthcoming).

My paper examines *she-* constructions which challenge this traditional description because they are employed in a way that makes it unclear which, if any, subordinate category (relative, complement, adverbial, or pseudo-cleft) they constitute. Rather than attempt such a classification, I seek to explore the actions performed by these borderline *she-* tokens in interaction and their on-line (Auer 2009) emergence in interaction.

Examine, e.g., the following excerpt from a conversation in which three girlfriends are gossiping about a mutual acquaintance, Liron, criticizing her for choosing partners based on their socio-economic status:

**‘Liron’s Boyfriends’:**

- 90 Moran: vekol sheni vexamishi,  
and every Monday and Thursday,  
91 hi holexet le--resital,  
she{=Liron} goes to-- Recital {=name of restaurant},  
92 le'exol'im 'eh.. 'ima shelo vehaxaver shela,  
to eat with uh.. mother his and the boyfriend hers  
to eat with uh..his {=Liron’s boyfriend’s} mother and her boyfriend,  
93 ..shehaxaver shel ha'ima shelo,  
{-----ff, marked prosody-----}  
***she-* the boyfriend of the mother his**  
***she-* his mother’s boyfriend,**  
94 ..hu profesor,  
he professor  
is a professor,  
95 po.  
here.  
96 ..bekalkala.  
in Economics.

The *she-* opening line 93 does not begin a normative relative clause, because the form correlative with what might be considered the antecedent, *haxaver shela* ‘her [= Liron’s boyfriend’s mother’s] boyfriend’ (92), is a full NP that is actually much heavier than the ‘antecedent’ it supposedly refers back to: *haxaver shel ha'ima shelo* (lit. ‘the boyfriend of his [=Liron’s boyfriend’s] mother’, 93). Furthermore, the NP at 93 is altogether ‘out of place’ syntactically. Without it, *she-*+lines 94-96 would constitute a normative relative clause - ‘she goes... to eat with his mother and her boyfriend, *shehu profesor po bekalkala* (‘who is a professor here in Economics’). Semantically, an analysis of lines 93-96 as a circumstantial adverbial clause expanding the main clause is also possible: ‘she goes ... with his mother and her boyfriend; his mother’s boyfriend being a professor here in Economics’. However, an adverbial clause modifies the predicate of the ‘main’ clause, not one of its nominal constituents, as here. Furthermore, the conjunction connecting such circumstantial clauses should be *kshe-* (‘while’), not *she-*. Thus we see that this *she-* clause is a borderline case, in between the relative and the adverbial categories, not quite fulfilling the formal criteria for either one. Furthermore, since there is no clear component within a ‘main clause’ which this *she-* clause substitutes, its subordinate status as embedded in a main clause is altogether questionable.

In this so-to-speak competition between girlfriends over who has the most ‘juicy’ gossip about Liron (from which the lines above are excerpted), the *she-* clause functions to convey the climactic piece of gossip as well as the speaker’s ‘outraged’ stance towards it. The marked prosody of line 93, along with the fact that *‘ima* (‘mother’) is unusually preceded by the definite article, support this interpretation. Thus we see here the extension of the dependency marker *she-* to the discourse and pragmatic domains (cf. Mithun 2008). However, while in the languages studied by Mithun the function of such dependency markers is to denote background information, in this Hebrew example the dependency marker actually marks the climactic clause of the entire gossip session.

My paper explores a variety of syntactically unintegrated post-positioned *she-* tokens in a corpus of over 11 hours of audiotaped conversation, exploring the particular actions they implement in discourse and their on-line emergence in interaction, thus contributing to a pragmatic typology of syntactically unintegrated so-called subordinate clauses.

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### David Matley

**“I can’t believe #Ziggy #Stardust died”:** *Reactions to celebrity death on Twitter and Instagram* (Contribution to *Mediatizing emotion in reactions to global events and crises*, organized by Giaxoglou Korina [et al.]

Social media have changed the way we die and mourn (Walter *et al.* 2011). Social networking sites (SNSs) such as Facebook, Twitter and Instagram enable users to create online communities of the bereaved (Giaxoglou, 2015), continue connections with the deceased (Bouc, Han & Pennington, 2016) and to manage the balance between individual expression of sorrow and conventional forms of mourning (Bethomé & Houseman, 2010). The online mourning of celebrity death in particular has begun to attract the attention of both academic researchers and the broader media (cf. Radford & Bloch, 2012; Chamorro-Premuzic, 2014). So far, however, linguistic studies of celebrity death and mourning online remain relatively rare.

This study aims to address this research gap by examining the linguistic affordances of social media for affective stance-taking on celebrity death. It presents the results of a small-scale study of Twitter and Instagram posts on the occasion of the death of David Bowie on 10 January 2016. It examines how the affordances of SNSs such as hashtagging and multimodality can be used in a range of affective stance-taking strategies. The study provides evidence of both introjection and incorporation (Radford & Bloch, 2012) as ways of dealing with the sense of loss and grief involved in the death of a celebrity, while also suggesting that affordances of social media such as hashtags can function as a means of engaging in cultural memory practices. The findings are relevant for an understanding of affect in social media and offer evidence of a renegotiation of appropriate norms of mourning online (cf. Pitsillides, Waller & Fairfax, 2013).

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#### Yoshiko Matsumoto

##### ***Creating a micro-context in a genre: A function of grammatical constructions***

(Contribution to *Multiplicity in Grammar: Modes, Genres and Speaker’s Knowledge*, organized by Iwasaki Shoichi [et al.]

Observations that some grammatical constructions are sensitive to specific genres and contexts have led recent work in Construction Grammar to explore the possibility of extending Construction Grammar’s core concept of the form-meaning pairing to the arena of discourse and conventionalized patterns, i.e. genres (e.g. Östman 2005, Nikiforidou 2010, Fischer 2011). For example, while it is considered an error in expository writing, the non-use of definite or indefinite articles in English is commonly expected in newspaper headlines. A different, but analogous, observation that some constructions are used predominantly in spoken language and others in written language has been made in research that proposes the existence of different grammars (Miller and Weinert 1998, Iwasaki 2015). Following these lines of inquiry, I will consider whether or how constructions are paired with genres and discourse patterns. As a case study, I will examine a single individual’s language use on the same general topic in four different communicative contexts. Keeping the language user and the general topic as well as the grammatical construction constant, the study highlights the language user’s sensitivity to the relation between the construction and communicative situations/genres. The study reveals that the pairing of the construction and genres is not completely straightforward but is complex, reflecting the user’s understanding of the function of the construction and the conventionalized features of the situation.

The data for this case study are a collection of discussions of a professional paper that the individual was requested to write. The data consist of his casual conversation with a friend (CC), personal letter to a friend (PL), informal presentation (IP), and professional paper (PP). The construction in focus is the sub-type of noun-modifying clause construction (NMCC), in which a clause modifies a semantically substantial (heavy) head noun (HH), creating a complex noun phrase. The focus on heavy head nouns is because they differ from “light”

head nouns - such as *koto*, *mono*, and *no*, (often glossed as complementizers) – in having a higher density of information and greater semantic complexity. While NMCCs with light head nouns are claimed to be predominant in conversational data (e.g. Takara 2012), NMCCs with heavy head nouns (HHNMCCs) are also observed in conversations, personal letters and informal presentation in addition to such high information-density contexts as academic expository writing (e.g. Biber and Conrad 2009 on English relative clauses). A closer observation of the HHNMCC uses in the different genres or modes reveals that all HHNMCCs in the data (except for two in PL) are used when the passages directly relate to the topic of the individual's professional paper. These observations indicate that the HHNMCC is chosen when the topic is compatible with exposition of intellectual information, regardless of the mode of communication or the formality of the occasion. This suggests the complexity of the pairing of a construction and discourse situation/genre. The language user understands the function of a linguistic construction and of what communicative purposes are expected in the discourse context, and exploits such knowledge to navigate multiple discourse situations.

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**Yuka Matsutani**

***Time formulation in interaction: Regrading on timescale*** (Contribution to *Upgrading/Downgrading in Interaction*, organized by Prior Matthew [et al.]

Conceptualizing regrading as a scaling phenomenon (see Bilmes 1993, 2010), this paper investigates the regrading formulation of a particular type of scale—timescale. In particular, this paper examines speaker's manipulations of timescales, such as selection of types of timescale, markings on a scale, and coordination with other scales (e.g. length, certainty, extremity), as revealed in practices of regrading. As a research method, this paper employs conversation analysis, particularly occasioned semantics (Bilmes, 2011). The data come from 20 hours of video-recorded everyday conversation in Japanese. Findings show that, first, there are at least two basic types of timescale: 1) timescale as progressivity and 2) timescale as circulation/repetition. Second, each timescale is coordinated with various other scales (e.g. amount of accusation), as well as with other various timescales (e.g. day scale, month scale, year scale). Thirdly, regrading time formulation can accomplish various actions (e.g. predicting the future). For instance, a woman in my data invoked two types of time scales to show a near-maximum busyness of her husband and to surprise the interactant. First, day scale was invoked, saying that his 24 hours are almost filled up by his work. Then, she upgraded the busyness by invoking week scale, telling that every seven days are also fully filled up by his work. This upgrading achieved further surprising the interactant. Analyzing related cases from the collection, this paper hopes to contribute to further understanding of regrading and time formulation in everyday interaction.

**Caterina Mauri, Ilaria Fiorentini & Eugenio Goria**

***Constructing indexical categorization*** (Contribution to *Pragmatics and Constructions*, organized by Finkbeiner Rita [et al.]

The aim of this paper is to analyze the linguistic constructions employed to convey indexical categorization in spoken Italian (data from LIP and [ki'parla] corpus).

By indexical categorization (IC) we mean an abstraction process that is triggered by one or more explicit exemplars and proceeds through associative reasoning (Recanati 2004) towards the identification of an implicit set or class of elements (Mauri 2017), whose members share a given property P. Such property can only be



identified by having access to a specific context and constitutes the basis on which *ad hoc* categories (Barsalou 1983, 2010; Mauri 2017) are built. Therefore, we consider as ‘indexical categorization marker’ (ICM) every linguistic strategy used to refer to [further Xs characterized by a shared property P], as in 1), where *or such things* allows the hearer to identify, according to the context, a set of referents that share the same P:

1) *Please go to the supermarket and buy me some juice, coke [or such things]*

We will argue that IC is closely related to specific conversational structures, and that the set of inferences needed to identify P, and thus to access the further possible Xs, is part of the meaning of the construction itself (cf. the framework of Construction Grammar, in particular Bybee 2006, 2010; Traugott, Trousdale 2013). In some cases IC depends on the presence of particular lexical items (Croft 2001), as in 1). However, IC is often triggered by more abstract patterns. Consider 2):

2) *la villa grandissima un mucchio [di sale di cose] poi accanto ci sono [...] (Firenze A2)*  
 ‘the huge mansion a bunch [of rooms of things] and then besides there are [...]

The example includes a repeated syntactic slot (a PP), where the first member contains the exemplar and the second is filled by a dummy noun, *cose* ‘things’. Even without specific lexical items, the construction triggers a process of categorization through which the addressee is invited to identify other possible elements. Furthermore, in 3) we observe a totally abstract reduplication pattern, where IC is achieved with the sole replication of the syntactic structure containing the exemplars.

3) *se c'ho una donna che non può uscire c'ha il marito geloso bene sta a casa [nun potimm ii a cena nun potimm ii a teatro nun potimm] quindi più che la donna ideale ci vuole il marito ideale [...]* (Napoli E13)

‘If I have a woman who can’t go out, she has a jealous husband, well, she stays at home. We can’t go out for dinner, we can’t go to the theater, we can’t. So rather than the ideal woman you need the ideal husband’

We will argue that the constructions discussed above function as ICMs, and we will provide a detailed explanation of their formal features and functional behavior. The main result will be a fine grained typology of these constructions in Italian, with attention to hierarchical relations between more general *schemata* (macro-constructions), more specific instantiations (meso-constructions), and singly occurring items (micro-constructions) (Traugott 2008 *inter al.*).

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**Patricia Mayes & Hongyin Tao**

***Categorizing in everyday interaction: Case studies in English and Mandarin Chinese***

(Contribution to *Activities in interaction*, organized by Gerhardt Cornelia [et al.]

This paper is related to our ongoing work on the relation between linguistic units and actions in the activity of *categorizing*. Here, our primary aim is to show that categorizing is a ubiquitous activity worthy of further interaction-based research. We define categorizing broadly as any activity that involves explicitly or implicitly classifying people or objects into types. For the most part, early research in linguistics and psychology disregarded the social and interactional nature of categorizing, viewing “categorization” as mental representation of “real-world” objects, housed within an individual psyche. Although subsequent studies of metaphor in cognitive linguistics have focused more on language use, much of that research has been introspective or, more recently, experimental, rather than based in the study of naturally occurring discourse. On the other hand, categorizing as social action in interaction was discussed in the early work of Harvey Sacks (1972; 1992), as well as more recently by conversation analysts (e.g., Schegloff, 2007; Stokoe, 2012). Although this research does examine how categories are deployed and oriented to in interaction, it centers on “members’ categories,” which limits the scope of categorizing activities to only those that involve social positions or identities. Although we use some of the insights from these more recent discussions of membership categorization analysis, we apply them more broadly, examining how categorizing of not only members (i.e., people), but also objects (defined broadly) unfolds in situated interaction. Close examination of how categories are deployed and taken up reveals not only social, but also cognitive aspects of categorizing (Edwards, 1991; 1997), a fundamental human activity seen across situations and languages.

We analyze English and Mandarin Chinese videorecordings collected in four different situations: An argument at an organized protest; a negotiation in a student-teacher conference; a friendly disagreement; and a conversation in which participants are multitasking. Sequential analysis of categorizing activities reveals findings in both languages that support the need for further research: First, we have found a relation between stancetaking (Englebretson, 2007) and categorizing in that acts of categorizing often index stances, ranging from alignment to disalignment. Second, our research shows that, like other activities, categorizing is not just accomplished through lexical/grammatical devices; rather, linguistic forms are deployed in conjunction with other semiotic resources (e.g., bodily movement and eye gaze), and the sequencing of these resources is important for expressing the meaning. A particularly important case in point is referential meaning. We find that when participants are doing categorizing, which typically involves casting the entity being categorized, as contrasting, parallel, and/or in tandem, the referential meaning of even canonical referring expressions (e.g., noun phrases) is not easily understood, without considering sequencing and other semiotic resources. This finding suggests that the only way to construct an adequate theory of referential meaning is by examining how it unfolds in relation to the ongoing dialogic activity. Categorizing is a mundane, everyday activity that occurs across situations and languages. Further research, particularly from a cross-linguistic perspective, promises to shed light on the relation between such activities and social interaction, more generally.

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**Douglas Maynard, Dagoberto Cortez & Toby Campbell**

***How is it possible to discuss end of life issues in cancer care?*** (Contribution to *Talking about dying*, organized by Pino Marco [et al.]

This presentation follows our earlier research on the interaction order in the oncology clinic interview, including its phase-structure, and the use of “appreciation sequences” by which clinicians remind patients about the

positive effects of their treatment so far. Now we return to the question of whether and how the participants in ongoing cancer care can relevantly raise end of life issues. We approach this question not in a normative way but in terms of the interaction order, and more specifically the organization of news deliveries about CAT scans, meaning assessment, and treatment recommendations. Our specific concern is with situations in which chemotherapy or other treatment has ceased to be effective.

### **Mayouf Ali Mayouf**

***Emancipatory pragmatics: Approaching language and interaction from the perspective of Ba*** (Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

This paper investigates the effects of social and cultural values in Libya on physician/patient communication, especially when the case is related to private diseases. In Libyan culture, suffering from diabetes or hypertension in early age may cause frustration and introversion. Moreover, sex-related diseases such as . hemorrhoids, prostatitis, period disorder, problems in urine or erection, etc., may increasingly lead to reticence and unsociability. Dermatological symptoms are also considered as a cause of shyness and segregation. In this study, 3 Libyan physicians and 5 Libyan patients (3 males and 2 females) have been interviewed. In addition, a questionnaire was randomly distributed among 20 university male and female students. The data analysis shows that patients suffering from private diseases may prefer to consult foreign doctors rather than doctors from similar social and cultural background. The subjects insist that their preference is not motivated by lack of trust or proficiency in the Libyan doctors. It can be argued that the social structure of the Libyan, and probably most Arabic and Muslim, societies is built upon face-to-face relationship and the circulation of family and tribe names (Mayouf, 2005; Mayouf and Katagiri, 2009, 2011; Wei and Mayouf, 2009). Therefore, the crucial part of any interaction and communication (social and/or institutional) in these communities is to be initialized with the successful establishment of a social network that can connect the interactants to each other. A female subject claimed that her Libyan dermatologist has unveiled her case to her uncle AB when they met in a wedding. By exchanging the family names (for establishing a social network), the doctor recognized that AB is the uncle of his patient. Intuitively, the doctor asked AB about his niece's recent medical situation which AB was unaware of. Subsequently, AB has paid a family visit to his niece's who was shocked of the unveiling of her medical case. In conclusion, the cultural norms of social network establishment (SNE) in Libyan social/institutional interaction and communication has unintentionally caused low assurance of confidentiality (LAC) in national physician/patient interaction and communication. Thus, I should insist that LAC may considerably discourage patients to prematurely disclose their symptoms. Moreover, unawareness the cultural feature of SNE in Libyan and Muslim communication could lead to the accusation of mistrust in cases of Arab doctor/patient and/or patient/interpreter communication in Western healthcare initiations. LAC may not be tolerated by Western institutional regulations which criminalize unauthorized publicity of patients' information.

### **Harrie J. Mazeland**

***Position expansion in multi-person interaction*** (Contribution to *Activities in interaction*, organized by Gerhardt Cornelia [et al.]

Actions in turns at talk establish relations between participants, not just between utterances. In my paper, I explore a next-speaker practice that maps the organization of an ongoing sequence into a multi-person framework. I call the action that is conveyed with this practice *position expansion*. A position expansion is a way of doing agreement with the position taken by prior speaker in the course of a more encompassing activity such as decision making or problem solving. Position expansions have specifiable organizational and constructional features: they are next-positioned, *and*-prefaced, constructionally dependent on the grammatical format of prior speaker's turn and elaborate upon prior speaker's point by adding new material to it. The speaker ties current turn to prior turn, but also recycles the position of prior speaker. In multi-person settings like the meeting talk in my data, a position expansion effectuates a dissociation of the response position from the participant who initiated the sequence. It is the participant that did the position expansion that responses in next position are directed to now. Position expansion differs from *collaborative completion*. In the case of collaborative turn-completion, next speaker finishes prior speaker's turn before the latter has produced the turn's point. The completion does not move the position for delivering a sequentially implicated next. Collaborative completion is a practice that is suited for *doing being a member of the same party*. Position expansion, on the

other hand, is much more a device for building a coalition than for demonstrating group membership. Both devices -- position expansion and collaborative completion -- are used for restructuring the local participation framework and/or for procedurally negotiating claims with respect to epistemic primacy. Participants accomplish this partially by either maintaining or changing the local distribution of gaze in the course of the unfolding sequence. Their embodied orientations constrain the set of sequential options that agreeing responses such as position expansion and collaborative completion establish.

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### Amanda McArthur

***Displaying pain in response to a doctor's touch: One resource for delivering unsolicited pain information in primary care physical exams*** (Contribution to *Emotion as an action oriented resource in interaction*, organized by Reynolds Edward [et al.]

In primary care physical exams, when doctors touch or manipulate patients' bodies in ways that could cause them pain, they only sometimes ask a pain question like "does that hurt?" But patients don't always wait for doctors' questions to report that they feel pain; sometimes they do so via unsolicited pain informings (e.g. "that hurts"). However, by asking the doctor for help with a health problem, patients implicitly agree to interactional asymmetries through which the doctor has primary rights to control the flow of information (Abbott 1988; Frankel 1990; Robinson 2001) and engage in diagnostic reasoning (Parsons 1951; Freidson 1970; Peräkylä 1998). And although patients are epistemically entitled to know whether they feel pain (Heritage 2012), delivering that information unsolicited can be heard as motivated by a decision the *patient* made that it could or should be diagnostically relevant to what the doctor is doing, thus encroaching on the doctor's primary interactional rights. Taking a conversation analytic perspective, my research engages with a common theme in medical communication research by exploring the resources patients use to accomplish this potentially problematic action in ways that both reflect and enact interactional asymmetries (see Gill 1998; Stivers 2002; Heritage & Robinson 2006) – specifically the doctor's primary rights to control the flow of information and engage in diagnostic reasoning.

In my talk, I focus on one resource in particular: displays of pain. I show how patients use displays like winces, outcries, and forms of "ouch" – either alone or embedded in pain-informative turns at talk via turn-initial position or para-linguistic behavior – to deliver pain informings as motivated by sudden sensations of pain. Conversation analytic research has shown that displays of emotion – including pain – are embedded in the local interaction and are resources for action (Jefferson 1979, 1984; Heath 1989; Whalen & Zimmerman 1998; Wilson & Kitzing 2006; Hepburn & Potter 2012; Hoey 2014). But the common-sense view of emotional displays is that they are automatic reflections of internal sensations. According to Goffman (1978:800), it is this common-sense view of emotional displays that allows us to accomplish actions through them in ways that "mitigate the impropriety of a different tack we could take." I argue that, in primary care physical exams, pain displays allow patients to provide unsolicited pain information without claiming to have done so intentionally (see also Grice 1957). Therefore, patients who deliver pain information through or with pain displays avoid being heard as engaging in diagnostic reasoning, thereby managing to balance an orientation to implicitly agreed-upon interactional asymmetries while still actively participating in the exam according to their own interactional goals.

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### **Troy McConachy**

***Intercultural pragmatics: Implications for language teaching and learning*** (Contribution to *Current issues in intercultural pragmatics*, organized by Kecskes Istvan [et al.]

In this presentation I will refer to recent theorizing on meta-pragmatics (E.g. Kádár & Haugh 2013, Kecskes 2014; Spencer-Oatey & Kádár 2016) to offer a reconceptualization of meta-pragmatic awareness situated within an intercultural orientation to foreign language teaching. This reconceptualization places particular importance on the language learner's reflexive capacities, particularly the ability to articulate the assumptions that underlie interpersonal evaluations constructed on the basis of L2 pragmatic interpretation. I will draw on data from an English language classroom in Japan to illustrate some of the ways in which collaborative meta-pragmatic reflection in the classroom opens up possibilities for exploring various layered assumptions drawn from the L1 and L2 that come into play when interpreting aspects of L2 pragmatics. It will be argued that the reconceptualization of meta-pragmatic awareness from the perspective of intercultural pragmatics is a necessary step in more effectively theorizing the language awareness dimension of intercultural competence and intercultural learning.

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### **Bradley McDonnell**

***The pragmatics of 'light nouns' in Besemah: An interactional perspective*** (Contribution to *The Pragmatics of the 'Noun Phrase' across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.]

Perhaps the most widely discussed aspect of the 'NP' in western Austronesian languages is the relative clause (cf. Keenan & Comrie 1977). For the languages of western Indonesia in particular, relative clauses are described

by their syntactic relation to the noun it modifies, expressed by a ‘relativizer’ and a so-called ‘gap’ in the modifying clause, which is co-referential with head noun (Riesberg 2014).

One language that appears to be quite different in this regard is Besemah, a little described Malayic language of southwest Sumatra. McDonnell (2013) has shown that constructions analogous to relative clauses in Besemah are best described as Noun Modifying Constructions (NMC) following studies of similar phenomena in Japanese (Matsumoto 1997, Comrie 1998). Under this analysis, NMCs are characterized as having a contextually interpreted pragmatic, rather than a syntactic, relation between the ‘head noun’ and ‘modifying clause’. The Besemah examples in (1) and (2) show how apparent ‘nouns’ (i.e., *jeme* ‘people’ in (1) and *engkas* ‘remainder’ in (2)) are directly modified by a clause (marked off by square brackets), and in the case of (2), the modifying clause lacks any clear ‘gap’ and the relationship between the ‘head noun’ *engkas* ‘remainder’ and the clause is construed contextually, expressed in the English free translation with the preposition ‘from’. (1)

Cousins catching up

1 munaya: tape=nye ghadu?

what=3 heal

‘who (lit. what) was healed?’<sup>2</sup> sarkani: adak **jeme** [ di-antat-i li bentine tadi.]

excl people pv-bring-appl by woman earlier

‘ah the people [(who) were served by women earlier.]’

(oai:paradisec.org.au:BJM01-002, 00:15:29.280–00:15:31.490) (2) Cousins catching up

1 munaya: galak die n-jimat-i **engkas** [ jeme m-basuh piring tu,  
want 3 av-eat.scrap-appl remainder people av-wash dish dem.dist]

‘they (snakes) want to eat the scraps [ (from) people washing the dishes, ]’

(oai:paradisec.org.au:BJM01-002, 00:23:42.848–00:23:45.638) However, much like the NMCs in

Japanese, Besemah NMCs most commonly occur with a so-called ‘light noun’, which has general, abstract meaning (Takara 2012). Unlike Japanese ‘light nouns’ that have a range of general, abstract meanings, Besemah has a single ‘light noun’ *nik* that is often translated as ‘the one’, as exemplified in (3) and (4). The example in (3) is analogous to (1), while the example in (4) is analogous to (2), which in this case refers to an event, expressed as ‘the time’ in the English free translations.

(3) Reuniting with friends

1 jamisah: **nik** [ kecil-kecil tu ] di-lebung=(ny)e,

n.li rdp-small dem.dist pv-ripen=3

‘they ripened the small ones,’

(oai:paradisec.org.au:BJM01-011, 00:49:52.840–00:49:55.166)(4) Bachelors

1 rafles: **nik** [ kite main di Sumur,]

n.li 1pl.incl play loc S.

‘(the time) [we were playing in Sumur,]’<sup>2</sup>

**nik** [ aku kene cemis mate.]

n.li 1sg strike smash eyes

‘(the time) [I got hit with a volleyball spike in the eyes.]’

(oai:paradisec.org.au:BJM01-004, 00:26:38.589–00:26:41.858)The ‘light noun’ appears to behave

syntactically like other ‘nouns’ by its ability to be followed by post-nominal possessors, modifiers, and demonstratives. However, the role of ‘light nouns’ in interactional data suggests that they are found in much broader contexts than is generally assumed for ‘nouns’ (e.g., as a subordinate clause in its own intonation unit) and is used by speakers to serve various interactional purposes (e.g., adding increments). Furthermore, when comparing the distribution of ‘light nouns’ to other ‘nouns’, it is far more frequent for ‘light nouns’ to occur with modifiers in what might be a ‘fully articulated NP’, while other ‘nouns’ are rarely demonstrate such structures. Based on a corpus of Besemah conversation, this paper will show (i) how ‘light nouns’ are used to perform several interactional tasks and (ii) how ‘light nouns’ differ from other apparent ‘nouns’ in interaction, all of which calls into question traditional notions of ‘NP’ in Besemah.

## Paul McIlvenny

*‘Brake’, «Bark», Go! Learning to talk like a dog sled musher* (Contribution to *Talk in/with the Environment and Other Life Forms*, organized by McIlvenny Paul [et al.]

Studies of language use in mobility have not until recently focused on how the landscape and terrain shape human social interaction on the move. The surface of the natural (or man-made) environment over which people move in mobile formations punctuates their ongoing interaction in many ways, providing kinaesthetic feel, vibration and rhythm. Moreover, the surface conditions can be a resource for mobile action, instruction and learning. To investigate this, data was collected of tourists taking a dog sled tour - learning to become a dog sled ‘musher’ - in a remote location in the Nordic region during the winter. Mobile 2D and 360 cameras were used

on the sled and the bodies of one sled team to capture salient action and talk as they navigated a tour in the wild, a tour comprising five teams with two tour guides. During a long induction by the guide on how to mush safely, the tourists select and harness six unfamiliar dogs for their team. Once they are moving, each sled group (two or three persons) must autonomously appraise their situation, apply the brake, and give instructions. A specific case of an exhilarating ride down a hill with many bumps, and consequently a collision with a passing rogue sled is analysed using ethnomethodological conversation analysis. The human participants orient to the incline of the terrain and the uneven surface of the snow and ice in a coordinated effort to jointly control both a safe speed and the thrill of the ride. Not only is the terrain relevant for the riders, but also the interspecies communication between human and animal - the husky dogs in this case - must be worked on in order for a successful traversal of the landscape. The analysis focuses on how the intermedial, intersemiotic and interspecies sequence of 'brake' [human], «Bark» [dog], go [sled action] is accomplished and distributed across a chain of intra-acting elements. The dogs are quiet when they run, but get impatient when the sled stops. The humans need to control the sled and slow or stop to avoid excessive speed or a crash into their dogs or the sled of another team. The only way to move the sled is by releasing the brake and thus encouraging the dogs to run. Yet it becomes more interesting, following Despret (2016), if we examine more generously the (asymmetric) interactions between actors, embodiments and materialities: humans learn to account for the dogs' unpredictable behaviour; the dogs orient the recalcitrant humans to their desire to run; and the sled mediates the movement of the dogs and the talk of the co-actors. This research adds to our knowledge of how the ecology of human and animal co-practices and inter-species aural, gaze and kinaesthetic communication are negotiated interactionally in settings of zoo-mobility.

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**Isabel McKay**

*Lol to חחח: A cross-linguistic corpus analysis of written laughter on Twitter* (Contribution to *Between Graphic and Grapheme: Representation in Writing*, organized by Dickinson Jennifer A. [et al.]

By comparing the conversational distributions of various forms of written laughter (*haha*, *lol*, □) on Twitter in two linguistic traditions, English and Hebrew, I argue that at least some forms of written laughter do not merely derive from spoken forms of laughter, but indeed perform a parallel function in written conversation to that performed by physical laughter in spoken conversation. Though this project will briefly review the qualitative arguments from previous literature which could be used to argue that written laughter and physical laughter perform a similar meaning function, this project examines, statistically, the locations and contexts in which each of the written laughter words under examination occur in conversation.

Written laughter follows certain conversation distributional patterns which mirror the distributional patterns of physical laughter in spoken conversation. Physical laughter occurs more often in conversations between friends than in solitude or in performative contexts (Glenn 2003). Written laughter was found, in this study, to occur more often in tweets directed at specific individuals (beginning with @username syntax) than in performative tweets intended to a broad, nonspecific audience. Additionally, due to the offer-acceptance pattern displayed by physical laughter in conversation, spoken laughter typically occurs at the beginning or the end of an utterance (Jefferson et al. 1977). Treating a tweet as a maximal utterance, written laughter words were similarly found to "bookend" a tweet. Furthermore, physical laughter occurring at the beginning of an utterance tends to be externally-referent, referencing something taking place either in the external world or in the surrounding conversation, while utterance-final instances of laughter tend to be internally-referent, referencing something within the utterance itself (Jefferson et al. 1977). This trend was found to be true of written laughter as well. These patterns are shared not only between different forms of written laughter within a single language, but also appear to be cross-linguistic in nature. Were these words used like other discourse markers like *so*, *like*, or *oh*, we would not expect such generalizations to hold within a single language, let alone cross-linguistically. Though rules of politeness regulating the contexts in which physical laughter is appropriate may vary across cultures, the meaning and use of laughter, when it is permitted, is one of the universals of human communication (Glenn 2003; Provine 2001). It is would therefore be expected that any substitute created would be distributed similarly in conversation cross-linguistically and cross-culturally.

**Data** for each laugh form being examined is drawn from a corpus of between 200 and 1000 example tweets (numbers may be limited in some cases by overall token frequency). The forms examined include the English forms: *haha*, *hehe*, *lol*, *lmao*, □ and □, and the Hebrew forms: חחח [xaxaxa], חח [xaxa], טיהי [tíhi], הה [haha], לול (*lol*), and □.

### **Benjamin McLean**

***The best answer is no answer: On Donald Trump ignoring questions in news interviews***  
(Contribution to *The Trump Factor: Analyzing the Communicative Practices of Donald Trump Across Broadcast Settings*, organized by Montiegel Kristella [et al.]

Donald Trump, the 2016 Republican United States Presidential candidate, is a unique public figure in the presidential election process: he is widely seen as an outsider and is often portrayed in the mainstream media as a maverick who does not conform to the norms and conventions that characterize the communicative behaviors of a 'typical' politician. This paper provides some empirical grounding for these perceptions through a single-case analysis of Donald Trump's conduct during an October 2015 interview with American journalist, Chuck Todd, on NBC's *Meet the Press*. Using the methodological and theoretical framework of conversation analysis, I examine how Trump subverts the conventional norms of traditional broadcast news interviews (BNIs) (Clayman & Heritage, 2002) by employing a form of resistance previously identified as "ignoring questions" (Bull & Mayer, 1993). This form of resistance is defined as an instance in which a politician ignores the question posed by the interviewer (i.e., neither adhering to its topical or action agenda nor making any attempt to respond), or recognize that the interviewer has posed a question in the first place (Bull & Mayer, 1993). This study expands on Bull and Mayer's (1993) description of this practice by proposing a distinction between *nonverbal acknowledgements* of the question and *no acknowledgement*. The first category includes instances in which the interviewer poses a genuine question that seeks information and the interviewee provides a nonverbal acknowledgment that the interviewer has produced an action warranting response (e.g., raising a finger, holding up an open hand), rather than a verbal response. The second category consists of instances in which Trump provides *no acknowledgments*. These include any occasion in which a question is met without any attempt to acknowledge that a sequence-initiating action has been produced. The analysis shows how Trump's use of these forms of resistance embody a set of interactional practices that set Trump apart from more 'traditional' politicians in the context of the BNI. By *not* adhering to the topical or action agendas set by the journalist's questions, I outline how Trump interactionally accomplishes an adherence to his mediated persona as a political outsider, one who abides by his own set of rules. The paper reveals Trump's systematic violation of the BNI pre-allocated turn order, in which the interviewer is afforded the interactional 'right' to direct the topical and action agenda through questioning activities and supplementary forms of interaction including the use of probes, counters, and pursuits (Greatbatch, 1986). By ignoring the interviewer's ability to uphold this 'right', Trump not only manages to resist adversarial, unfavorable questions, he also manages to portray himself as an 'outsider'. The study concludes by discussing some implications of the relative success with which Trump uses these practices in BNIs, including the possibility of a general reduction of deference toward the interviewer's interactional 'right' to govern the interview, and of a rise in a "Trump style" form of interviewee resistance by other politicians.

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### **Brandon Mells**

***Policing the body: The politics of touch in police encounters with the public*** (Contribution to *Touching-the-body in interaction*, organized by Greco Luca [et al.]

A large part of contemporary American police work is organized around and through the body. Indeed, in the work of law enforcement, the body constitutes a deeply political field for the implementation and exercise of police power. Law enforcement's rights to touch and, moreover, to physically apprehend suspects rest on the thoroughly moral questions surrounding 1) the courses of action law enforcement are engaged in and attempting to carry out with members of the public and 2) the social identities of the persons law enforcement officers have stopped. The present investigation will look at video recordings of American police stops in order to explore how the touching of bodies is both oriented to and perhaps contested in the midst of situated interaction (as the outcome of a moral contest over the self) and how touch as a social practice in its own right is implemented in the situated details of police-community interaction. Taking off from the important insights of Michel Foucault



(2010[1972], 1995 [1975], 1990 [1978]) and Erving Goffman (1961, 1963a,b) regarding the constitution of the individual as a function of both relations of power and socio-morality (what Goffman discussed as the notion of “face”), I will argue that touch—and more specifically *rights* to touch the bodies of police(d) suspects—is embedded within a whole interactional economy of systematic practices underlying and simultaneously dismantling and/or constructing the moral and political realities of the individual as an outcome and instantiation of postmodern police power.

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### Milene Mendes de Oliveira

***Pragmatic instantiations of cultural conceptualizations in German-Brazilian business exchanges*** (Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.]

The theoretical and methodological apparatuses of Cultural Linguistics (Palmer 1996; Sharifian 2014) and Intercultural Pragmatics (Schröder 2014; Wolf & Polzenhagen 2006) can be fruitful for answering questions arising from diverse fields such as international business communication. A challenge in this field is that communicators might subscribe to different cultural conceptualizations (Sharifian 2011) while doing business. In this paper, business communication between Germans and Brazilians – using English as an L2 – is scrutinized from two perspectives: a) from a cultural-linguistic viewpoint, through the investigation of cultural conceptualizations underlying businesspersons’ understanding of what business communication means; and b) from a pragmatic perspective, in which pragmatic aspects in real German-Brazilian business communication are identified.

The data consists of interviews, e-mails, and teleconferences, and was collected inside a global healthcare company with offices in Germany and Brazil. Interviews with employees involved in German-Brazilian communication were proven a powerful resource for the investigation of cultural conceptualizations such as metaphors, metonymies, image schemas, blends, and cultural schemas. E-mails and teleconferences were used for the identification of face and (im-)politeness strategies, among other pragmatic phenomena. So far, previous findings of pilot studies have pointed to the interrelatedness of cultural conceptualizations and pragmatic patterns. For instance, in the cultural-linguistic analysis of how business people conceptualize ‘respect in business negotiations’ in interviews, both the German and the Brazilian groups were found to count heavily on the domain of hearing (e.g. “*I show respect if I really listen to my counterpart*”) and also on the path-goal image-schema. Nevertheless, the goal in the path-goal image schema has proven to be of a different character in both groups. For the Brazilian group, the goal was often related to a person or to a relationship (e.g. “*it’s like putting yourself in the other person’s place*”), while for the German group, the goal was often related to the accomplishment of the task (e.g. “*[You]don’t want to move ...that much away from that point you thought was your final goal for the negotiation...*”). The German conceptualization is pragmatically instantiated, among other things, by a tendency to ‘go straight into business’ – as a way to optimize the accomplishment of the task – which was identified in German e-mails. A contrast exists in comparison with the Brazilian e-mails where greetings (e.g., “*I hope you are doing well*”) before getting into the topic of the e-mail are more salient. This and other findings can contribute to a better understanding of conceptual differences and their instantiations in international business contexts.

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### **Joanne Meredith & Emma Richardson**

***Brexiteers and Breainers: Categorization of individuals in online newspaper comment threads*** (Contribution to *The micro-analysis of online data (MOOD): Using discourse and conversation analytic methods to analyse online interactions*, organized by Meredith Joanne [et al.]

Discussions around the EU referendum in the UK led to the construction of two distinct categories which emerged in and through the country-wide debate. During the campaign, the leave camp became known as ‘Brexiters’ and the remain camp ‘Breainers’. These particular terms, ‘brexiter’ and ‘breainer’ did not exist before the referendum, yet seemed to be constructed as categories throughout the course of the campaign. The result of the referendum was that the UK voted for so-called ‘Brexit’ by 52% to 48% suggesting that the country was clearly divided. Using conversation analysis (Sacks, 1992) and membership categorisation analysis (Stokoe, 2012), this study explores the ways in which the categories of ‘Brexiters’ and ‘Breainers’ were invoked in online newspaper comment threads. This research draws on a corpus of comments collected from 4 national UK online newspapers. Data were collected from every article which was predominantly focused on the promise by the ‘Leave’ campaign to be able to give :3350million per week to the NHS if the UK left the EU. This pledge was key both before and after the vote, and so there were multiple stories which captured the sentiment from prior to and after the referendum results became clear. The analysis will focus on the category predicates which are associated with the terms ‘Brexit’ and ‘Breain’ and variations on these terms. Additionally, as online postings are ‘designedly interactional’ (Meredith & Potter, 2013), the local interactional context in which these categories are deployed will be considered. Features of the medium which may impact upon the interaction, such as poster anonymity and sequential organisation, will be discussed. We will conclude by showing how members work to align with, and resist these, categories.

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### **Gilles Merminod & Marcel Burger**

***News and stories or news stories?*** (Contribution to *Beyond the myth of journalistic storytelling. Why a narrative approach to journalism falls short*, organized by Zampa Marta [et al.]

In communication and media studies, as much as in journalism education, *news* and *stories* seem to be interchangeable notions. One can explain this synonymy partly because news and stories are both the result of verbal practices dealing with “what happens” (in terms of current or past events). The likeness of both news and stories has led scholars from diverse disciplines (e.g., linguistics, communication and sociology) to use the narrative conceptual apparatus to better understand the news. However, despite a general agreement about the narrative nature of the news, the question of what it means to tell a story is usually taken for granted and the analysis of the narrative aspects of the news often remains shallow. Based on this observation, it seems of the utmost importance to reflect on the ways storytelling is defined by scholars and by practitioners and as such, our paper is an attempt to answer the following question: when people say news is story and journalism is storytelling, what do they mean? To this end, our paper is divided into two parts. First, we schematically present the main definitions proposed in scientific research so as to delineate the narrative phenomenon before we examine the issues raised by such definitions in the analysis of the news. Second, we show how practitioners use storytelling-related notions to jointly produce news, and we question the narrative criteria they invoke during the news-making process. By doing so, we draw on an ongoing empirical study regarding narrative practices in the newsroom (Merminod 2016; Merminod & Burger, forthcoming). We focus on the news production and product of a single event - an airplane crash in Indonesia on March 7<sup>th</sup>, 2007. The data was

collected at the International News of the French-speaking public T.V. broadcasting in Switzerland by the Idée Suisse project (Swiss National Science Foundation project 56, see Perrin 2013). The corpus consists of computer loggings, audio-video recordings of talk at work, and interviews. In order to analyse the ways journalists tell stories, we use a multi-dimensional method that draws on Linguistic Ethnography (Rampton et al. 2015), Small Stories Research (Georgakopoulou 2007, 2016) and Linguistics of News Production (Cotter 2010; NTT 2011; Perrin 2013; Burger, forthcoming).

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#### Thomas Messerli

***Subtitles and cinematic meaning-making: The participation framework of the subtitled film*** (Contribution to *Films in Translation – all is not lost: Pragmatics and Audiovisual Translation as Cross-cultural Mediation*, organized by Guillot Marie-Noelle [et al.]

Research in audiovisual translation (AVT) has typically regarded interlingual subtitles as the result of a particular translation practice. Explicitly or implicitly, it has thus compared the meaning making processes of the original subtitled film, dictated by spoken dialogue and the other semiotic modes that are at the disposal of the collective sender, to those of the subtitled version created for a linguistically other audience. Earlier, this comparison has been regarded in terms of loss, but more recently, subtitles have also been considered a mode of expression in their own right and one of the signifying codes in cinematic communication (e.g. Chaume 2004, Guillot 2012, 2016). However, even these studies have treated subtitled films mainly as versions of the unsubtitled films they adapt to a new screening context.

Contrary to these subtitling-as-translation approaches, this paper theorizes the point of view of the audience, who in the process of viewing the subtitled version considers it *the* film (rather than a version of it). Arguing from a pragmatic tradition and with a focus on participation structures, it regards subtitles not primarily as the result of translation, but as an additional communicative device between the collective sender and the film audience. Film audiences have been shown to take up a dual role in the communicative setting of telecinematic discourse (TCD): They willingly suspend their disbelief in order to empathise with characters and immerse themselves in the diegetic world; but they also appreciate the constructedness of the artefact they engage with, and are susceptible to (meta-)communicative cues by the collective sender (Brock 2015; Dynel 2011; Messerli forthc.). Furthermore, audiences have been shown to be dynamically positioned and re-positioned based on individual spoken events (Messerli, 2016). Accordingly, this paper hypothesises that in the case of subtitled films, subtitles also play a crucial part in these acts of positioning of the audience, and in the negotiation of represented and constructed meaning. The question is then what role the written text plays within the joint actions of multimodal meaning-making when it comes to the construction of fictional characters and events and the representation of culturally and linguistically other actions and identities.

This case study analyses three recent fiction films with Swiss German dialogue and English subtitles – *Heidi* (2015), *Heimatland* (2015) and *Der Goalie bin ig* (2014) – to demonstrate that subtitles function as a separate voice in this process: The aesthetically separate writing on the screen points to an agent who is separate from the collective also with regard to their role as a linguistic accomplice of the audience. It marks as other the Swiss interactions it subtitles while also making them accessible to the non-Swiss audience. In this sense, it both distances the audience from the character dialogue and thus also from the fictional representations of the

linguistic and cultural other, and it creates a cross-cultural connection between the two. Subtitles in this case construct Swiss-German-ness from a non-Swiss-German perspective, and they position the non-Swiss audience both within and without the represented and constructed cultural communities.

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### Inger Mey

*Interdependency in human-robot collaboration* (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

**Interdependency in Human-Robot Collaboration** Most studies on human-robot interaction (HRI) have focused on robots performing humanlike activities. Such robots are often called companion robots, search-and-rescue robots, as well as robotic toys for children with social challenges. Interactions between humans and robots in those cases tend to focus on the social and interactive skills of the robot. Skills and behavior of the robots must be acceptable to humans, and not pose any danger if they operate in the same “workspace” (Dautenhahn 2007). Other types of robots are the so-called service robots; the vacuum cleaner or the lawn mower, which are programmed to operate independently of humans in the workspace.

Researchers in microbiology make use of another type of robot called a microarrayer (a robot that prints DNA solutions onto microarray slides). In the microbiology lab where I did my studies, microarray technology was used to investigate the differential gene expressions of pathogens, especially *Vibrio cholera*, *Shigella flexneri* and *Escherichia coli*. This technology is useful, not only in the detection and identification of pathogens, but also in the determination of antimicrobial resistance.

My data involved the learning process of a group of microbiologists who were instructed in the operation of a microarray robot. Their lab did not own such a robot, and they were allowed to use the microarrayer in another lab. Two researchers from that lab, being familiar with the robot, acted as instructors for our group. During this learning process, it became evident that the robot needed a lot of attention and upkeep to operate optimally. Not only did it have to be programmed to recognize the length, width and height of the printing table for this specific job; also, the print pins had to be cleaned, so that no lint or dust would prevent the capillary action to draw fluid into the slit and the storage reservoir. The slides had to be put out manually and were taped down to the printing table; the most complicated task for the researchers was securing the pins into the print head. The pins were fitted into small holes, just big enough to hold them tight, and a lid was eased over the top of the pins.

The study showed the robot’s dependency on humans for servicing and priming its mechanical parts, and for programming its movements. A robot like the microarrayer, that depends entirely upon the maintenance and supervision of its human caretakers, produces invaluable DNA data that the microbiologists depend on for their research. On the other hand, the microbiologists were dependent on the microarrayer for their DNA analyses. This suggests that the connection between the robot and its human operators is a relationship characterized by

interdependency in collaboration rather than by interaction.

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#### Christian Meyer

***Interbodily relations in social interaction*** (Contribution to *Touch in Social Interaction: Integrating Haptics into Embodied Interaction Research*, organized by Cekaite Asta [et al.]

In my paper I will discuss different forms of interbodily relations in social interaction. Drawing on videographically collected examples of cooperative work, sports, and family intimacy I will talk about these relations in terms of what Merleau-Ponty has called “intercorporeality”, i.e. a pre-predicative and operative form of bodily sociality. In intercorporeality, the bodies involved extend their body schemes upon one another, thus establishing an - if fragile - interbodily unit that acts in the name of both individuals involved. The possible intercorporeal associations include subject-object, subject-medium, and subject-subject relations. In the course of an intercorporeal interaction, however, the form of the relationship, as I will demonstrate, is embedded sequentially and ever changing according to the circumstances and progress of situated interaction.

#### Nathalie Meyer

***Digitally-mediated empractical speaking in a multi-party Online video game*** (Contribution to *Empractical speaking and knowledge construction*, organized by Hauser Stefan [et al.]

Empractical speaking in situations in which video game play was the primary joint action between two persons was only recently studied by Mondada (2012) and Baldauf-Quilitare (2014), with players being spatially co-located while engaging in a football game on a playstation console. While these studies focused on proximal communication between the participants, the present paper takes the research on empractical speaking another step further and argues that instances of this type of communication also occur in situations where the players are no longer physically co-located, but play together as a team in a multi-party online video game. In such a scenario, a sense of “virtual co-presence” (Soeffner & Nam 2007) is realized by means of distal communication through voice over IP software (e.g. Skype or TeamSpeak) together with the spatial co-location of the players’ avatars in the virtual world (Bente et al. 2008; Goel et al. 2013).

The data considered for this study consists of three different team-versus-team online *Minecraft* gameplays with a total of 211 minutes of play time, which stem from a bigger corpus on video game livestreaming on a platform called *Twitch*. The full corpus contains multiple broadcasts by different streamers (i.e. the owner of the channel and usually the host of the video game) who engage in both single- and multiplayer online modes of the game *Minecraft*. For the current study, only multiplayer online games were considered, because the aim was to show how the utterances of non-spatially-co-located players who engage in the primary joint activity of playing the game can be interpreted as instances of empractical speaking connected to specific actions within the virtual world of the game. Thus, following Mondada’s (2012) categorization of actions *in the game* (relating to what happens in the game world) versus *out of the game* (relating to what happens in the physical environment of the player), only utterances regarding actions *in the game* were considered for the study.

Even though the gameplay itself is considered the primary non-linguistic joint activity of the participants, the present study presents a finer-grained model of so-called “joint projects” (Pirainen-Marsh 2012: 226) within the game to which instances of empractical speaking are connected. Based on the notion of avatars being a means of embodiment in virtual worlds (Taylor 2002), during these joint tasks, the players are considered either

- fully co-present (joint attention and co-located avatars during whole situation),
- partially co-present (joint attention and co-located avatars for a limited time), or
- spatially non co-present (joint attention, but no co-located avatars).

The study shows that empractical speaking occurs in all three situations, whether the players’ avatars are spatially co-located (e.g. when they are searching for enemies) or not (e.g. when they are individually gathering resources for their own purposes). It is assumed that as long as both players possess a sufficient amount of game knowledge, some joint activities can be performed as such by both players even if the players and the players’ avatars are in different locations.

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**Anna Milanowicz, Piotr Kalowski & Barbara Bokus**

***Irony as related to self-representation and representation of others*** (Contribution to *Self-presentation and self-praise: the neglected speech acts*, organized by Dayter Daria [et al.]

The research describes the impact of gender stereotype activation on decoding irony in same-sex and opposite-sex conversational context. According to the assumption that desirable behavior of the in-group member is interpreted on the abstract thinking level, while negative behavior - on a more concrete one, and the process is reversed for out-group members (Wigboldus & Douglas, 2007), we anticipated that irony, as the manifestation of abstract language, will be interpreted and used differently by same-sex communication partners (i.e. in-group members) than by opposite-sex communication partners (i.e. out-group members). Since research on gender in the United States seems to monopolize most theories on sociocultural influences, we decided to study Polish-speakers and analyze the dynamics between language and gender through the European lens. In the analysis of linguistic behavior of over 100 males and females, we refer to the Interactive Model of Gender-Related Behaviour by Key Deaux and Brenda Mayor (1987), which emphasizes the importance of expectations brought to an interaction, based on the participants' gender, and the way these expectations, once activated, shape behaviour towards others. By approaching gender not only as a personal variable but, more importantly, as a social stimulus that channels verbal behaviour, we revealed an activation of different verbal reaction mechanisms to ironic comments. We studied how adult men, women, teenage boys, and girls responded to ironic remarks depending on whether they were made by their female or male friends or colleagues. We observed that the abstract convention was rather kept in opposite-sex context and downgraded to a literal language response in same-sex conversation pattern. The analysis also showed that men focus more on playful characteristic of irony but both men and women perceive ironic comments made by females as more spiteful and critical. We assessed the use of ironic and non-ironic comments with particular reference to personality variables (psychological sex and anxiety level) and psychological well-being (self-esteem). We correlated ironic responses and evaluation of ironic comments with the Rosenberg Self-Esteem Scale (Rosenberg, 1965) that assesses overall feelings of value and worth and the State-Trait Anxiety Inventory (STAI). Additionally, we are conducting an experiment in irony decoding, where short videos filmed in a first-person perspective serve as stimuli, and participants' verbal responses are recorded verbatim. Such stimuli are more ecologically valid and demand more attention. Thus, they are expected to facilitate self-construal processes along gender lines to a greater extent than pen-and-paper tasks. Additionally, recording the participants' responses allows measuring their reaction time, as well as analysing the prosodic patterns of their utterances to trace possible gender-related differences. The results support the notion that gender differences in self-construal are the product of social comparison processes (Guimond et al., 2007), and that self-representation and representation of others on the verbal communication level are the product of adaptation to inner and outspoken social expectations, where irony challenges the situation on a symbolic level, and becomes a silent "no" in response to reality.

**Jacqueline (Jackie) Militello**

***First impressions are lasting impressions: Small talk as an index of identity within elite job interviews*** (Contribution to *Multilingualism, Mobility, and Work*, organized by Moyer Melissa [et al.]

First impressions made at the very beginning of a job interview, during greetings and small talk, form lasting impressions that impact hiring outcomes (Barrick, Swider & Stewart, 2010). In this paper I more closely examine *how* hiring decision-makers interpret these greetings/small talk exchanges, what identities they are inferring in regards to the candidates, and how these impressions reappear in the hirability judgements later in the hiring process. The paper forms part of an ongoing linguistic ethnographic study of Hong Kong and overseas university students applying for the most highly sought after graduate jobs with elite international firms. In this part of the study, business students from a Hong Kong university and Ivy League students were recorded for mock job interviews which were shown to hiring decision managers at elite international firms, who commented on students' performances and hirability. Drawing on Mary Bucholtz and Kira Hall's (2005) identity framework and Justine Coupland's small talk work (2000, 2003; Coupland, Coupland & Robinson 1992), I analyzed the identity attributions made by these hiring decision makers and identified three themes, where initial comments on small talk were repeated in later evaluations of "substantive" answers or in overall evaluations. (1) Attributions of professional characteristics, particularly in relation to front-office, client-facing sales, and "communication skills", formulated in terms that are 'strategically deployable shifters' (SDS): "expressions whose semantic value seems obvious yet is hard to pin down, and this semantic indeterminacy is a critical aspect of their use, given that their primary function is social alignment" (Urcioli, 2008: 214). The communication skills were typically judged against a global elite business English register (Militello, 2016), an unregistered (Agha 2003) "standard" that serves as an index of belonging to this global business elite community. (2) A related theme of similarity/difference (Bucholtz and Hall 2005) or in group/out group determination (Tajfel and Turner, 1979). Hiring decision-makers noted differences in students: in appearance before students spoke, in the way that they spoke, and what they said, often indexing an identity somewhere on the continuum between a 'local' out group identity or an 'international' in group identity. (3) A dispreference for phaticity. Small talk, as seen by Malinowski (1923) is mere "phatic communion": something banal and bland said just to acknowledge the other person's presence and avoid the awkwardness of silence. Later researchers have viewed small talk as a social diagnostic tool of identities (Laver, 1974, 1975, 1982) and a "speculative mechanism, specifying how speakers are able to stake claims about solidarity/intimacy and status relationships through particular encoding choices (Firth, 1972)." The negative evaluations of phaticity by hiring decision-makers' were expressed in their comments about the students being "vague", or speaking in "platitudes", or speaking in a prosodically routine manner. I conclude by commenting on the significance of small talk for linguistic gatekeeping in professional job interviews.

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### Haruko Minegishi Cook

#### ***Gaining membership in the business community: Socialization of new employees in Japanese companies*** (Contribution to *Exploring roles of ideology in Japanese workplace discourse*, organized by Minegishi Cook Haruko [et al.]

From the perspective of language socialization, this paper examines how new employees are socialized into ideologies of the Japanese business community at new employee orientations. The language socialization model contends that novices acquire sociocultural knowledge through participation in language-mediated activities to become competent members in a social group (Duranti, Ochs & Scheffelin 2011; Ochs, 1988; Schieffelin, 1990; Schieffelin & Ochs 1986) and that “indexical knowledge is at the core linguistic and cultural competence” (Ochs 1996: 414). As language socialization is not limited to early childhood but extends through one’s life span, the workplace is an important socializing context. To become competent employees, adult novices need to be explicitly and implicitly socialized into ideologies and practices of the business and professional community (Dunn, 2011, 2013; Jacobs-Huey, 2003, 2007; Mertz 1998; Roberts, 2010; Sarangi & Roberts, 2002). Adult novices’ socialization in a business and professional community often involves rejection and denial of the “social ordering of everyday reality” (Philips 1998: 221). Moreover, novice members need to be socialized into a new set of indexical associations between linguistic and non-linguistic signs and what signs stand for, which is mediated by ideologies of the specific community they have become members of (e.g. Jacobs-Huey 2003, 2007; Mertz 1998). In Japanese society, completion of a formal education and full-time employment in a company is a significant life transition, the one from *gakusei* ‘student’ to *shakaijin* ‘mature contributing adult’ (Dunn 2011, 2013). Thus, socialization into the business community in Japanese society requires the overt rejection and denial of the “social ordering of reality of *gakusei*” and the acquisition of the social ordering of the business community. This paper qualitatively analyzes interactions between trainers and new employees in new employee orientations and asks the following questions: i) How do trainers reject the social ordering of reality of *gakusei*? ii) How do trainers attempt to socialize new employees into new indexical associations specific to the business community?; and iii) How are different versions of indexical associations negotiated between trainers and new employees? Video-recorded data were collected at two different companies in Tokyo, a small IT company and a business consulting company. A total of 25 sessions (each session lasts for 30 to 50 minutes) were recorded at the IT company and one-day orientation session (8 hours) were recorded at the business consulting company. The data were transcribed and analyzed qualitatively. The paper finds that by categorizing new employees as *shakaijin*, trainers demand that new employees shift their reality from that of student to that of *shakaijin* and explain how certain appearances and acts are interpreted in different ways in the reality of *shakaijin*. The findings suggest that through trainers’ explicit mention of new indexical links, new employees are implicitly socialized into the predominant ideology of the business community that mediates indexical links. In sum, this paper contributes to elucidating the process of maintaining the ideology of the business community at the micro-level of interaction.

### Yusuke Mochizuki

#### ***Co-creation of a story in a Chinese teacher-student conversation: An interpretation of Mister O Corpus in terms of ba based thinking*** (Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

In the Chinese teacher-student (T-S) conversation, they keep certain distance and try to read opponents’ feeling from the start. As the conversation goes on, however, students come to talk to the teachers in a relaxed and friendly way. Why does the T-S conversation sound become similar to the student-student (S-S) conversation half way through? The author tries to analyze and observe these phenomena with *ba*-based thinking. This research uses Mister O Corpus, which is a video recording between two people who cooperate to solve the task and make a story by rearranging fifteen cards. In this data, we could observe a conversation as it follows: e.g.) T 啊, 对了吗? 看一下我们的顺序。 Oh, is it correct? Look at the order. S [走路, 然后发现了一个悬崖。 He walked a road, and found a precipice. T [走路, 然后发现悬崖, 然后  
 ≡ He walked a road, and found a precipice, and then S =跳不过[去, 然后想了一个办法, 然后是捡了一根棍子, 拿起棍子试了一下, 给断了, 然后很着急, 又去捡了一个, 试  
 了, 嗯, {xxxx}。 He couldn’t jump over so came up with an idea to pick up a stick and try to jump over with it, but it broke. He was in a hurry, went to pick up another stick again and tried a few



times. T [嗯, 有了办法是吧。去捡棍子, 拿起来, 很高兴{xxxx}试了一下, 断掉了, 很生气, 然后又去, 然后找了一个粗的, 是吧。然后过来了。 Yes, he came up with an idea, right? He happily went to pick up a stick and tried a few times, but it broke. Then he got angry and went there again and found another thick stick. All right? And he came back here.

At the beginning of the conversation, the student has less expression and less utterance, but in the last part, we can observe the cooperativeness between them like repeating sentence as above and even the student's laughter, body language and eye contacts. This research applies the egg theory of *ba*-based thinking, which was advocated by Shimizu (2000). The egg theory has two domains, one is a domain of the self-centered ego and the other is a domain of "place" or *ba*. Observing the T-S conversations, we can see that even though teachers and students have the mutual aim (to complete the task), teachers behave as teachers and students behave as students individually. In other words, it is a conversation of the self-centered ego, in which both teachers and students are fully aware of their own position at this point. However, during the last part of the conversation, they don't seem to behave individually and a domain of "place" or *ba* seems to take over that of the self-centered through their focusing on the mutual task of story construction. This inversion seems to lead the situation where both parties cooperate and construct the story in a co-creation relationship.

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### Gabriella Modan

*Word, image, structure: The architecture of the new American city* (Contribution to *Between Graphic and Grapheme: Representation in Writing*, organized by Dickinson Jennifer A. [et al.]

City streets are texts that are written in words, images, and architectural and topographical features. Urban residents and visitors alike make judgements about cities based on the pragma-ideological frameworks they bring to interpreting the particular conglomeration of signs and symbols in a given space. People utilize combinations of semantic meaning, font style, sidewalk materials, architectural styles and upkeep, etc., to interpret cities as places that are hip, conservative, dangerous, bland, or a host of other characteristics. As cities and neighborhoods the world over undergo rapid change and reevaluation, the meanings of built environment change as new signs and symbols replace or are added to old ones. Concurrently, new patterns of symbolic configurations on city streets can shape the meanings of the linguistic elements that appear in those environments. In the US, the word "urban" has commonly served as a euphemism for characteristics popularly associated with the disinvested city – crime-ridden, dirty, dilapidated streets; poor, racial-minority residents. With the increasing caché of city living and concomitant rapid gentrification, such meanings are fading. Taking a linguistic landscape approach (cf. Landry and Bourhis 1997, Leeman and Modan 2009, 2010, Shohamy 2010), I investigate how material manifestations of language, in concert with other visual signs in the built environment, have promoted a physical and symbolic reconfiguration of urban space and a shift in the meaning of the word "urban" itself. Using the case of Washington, DC's central neighborhoods, I examine the plethora of upscale establishments that display the word "urban" on their facades, as part of a name (e.g. "Urban Essentials") or advertising slogan ("urban luxury living"). The products on offer, the architectural features of the buildings, and the material language on the signs exist in a dialogic relationship, mutually shaping each other's meaning: expensive eco-friendly tableware, postmodern building facades, high housing costs, and the word "urban" work together to reinscribe inner-city neighborhoods as chic, wealthy enclaves. Drawing from ethnographic interviews with business owners and residents, I examine what motivates these new uses of "urban" and how these uses are experienced by new and old residents. The analysis illuminates how language works in concert with other elements of the built environment to reshape popular understandings of urban culture. In casting urban culture as chic, this phenomenon marginalizes city dwellers and city spaces that don't conform to this new meaning.

### Jacques Moeschler

*Foreground and background in negative utterances: How common ground is used and*

***changed under negation*** (Contribution to *Foreground and Background: The Conversational Tailoring of Content and Context*, organized by Chun Elaine [et al.] )

Contextual approach to negation in pragmatics (Carston 2002, Moeschler 2010) have mainly focused on scope of negation at the semantic and pragmatic levels and recently on its type of contextual effects (Moeschler 2013). However, the issue of how negation uses and changes the common ground (CG) has not yet been challenged. In this contribution I will start with a three uses distinction, between descriptive (downward), metalinguistic 1 (upward) and metalinguistic 2 (presuppositional) negations (Moeschler 2013). I will show how CG is used and changed under these three uses. In DN (downward negation, *Abi is not beautiful*), the positive counterpart (POS) of the negative utterance (NEG) is extracted from CG, and removed in favour of another positive content entailing NEG (made explicit in a corrective clause, COR). One serious issue, if we restricted contextual effects to positive ones (Wilson & Sperber 2004), is how POS can be substituted by an alternative proposition, after being removed from CG. One proposal will be made. In a nutshell, the alternative candidates are the set of predicates true of the argument in a topic position at the syntactic level. In MN1, that is, upward negation (*Abi not beautiful, she is gorgeous*), POS is extracted from CG, but strengthened by COR, mandatory to launch a metalinguistic reading. Scoping over the scalar implicature of POS, COR adds a new proposition to CG, whereas NEG is not at issue, simply because no explicit proposition is under negation. Finally, in MN2 (presuppositional, *Abi does not regret to have failed, since she passed*), POS presupposition (Abi failed) and POS are removed from CG, and substituted by an alternative proposition (Abi passed). The effect of COR is thus to go deeper in CG, extract POS and its presupposition, remove them and add an alternative to the presupposition. These mechanisms look simple, but in fact they are not, mainly because of the nature of the type of the processing implied in the treatment of negative utterances. One challenging issue for cognitive pragmatics is to explain how we can simultaneously treat true and false beliefs and positive and negative utterances. At the descriptive negation level, Lüttdke et al. (2008) have shown that false negatives are treated more easily than true negatives. So what happens if we add the metalinguistic use issue? In an ongoing series of experiments, Blochowiak & Grisot (under review) have shown that MN is not more costly than DN, mainly because the activation of the right context does not conflict with a negative statement in MN1. Now, the issue is what should be the prediction in situation where MN does match CG. Since POS is confirmed by COR in MN1, whereas POS is incompatible with CG, then a double mismatch will result, and metalinguistic use of negation will be as weird as in presuppositional negation with existentials (cf. *The king of France is not bald*, uttered when no king of France exists).

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**Lorenza Mondada**

***The collective handling of art objects in a museum: Joining collective action by responding to requests, offering help and giving silent assistance*** (Contribution to *The recruitment of assistance in interaction*, organized by Kendrick Kobin [et al.] )

This paper studies the embodied formats of several types of action that have been recently discussed as globally constituting recruitments in social interaction (Kendrick and Drew, 2016). The analysis focuses on a series of action ranging from responding to requests to give a hand, to offering help and giving silent assistance. The aim is to analyze how these actions are differentiated by the participants, and to unpack the multimodal practices of action formation that characterize them and that are recognized by the participants. These actions are studied on the basis of video recordings of an exemplary setting where they are not only observable within the same course of action, but also delicately differentiated by the participants themselves, who orient to their relevance and legitimacy. The video documented setting is a contemporary art museum, in which a monumental installation is being re-assembled for an exhibition by a team of manual workers: their work crucially implies handling large and heavy art pieces that have to be handled with care by more than one person. Thus, carrying an art piece is a

collective action that needs the careful coordination of various persons: the team leader often requests another team member to assist him, but team members might also offer their assistance and participants witnessing the operation might lend a helping hand or even just sketch a hand gesture without finally touching the piece. In this sense, this form of collective activity – carrying a large and heavy piece of art - is an exemplary setting in which to explore how these actions – responding to a request to assist, offering help, lending a hand - have different forms of accountability, are differentially initiated and possibly achieved in situ, manifest different rights and obligations, as well as are accepted or rejected as adequate, legitimate, risky or not. Interestingly, these actions are typically formatted in a multimodal way: they engage the bodily orientation of the participants towards the carried on objects, and emerge out of incipient bodily movements towards the group carrying it. They also rely on gaze in crucial ways: they are the result of participants watching/monitoring what other team members do; they are noticed – or just sensed – by members already engaged in the collective action, who visibly and bodily orient and respond to them. In this sense, in order to be fully understood in their in situ relevant variety, these actions require a careful analysis of the complex multimodal Gestalts that make them publicly accountable (Mondada, 2016).

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### Chloe Mondeme

***Walking together and avoiding obstacles: The resources for shared intelligibility in interaction between visually-impaired-persons and guide-dogs*** (Contribution to *Talk in/with the Environment and Other Life Forms*, organized by McIlvenny Paul [et al.]

In her famous essay, Margaret Gilbert (1990) described walking together as a paradigmatic example of shared social action. There are many cases where a human-animal dyad walk together in a rather coordinated way, for instance during routine walks in parks (Laurier, Maze, Lundin, 2006). The instances to be discussed in this presentation go further in terms of adjusted coordination: it will focus on resources mobilized to walk together in urban spaces, while safely avoiding obstacles, for a couple constituted of a visually impaired person and her guide-dog. Such participants encounter several practical problems: first, ordinary resources of everyday action management referred to by Garfinkel (1967) as “practices of looking and telling” are not shared and hardly communicable. Second, the urban space they are moving into is a particular complex, constantly changing (McIlvenny, Broth, Haddington, 2009) and potentially dangerous environment (Quérel and Relieu, 2001). Third, the dog has to identify obstacles that would not be qualified as such in its own “Umwelt” (Von Uexküll, 1909): it then has to categorize what is passable and what is not, adjust its trajectory consequently, reflexively making its move available for the blind person. The corpus is constituted of video-recordings of pedestrian interactions involving a newly constituted couple (a guide-dog and a blind person discovering themselves and learning to know each other), supervised by the former educator of the dog, who ensures the couple is efficient enough to become, at the end of some days, autonomous. The detailed focus on the sequential unfolding of action will be provided by the theoretico-analytical framework of Conversation Analysis. To examine the resources mobilized and oriented to by the couple, this presentation will address the following questions: (i) how, and on which embodied resources, is the behavior of the dog available to the blind person, and how these physical sensations are practically constructed into *ad hoc* categories (e.g. “obstacle”); (ii) how are they accounted for in verbal formulations (Sacks and Garfinkel, 1970; Heritage, 1991; Raymond, 2016) addressed to the former educator of the dog, supervising and appraising the action? Practices of eliciting accounts while walking ensure that the potential obstacle has been noticed, reflexively contributes to construct the relevance of the category for future occasions (in particular when the couple will be autonomous), as well as it shows the role of mobility in the sequential organization of the unfolding conversation and interaction (Relieu, 1999; Arminen and Weilenmann, 2009). Finally, (iii) among the resources used by the members to make sense of what’s going on, “anthropomorphic accounts” (Goode, 2007; Weilenmann and Juhlin, 2011) are remarkable procedures which exhibit that mutual intelligibility is contingent upon the practical necessity of attributing intentional states to animals. All this will also lead us to some methodological questioning, raising specific concerns about how transcribing methods within the EMCA framework can adequately deal with hybrid entities that are dog/human couples, in interaction mediated by artifacts (e.g. the harness), in a complex and constantly evolving environment.

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### **Martin Montgomery**

***Television news reports: Narrative or commentary*** (Contribution to *Beyond the myth of journalistic storytelling. Why a narrative approach to journalism falls short*, organized by Zampa Marta [et al.]

News items are often described as 'stories', a view reflected in the widespread academic treatments of the discourse of news in terms of their narrative form. (See: Bell, A., 1991; 1994; Caldas-Coulthard, C., 1997; Fowler, 1991; Graddol, D., 1994; Van Dijk, 1988). Approaches that emphasise the narrative dimensions of news discourse, however, tend to be grounded in analyses of the press and newspapers. This paper, however, by focusing on news reports from bulletin news, will suggest that television news may constitute an exception to this rule, where even those events that are reported may lack a narratable structure. More crucially, perhaps, many TV news reports - although they may take the background of events for granted - set out to tell no story but to do some other kind of discursive work. Indeed, attempts to conceptualise television news primarily in terms of narrative distort our understanding of the prevalent characteristics of journalism as a textual system - especially in its televised manifestations. Instead of assuming from the outset, therefore, that the intelligibility of television news is underpinned by narrative, this paper will identify on the basis of a corpus of bulletin news reports from established broadcaster some pervasive characteristics of the texts of television news reports and then elaborate from these characteristics some core principles of their discursive intelligibility. It will see to show from patterns of co-reference between the visual track and the verbal track that TV news reports are dominated by the image and that generically their discourse is closer to commentary than to narrative.

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### **Kristella Montiegel**

***Challenging journalistic conduct in the political campaign debate*** (Contribution to *The Trump Factor: Analyzing the Communicative Practices of Donald Trump Across Broadcast Settings*, organized by Montiegel Kristella [et al.]

Much of the research on journalistic conduct in broadcast environments comes from the conversation analytic literature on broadcast news interviews (e.g., Clayman, 1992, 2002, 2013; Clayman & Heritage, 2002; Heritage, 2003). As a form of accountability interview (Montgomery, 2008), the traditional broadcast news interview mandates that journalists hold the interviewee (i.e., politician or other public figure) accountable for their viewpoints or actions in ways that demonstrate at least a formally neutralistic posture. Although interviewees may display forms of resistance when answering, they rarely accuse the journalists of direct, personal bias (Clayman & Heritage, 2002). Hence, the news interview is achieved through the participants' concerted efforts and displayed understandings of its specialized nature. This paper explores Donald Trump's communicative conduct in the broadcast context of the political campaign debate. A variation of the panel interview, the debate has been described as an arena of interaction (Clayman, 2004) comparable to the broadcast news interview because it is characterized by similar interactional conventions (Myers, 2008), namely, a question-answer framework. As such, the norms of journalistic neutralism and adversarialness are usually still at play. However, Trump is widely perceived as a non-traditional politician who flouts the norms and 'expected' conduct of a 'typical' politician. His communicative behavior not only negotiates his role as—and tasks of—a political interviewee, it also challenges the role of the journalists and their institutionally sanctioned activities. Drawing on data from a series of question-answer exchanges from the first Republican primary debate of the 2015-2016 presidential campaign, this single-case analysis explores how Trump recurrently challenges journalistic conduct in response to adversarial questions, producing actions that are uncharacteristic of the conventional format of political broadcast talk. It describes three practices that Trump employs in accomplishing these challenges. These practices include: 1) interjecting talk while a moderator's question is being produced; 2) treating the moderator as an individual with self-interests as opposed to a 'tribune of the people' (Clayman, 2002), and; 3) directly orienting to the (normatively unaddressed) overhearing audience. I argue that Trump's unconventional practices of engagement in this broadcast environment allow him to accomplish his identity as a non-politician *interactionally*; that is, by performing in ways that are atypical for political candidates in this context, Trump manages to portray himself as an 'outsider'. While recent work on the hybridization of political news interviews has shown some of the ways in which the *interviewer's* identity has implications for the interactional norms and corresponding actions that get done (see, for example, Hutchby, 2011), the results of this analysis show how the *interviewee's* practices of engagement also shape the conduct of such interactions. Thus, it extends current research on political broadcast talk by beginning to describe empirically what happens when interviewees orient to an identity other than that of a traditional politician.

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### Stephen Moody

***Stereotypes of gaijin in intercultural workplace interaction in Japan: Marginalizing or empowering?*** (Contribution to *Exploring roles of ideology in Japanese workplace discourse*, organized by Minegishi Cook Haruko [et al.]

This presentation examines how ideologies surrounding the category of *gaijin* 'foreigner' are used as meaning-

making devices in interactions between Japanese and Americans in workplaces in Japan. Although *gaijin* translates as ‘foreigner’ and can potentially refer to any non-Japanese person, in practice it is heavily associated with stereotypes of Westerners in Japanese society. In particular, the term *gaijin* tends to invoke images of English-speaking Caucasians from the United States or Western Europe. Hegemonic ideologies often marginalize *gaijin* by positioning them as ignorant of Japanese cultural practices, unable to speak the Japanese language, and lacking in proper social deference (Cook, 2006; Iino, 1996; Suzuki, 2009), thereby limiting their ability to claim legitimacy as participants in the workplace. This presentation is thus concerned with how *gaijin* ideologies penetrate into local workplaces by looking closely at who invokes such ideologies, what social meanings they create, and how these meanings influence the trajectory of collaborative work-related interactions.

Data for this study are taken from ethnographically-grounded, audio-recorded observations of six American students working as interns in various companies in Japan. Each American was the only foreigner in their workgroup during the internship and interacted in Japanese with their Japanese colleagues. The students were each observed for one or two days by the researcher who recorded their daily work routines (resulting in roughly 50 hours of recorded interactions), took field notes, and conducted interviews. Data are analyzed using Interactional Sociolinguistics (Gumperz, 1982) which provides a framework for linking micro-level discursive practices (displayed in transcripts of recorded observations) to macro-level ideological beliefs (revealed in interviews). Specifically, this study looks at instances in which participants explicitly invoke the term *gaijin* and then, based on an analysis of co-occurring linguistic resources as well as the sequential environment in which the term is deployed, considers what stereotypes of *gaijin* are emphasized and for what purposes they are used. First, a frequency analysis of occurrences of the word *gaijin* reveals that the American interns are more likely to use it than their Japanese counterparts. Then, qualitative, sequential analysis of interactions in which the word appears illustrates how it is used to invoke stereotypes of ignorance regarding Japanese culture. The discourse analysis as well as data from interviews further shows that the American interns use such stereotypes for two apparent purposes. First, they make mention of being a *gaijin* in situations in which they “feign ignorance” (see Kumagai & Sato, 2009) as strategy for either avoiding responsibilities or excusing potentially inappropriate workplace behaviors. Second, they use it in sarcastic ways in order to push back against perceived marginalization. Thus the Americans interns’ use of *gaijin* responds to ways in which they feel that hegemonic ideologies of foreigners prevents them from occupying fully legitimized positions in the workplace. Discussion will then center on how their own instantiation of *gaijin* may (or may not) empower them by re-interpreting the social realities they face in workplace settings.

### **Emilee Moore**

***From internationalisation at home to critical cosmopolitan teacher education*** (Contribution to *The neoliberalization of educational systems: Englishization policies and the creation of flexible workers*, organized by Codó Eva [et al.]

This paper is partly framed as an auto-ethnographic case study based on the author’s experience as lecturer in a degree in Primary Education in Catalonia that has introduced English as the primary medium of instruction. It also draws on ethnographic data - mainly policy documents and interviews with educational policy makers - collected as part of a larger research project on internationalisation and English-medium education in Catalonia. Using the ethnographic data, the paper will critically historicise the quite recent and rapid introduction of English for teaching non-language subjects in public education in Catalonia, and teacher education in particular, under the pretence of promoting ‘internationalisation at home’ (Nilsson, 2003). It will be argued that such introduction must be understood, at least in part, as a necessary accessory to neoliberal economic forces and as an elusive form of neo-colonialism, both in linguistic terms, and as regards teachers’ skillification. Being able to deliver non-language classes in English using so-called CLIL methodology makes teachers more employable, most definitely as a discursive construct, but increasingly in terms of actual job opportunities. At the same time, educational institutions at all levels capitalise on their offer of English medium instruction to attract students, all within a broader context of budget cuts to public education and precarious labour. The national obsession with English medium instruction contrasts with a relatively apathetic approach to the many other languages present in the education system, also as a result of globalisation - languages that are only symbolically present in teacher education, largely concentrated in the poorest public schools, and whose formal learning is either unavailable or reserved for those who can afford private tuition. Participating in these educational dynamics positions teachers and students both as subjects and as potential transgressors of the status quo. In this direction, the paper will argue for critical cosmopolitan education (Hawkins, 2014) as an alternative to internationalisation at home, in response to the global flows of our times.

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### **Uri Mor & Ivy Sichel**

***The legitimisation of native born (Sabra) perspective through language*** (Contribution to *Tensions within the repertoire of prescribed, prestige, and non-prestige forms*, organized by Netz Hadar [et al.])

Our study describes and analyzes the cultural and ideological context for the emergence of a “double standard” for Modern Hebrew in Israel: (a) the elevated textually-based variety associated with linguistic institutions (e.g. the Academy of the Hebrew Language and Israel Broadcasting Authority), and (b) the variety of Hebrew characteristic of the native born, mostly European-Ashkenazi, educated elite, and based primarily on speech. At least until the late 1940s native Hebrew had been considered inadequate, a child language that over time would come to resemble the ‘proper’ Hebrew designed by language planners in the spirit of the classical texts. It is only in the course of the 1950s and 1960s that the Hebrew of native speakers began to gain acceptance as a legitimate language, appropriate for the public sphere. Our task will be to situate the promotion of vernacular Hebrew to the level of a standard language during the 1950s, within the broader context of generational, class, and ethnic shifts that occurred immediately after the establishment of the state of Israel. We will characterise the promotion of vernacular Hebrew as part of the construction and consolidation of a ‘native born’ (=Sabra) collective perspective. Native mastery of Hebrew clearly distinguished the generation born in Palestine in the 1920s-30s both from their non-native predecessors, and from the waves of immigrants arriving in the 1940s and 1950s. We characterise the emerging Sabra perspective linguistically, in terms of a shift away from the traditional Jewish authority of the text (i.e. the scriptures and prescriptive literature), towards a new authority grounded in experience: the experience and expertise of the new native-born speakers. Our argument is based on two very different kinds of cultural-linguistic data: (1) The language of the native-born, where these attitudes are directly inscribed. The emergent Sabra style has been characterised as direct, honest, and assertive (Katriel 1986, Oz 1997), and we propose that these features developed, at least in part, in response to (a) diasporic anti-Semitic characterisations of the language of the Jews (Gilman 1986), (b) the elevated standard of the new State establishment, (c) the threat of diversity associated with the waves of new immigrants from Europe, the Middle East, and North Africa. (2) a selection of short pieces by Dahn Ben-Amotz from the popular series *Ma Nishma* (=What’s new?) published in mainstream press in the 1950s. Ben-Amotz’s project, we suggest, is the construction of a folk vernacular perspective and authority rooted in experience, and in these pieces he cites multiple non-standard and hybrid varieties of “live”, “authentic”, “folk” Hebrew encountered in an oriental Café in a Tiberius shanty; the Carmel market in Tel Aviv; the Bedouin market in Beer Sheba; nighttime dives in downtown Tel Aviv, etc. We will discuss the roles of ethnicity and orientalism in the construction of Sabra folklore through the emergent language and its historical roots.

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### **Miriam Morek**

***On the market-value of explaining and arguing in different social contexts*** (Contribution to *Children’s explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.])

Both, explaining and arguing represent discourse practices that are geared to the explication and negotiation of knowledge between participants. Previous research in ethnography and interactional linguistics, however, has shown that explaining and arguing are not part of every communities’ repertoire of everyday talk (Lareau 2003; Heller 2014; Morek 2012). The present study substantiates these findings by taking a fine-grained look into how exactly explanatory or argumentative sequences are being sequentially and functionally embedded into preadolescents’ peer talk and family talk. It draws on a corpus of natural conversations (50 hours) of the cliques

and families of 12 ten- two twelve year olds. Taking an analytic approach that combines CA and interactional sociolinguistics it investigates how participants interactively deal with epistemic asymmetries and/or dissent surfacing in the give-and-take of mundane conversations among intimates (cf. Morek 2015). Findings show that explanatory and argumentative practices are being tailored to the communicative needs and interactional norms of a particular social context (e.g. providing ‚funny‘ explanations in children’s peer interactions). Some communities, however, employ different local methods (e.g. ‚cutting down‘ epistemic asymmetries, dropping dissent) which result in a limited unfolding of explanatory and argumentative sequences. Such sequences do not only document potential lacks of explanatory and argumentative competence among the respective participants. Rather, it is argued that displaying and elaborating (generic) knowledge exhibit low „market values“ (Bourdieu XXX) in some communities‘ and are incompatible with these groups‘ social norms. From a discourse acquisition point of view, this reduces the chances of some children to use family talk and peer talk as resources for developing their explaining and arguing capacity.

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**Julien Morel & Christian Licoppe**

***Some aspects of the multimodal organization of interaction in multimodal Periscope-based video streams.*** (Contribution to *The micro-analysis of online data (MOOD): Using discourse and conversation analytic methods to analyse online interactions*, organized by Meredith Joanne [et al.]

Video streaming services have recently developed in which anybody can video stream herself live to an online audience. This audience is made visible and it may respond to events in the live video stream through special cues (sending iconic hearts as a token of appreciation) and through messages which are briefly displayed one after the other on screen, both for the streamer and her online audience. In this paper, based on the EM/CA-inspired analysis of a corpus of naturally occurring Periscope interactions, we will discuss three specific aspects of the microstructure of such online interactions. - The expectation that the streamer should talk -A particular multimodal practice in which readers are seen to react to messages through reading them aloud before responding to them. We also discuss how such an orientation makes meaningful the instances where streamers stray away from that pattern, and also on how it can be used as a resource to disregard abusive messages without appearing to ‘actively’ ignoring them. - How participants handle ‘showing sequences’ in which they move away from a ‘talking head’ configuration to attend to previously invisible or unnoticed details of their environment.

**Ikuyo Morimoto**

***Professional judges’ formulations of lay judges’ opinions in courtroom deliberations***  
 (Contribution to *Exploring effective ways of group discussions for constructing a democratic society*, organized by Shiraiishi Katsutaka [et al.]

Recently, a new legal system called the “lay judge system” has been introduced for criminal trials in Japan. Under this system, three professional judges and six lay judges are required to work together in courtroom deliberations to reach a verdict. To achieve this, both professional judges and lay judges must overcome their differences in experience and expertise as they examine the evidence together, discern guilt or innocence, and determine an appropriate sentence when necessary. This study aims to explore how such differences in expertise and experience between professional judges and lay judges are manifested in the process of courtroom deliberations. The focus of this study is the particular practice of formulating what another speaker is saying or has said. To put it precisely, I draw upon Drew’s (2003) definition of ‘formulations’ as the “means through which participants may make explicit their sense of ‘what we are talking about’, or ‘what has just been said’.” According to Drew (2003), formulations are associated with activity sequences that are especially characteristic of certain forms of talk-in-interaction, such as psychotherapeutic discourse, negotiating, etc. This suggests that formulations in courtroom deliberations could also be used to make explicit what activity participants regard as



central. By focusing on the cases in which a professional judge makes a request for confirmation through formulating what a lay judge has just said, this study addresses the following two questions: 1) How do professional judges understand what lay judges have said with reference to the case that they are discussing? 2) How are lay judges' opinions made relevant to the context through the professional judges' formulations? The analysis suggests that the requests for confirmation are used not only to clarify what a lay judge has just said but also to relate the lay judge's utterance to points of contention of the trial through the ways in which the professional judges formulate the lay judge's opinion. This leads us to observe that professional judges are oriented to the goal of criminal trials, that is, to supporting one side, either the prosecutor or the defendant. Moreover, formulations could be a way to instruct lay judges on how to express their opinions properly in a courtroom context.

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#### Emi Morita & Matthew Burdelski

*Two-year olds' storytelling in dyadic and triadic interaction* (Contribution to *Storytelling in adult-child and children's peer interactions*, organized by Burdelski Matthew [et al.]

Researchers have reported that children from about two years of age start recalling and discussing past experiences (Peterson 1990). In comparison to talk about something in the 'here and now', the act of telling about a past experience is more complex, as it requires establishing the absent referents 'there and then'. Child language acquisition research has reported that children become skillful with narratives around 4 or 5 years of age (Nelson 1996), suggesting that younger children's ability to talk about past experience is relatively underdeveloped. Eisenberg (1985), for example, suggested that very young children's narratives are confusing because they lack the necessary "orienting skills" of providing contextualizing information such as who, what, where, when and why. CA research (Goodwin 2004) reveals that story-telling activity needs to be interactionally organized into particular participation frameworks that have to be maintained throughout the course of the telling. The present study observes very early stages of children's story telling to investigate how children younger than 3 years old participate in the socially complex activity of storytelling when both their linguistic and the interactional repertoires are still less than fully developed. Our detailed analysis of the interactional environments in which these story-telling activities take place reveals that children's participation in story-telling takes quite different forms when they are in dyadic as opposed to triadic conversations. Drawing upon a corpus (400 hours) of naturally occurring interactions in Japanese, our data shows, for example, that in dyadic interactions between a 2 year old and her caregiver, the child's uncontextualized referents invites clarification work, and that caregivers' scaffolding through repair sequences play a major role in the accomplishment of coherent storytelling. We reveal, too, how such children employ various semiotic resources, such as to convey an affective stance (e.g., that the event to be surprising, unusual, etc.). Storytelling in triadic interaction, we have discovered, provides for quite a different participation framework, and the interactional contributions of 2-year olds here take different shapes than the ones seen in dyadic setting. For example when a sibling is engaged in storytelling, in order to join this activity, a child must calibrate their contributions in the whole activity, and as the story keeps developing and the participation framework keeps changing, the child needs to calibrate the timing of their talk and design their talk accordingly. Indeed, our data shows that in triadic interaction, when a 2 year old joins the storytelling activity, they are not just saying whatever they can say at any transition relevant point. Rather, the design of their talk as well as the way they contribute to the construction of a story-telling participation framework are quite different, depending on the specific recipient (knowledgeable party vs. not-knowledgeable party) and their interactional goal. This study concludes that children's competence in supplying specific information in their storytelling is not just a function of their developmental trajectory, but is also heavily influenced by the interactional environment and its availability to build action within the present.

#### Milana Morozova

*Identity construction in Portuguese stand-up comedy: Towards perspective of socio-discursive interactionism (SDI)* (Contribution to *From self to culture: Identity construction in humour-related discourses*, organized by Sinkeviciute Valeria [et al.]

In the top-down perspective of the socio-discursive interactionism (SDI) proposed by J.-P. Bronckart (1999, 2012) and originally developed at the University of Geneva, language is considered central to the human science

and the language practices (texts) are seen as main instruments of human development. Based on the assumption that identity is a dynamic phenomenon, changeable according to the culture and the individual social context and is constructed in social activity, the aim of this contribution is to look at some of the linguistic aspects of identity construction in Portuguese stand-up comedy. The study focuses on the enunciative mechanisms, in particular, the enunciative voices (Bronckart 2012: 130-131), which are grouped into three categories: 1) voices of empirical author; 2) social voices, i.e. voices of other people or institutions outside the thematic content of the text and 3) voices of characters, i.e. voices of other people or institutions directly implied in the thematic content. By means of qualitative and interpretative approach, the study demonstrates how the voices of author, the social voices and the voices of characters are important for understanding how a comedian produces different identities in discourse by assuming (or not) various degrees of responsibility for what he / she is saying. As the data analysis showed, comedians display different voices in their performances and sometimes resort to shifting between the voices in unexpected ways. In some cases, comedians tend to erase their individual identities by not assuming responsibility in discourse and identify them with the social voice, thus creating a collective identity. In other instances, by assuming responsibility they aim at emphasizing their own individual identity as opposed to the social voice, usually mocking socially established principles and orders. The genre of Portuguese stand-up comedy, whose scientific investigation is almost absent, provides an extremely rich and interesting ground for the analysis of the comedian's self and the way it is portrayed in discourse. The corpus for this paper consists of 3h34m (~40,000 words) recorded and transcribed data. There have been in total 25 samples of oral texts, which correspond to 25 different comedians and their individual performances, taken from *Lisboa Comedy Club*, which used to transmit its shows on a local cable TV channel.

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### **Kristian Mortensen & Johannes Wagner**

*Inspecting unfamiliar objects through touch and vision* (Contribution to *Object-centered sequences: Recruiting objects and managing intersubjectivity in interaction*, organized by Tuncer Sylvaime [et al.]

In recent years, interaction studies have started to take seriously that our social world is intrinsically tied to the physical surroundings and material environment (e.g., Streeck, Goodwin & LeBaron, 2011; Nevile, Haddington, Heinemann & Rauniomaa, 2014; Goodwin, 2000). Material objects do not simply figure as background features around which social interaction is organized. Rather, we frequently use them as resources for constructing the very interaction by looking at them, touching them or in other ways make them relevant for the local contingent progression of our sense-making practices. In this way, objects are material resources through which social action is designed (e.g., Mondada, 2007; Rauniomaa & Keisanen, 2012; Hazel & Mortensen, 2014). Our presentation investigates how material objects are presented and treated as 'new' or 'unfamiliar' in design workshops. In such workshops, objects may be included to facilitate the workshop and the creative design process - such as Post-it stickers. Or they may be central to the design itself - such as proto- and prototypes - which may be invoked for instance as breaching objects. Here, objects are frequently put under close scrutiny by the participants who touch, feel, look at or even smell them in order to talk about, evaluate or assess them (cf. Fox & Heinemann, 2015). In this presentation we look at how such objects are publically experienced through touch and vision. Building on previous work (e.g., Day & Wagner, 2014), our presentation will focus on the sequential organization of such 'inspection sequences' and show how they feature within the participation framework of the activity, including co-participants' actions during the inspection sequence.

### **Ricardo Moutinho**

*The (re)negotiation of identity categories through language choice and codeswitching*

***practices in L2 classrooms*** (Contribution to *The interfaces between Pragmatics and Language Education*, organized by Lee Cynthia [et al.])

A general claim made by some conversational analysts who investigate interaction in second language (L2) classrooms (Long, 1983; Seedhouse, 2009, 2013) is that there are extra dimensions in this environment, which characterize the environment as unique. One of these dimensions is the fact that language in L2 classrooms is at the same time the object as well as the vehicle of instruction. However, most of the times the object and the vehicle are not represented by the same language. In these cases, we have many languages transiting in the classroom interactive space, and each one of them will provide different interactional spaces for participants (teacher and students) to show and negotiate their institutional roles and identities. This work investigated data collected in Portuguese L2 classrooms in a multicultural university in Macau (China). The combination of the students' first language (Cantonese or Mandarin), the target language (Portuguese) and the official language of the university (English) was found to play an important role in the interactions observed, as the interplay among these languages served as a signaling device for participants to reinterpret identity categories (as students and teachers) and appropriate other forms of discourse during the classroom encounter. Students, for example, were able to use a variety of discursive devices normally conferred to the teacher alone (such as ask correcting, editing, attracting attention, checking understanding, and controlling the amount of speech). In order words, students could also act as teachers, and the actions carried out in class were more dependent on a local orderliness established at the moment of the interaction, rather than on a pre-established order imposed by school institutional norms. This showed how language choice and codeswitching provided a space for participants to change roles and decentralizes the power usually exclusively attributed to the teacher, who is often seen as the participant responsible for knowledge transmission. Rather than being transmitted, knowledge was shared and jointly constructed. Based on CA perspective, the use of different codes (apart from the target language) in the classrooms analyzed was considered an important interactional resource that offered insights into the ways in which teacher and students positioned themselves and others through discourse, and how language choice and codeswitching moves could provide different opportunities so that learning could take place. The analysis of this process helped us understand more about how intersubjectivity is organized and how knowledge is jointly built through the sequential unfolding of actions in the L2 classroom interactive space.

**Carla Cristina Munhoz Xavier**

***When the same form does not mean the same function*** (Contribution to *Linguistic structures and actions: does function follow form?*, organized by Seuren Lucas [et al.])

One of the main problems recipients and speakers have to face when using lexical repetitions is to distinguish the action the speaker is doing when uttering a repetition (Sorjonen, 1996; Svennevig, 2004). The multi-functionality of repetitions makes it harder to explain some of the ambiguities involved in their analysis, and it calls for an analytic division between different actions done by repetitions in which the same form may be used for different functions (Walker, 2014). Following the interactional phonetics methodological approach (Couper-Kuhlen, 1996; Wells & Stackhouse, 2016), and taking into consideration the analytic importance of the next turn and sequential implicature, this study investigates how the speakers negotiate the action done by mothers' reparative repetitions of the children's previous turns in everyday Brazilian Portuguese conversations. This study shows that the mothers' reparative repetitions can be used: (a) to affirm the children's turn propositional content and adequacy; (b) to initiate repair to correct the children's pronunciation; (c) to initiate repair to correct the child's lexical choice. These repetitions are linguistically and sequentially distinguished from each other. The mothers' repetitions to affirm are used as a way of approving the children's articulatory performance and labeling ability. Here the repetition matches the children's prior turn pitch pattern and has minimised phonetic differences. The mothers' repetitions to correct pronunciation are produced with a significant difference in prosody, as compared to the child's prior realisation. Prosodic cues are understood by the children as an invitation to correct their prior turn. Mothers' repetitions to correct the child's lexical choice are produced with a distinctive rise-fall intonation contour. Here the speakers seem to orient to the repetition in different ways, although both treat it as a repair initiator. The children treat it as a hearing trouble on the mother's side, while the mothers' subsequent talk provides evidence that in fact, she had designed the repetition with the aim of correcting the children's lexical choice. The results show that mothers repetitions of their children's prior turn (same form) can be used for three different functions: to affirm and to correct the children's pronunciation and lexical choice. The children's ability to understand mother's repetitions addressing pronunciation problems and to affirm come before the ability to understand repetitions that address problems of lexical choice.:

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**Peter Muntigl & Adam O. Horvath**

***Change in family therapy*** (Contribution to *The Pragmatics of Change in Therapy and Related Formats*, organized by Graf Eva-Maria [et al.]

An important theoretical construct in Family Therapy (FT) is that changes in individual members and repair of intra-familial relations are realized by modifying the structure of the family (Minuchin & Nichols, 1998). Specifically, Minuchin argues that well functioning families have clear, hierarchical structure, where parents are assigned executive roles, children are granted autonomy at levels appropriate to their ages and boundaries (distinctions) between these levels are kept flexible but clear (Fishman & Fishman, 2003). Dysfunctional families are conceptualized in terms of individuals taking on inappropriate roles (e.g., children acting as if they were parents) and the boundaries between parental executive levels and the children/sibling level are unclear, too rigid, or highly permeable (Aponte, 1992). Implied in this view is a socially constructed familial moral order in which family members should take on accountable roles or positions with respect to each other (see also Hutchby & O'Reilly, 2010). Thus, if parents fail to assume an agentic responsible role to manage and protect their children, these children will become symptomatic. The therapist role is to temporarily engage (join) with the family and interact with members in a way that generates interactions in the therapy session that exemplify the desirable family structure. Theorists describing these interventions argue that these "enactments" should instantiate a healthier family structure without the therapist taking over executive roles in the family—which would, in effect, undermine the parent's authority and agency. While the theory supporting these interventions is well developed, and the goals of these interventions are clearly articulated, there has been little work done on explicating how such a task may be interactively accomplished in clinical practice (Fishman & Fishman, 2003). It is becoming increasingly recognized that, in order to understand change processes in FT, research should focus specifically on what 'effective' therapists are doing to facilitate change (Simon, 2012). Drawing from the methods of conversation analysis/ CA (Schegloff, 2007; Sacks, 1992), our aim for this paper is to show how a master therapist in Structural Family Therapy (SFT), Salvador Minuchin, interactively accomplishes change within the framework of SFT during a single therapy session. In particular, we focus on the discursive resources through which the therapist is able to readjust the role relationships between a mother and her daughter (i.e., in such a way that the mother can adopt a more agentic position vis-a-vis her children) and how his actions indexed core SFT principles of 'forming a therapeutic system' and 'restructuring the family' (Minuchin, 1974).

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### Kazuyo Murata

***Is a CEO a teacher and a meeting a classroom? — Examining the Japanese ideology of hierarchical relationships in Japanese workplaces*** (Contribution to *Exploring roles of ideology in Japanese workplace discourse*, organized by Minegishi Cook Haruko [et al.]

This presentation explores how hierarchical relationships are maintained and enforced by focusing on CEOs' linguistic practices in business meetings in Japan. Though the use of honorifics is a typical feature of hierarchical relationships, this presentation focusses on more dynamic negotiations among meeting participants beyond honorific uses. Our on-going research project (Murata et. al 2015-) has conducted more than 10 focus-group interviews of Japanese business people and non-Japanese business people with experience working in Japan. The interviews have focused on features of Japanese workplace interactions, and what has been most often indicated (so far) are manifestations of hierarchical relationships. Especially the non-Japanese business people (who have experience working in Japan) felt that hierarchy plays an important role, however they did not illustrate clearly how this is manifested in the interactions. It is generally agreed that this hierarchical relationship is one of the typical Japanese cultural norms, or a cultural ideology. The analysis framework I employ in this presentation is interactional sociolinguistics, which particularly focuses on the ways in which relationships are observed being negotiated and maintained through conversational interactions, and is concerned with how culture, society, and language influence each other (Schiffrin 1994; Holmes 2008). The data consists of authentic meetings from three different workplaces in Japan. In the data, CEO's linguistic practices are analyzed qualitatively in terms of discourse sequences, address terms, conspicuous speech acts, and so on. The analysis results show that there are common features among CEO's linguistic practices across different workplaces: (1) the IRF sequences (CEOs' initiations, other meeting members' responses, the CEOs' feedback) (Sinclair & Coulthard, 1975), (2) calling meeting members' names without their titles, (3) occurrences of criticism in front of meeting members, all of which are analogous to linguistic features of teachers in classrooms.

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### Lynne Murphy & Rachele De Felice

***"Thanks for your attention": Thanking behaviour in British and American email corpora*** (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

Differences have been observed in British English (BrE) and American English (AmE) use of expressions of gratitude. BrE, for instance, has been claimed to use *thanks* and *thank you* for additional non-gratitude functions that are not exploited in AmE: to mark points in an exchange (Hymes 1971) and to emphasize disapproval (Algeo 2006). Given that BrE seemingly has more functions for *thank(s)*, one might predict that *thank\** would be more common in British English. However, AmE speakers have been found use *thank\** far more than BrE speakers in corpora of spoken English (Biber et al. 1999) and web-based English (Davies 2013).

It has been proposed (Biber et al. 1999, Murphy 2016) that the disparity between British and American thanking rates may be attributed to a greater positive-face orientation ('solidarity politeness') in the US. In line with this, Tottie (2002) supposes that Americans are more likely than the British to thank others for their time.

Acts of sincere gratitude can be seen as building addressee's positive face while risking the speaker's negative face. However, not all uses of thanking expressions simply show gratitude. For instance, thanks may be used to mitigate the negative face threat of a rejection or dismissal (*thanks, but we won't need you*). As indirect requests, prospective thanks (*I'll thank you to..., thanks in advance for...*) threaten addressee's negative face, offering only a (sometimes sarcastic) promise of positive-face attention in return for request-compliance.

The present study offers a systematic examination of *thanks*, *thank you*, and some lesser-used synonyms (*I'm grateful*, *I appreciate*, *cheers*, *ta*, etc.) in British and American corporate email corpora (the Enron and COBEC corpora: Styler 2011, De Felice & Moreton 2015), echoing previous research on *please* in the same corpora (De Felice & Murphy 2015). The emails and thanking utterances are blind-double-coded on several dimensions, including:

- rate of thanking
- intensification (e.g. *thanks very much*)
- use as email openings or closings
- retrospective (gratitude) versus prospective (indirect request) usage
- objects of gratitude (e.g. material, time, action).

Preliminary analysis of 8729 emails confirm the “Americans thank more” claim for the business email genre (49% of American emails include thanks, versus 31% of British ones), but with a smaller range of thanking expressions in AmE. The analysis allows us to address the question of whether stereotypes of a greater positive-face orientation in AmE are warranted across interactional genres. While studies of pragmatic variation in L1 varieties of English have tended to focus on conversation (Aijmer 1996, Jautz 2013), L1-L2 comparison studies often use email as their data sources. By identifying variation within L1 varieties in written interaction, this paper also acts as a bridge between the L1-L1 and L1-L2 variationist literature.

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#### Ilana Mushin

***Nominal deployment in Garrwa conversation: Building reference.*** (Contribution to *The Pragmatics of the ‘Noun Phrase’ across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.]

‘Noun phrases’ have long been of interest to grammarians of Australian languages (eg. Hale 1983, Austin & Bresnan 1996, Austin 2001), because in many of these languages nominals and other co-referring elements do not have a fixed order, nor must they occur contiguously in sentences, as example (1) from the Northern Australian language, Garrwa, illustrates. In (1), the nominals *walkurra* ‘big (one)’ and *mali* ‘flood’ both point to the same referent (a big flood), but they are separated by a 2<sup>nd</sup> position clitic cluster (Mushin 2012) and a verb.

- (1)
- |                 |               |             |                |             |  |                      |
|-----------------|---------------|-------------|----------------|-------------|--|----------------------|
| <i>walkurra</i> | <i>nurr=i</i> |             | <i>yabimba</i> | <i>mali</i> |  | <i>nana-</i>         |
| <i>ba</i>       | big           | 1plExclnom= | past           | make        |  | floodwater that-deic |

We had a big flood over there (4.5.01.3.DG) Like many other Australian Languages, all Garrwa nominals and demonstratives which are co-referent within clauses share the same case marking, as in (2) where both nominals - *yingka* ‘another’ and *badibadi* ‘old woman’ are both ergatively marked as the agent of the verb *munduka* ‘carry’.

- (2)
- |                     |                       |                   |
|---------------------|-----------------------|-------------------|
| <i>yingka-wanyi</i> | <i>badibadi-wanyi</i> | <i>munduka</i>    |
| another-erg         | old.woman-erg         | carry.in.coolaman |
- Another old woman carried (the waterlilies) in a coolaman (3.9.03.4.KS)

Because of these properties, Mushin (2012:255) avoided ascribing phrasehood to co-referential nominal expressions, instead defining ‘nominal groups’ as “...forms that refer to the same referent and share the same grammatical and semantic role”. Because grammatical roles are marked morphologically in Garrwa, members of the same nominal group may occur across syntactic and prosodic units. Examples like (1) and (2) are rare in Garrwa conversation: TCUs generally include one referential nominal expression (or none). This is because in the conversations recorded so far, most referents are already established in the discourse and therefore indexed with clitic pronouns or left unexpressed. Where further semantic elaboration is required, such as in the establishment of a new referent, or the elaboration of an established referent, the tendency is to separate out lexicalised information pertaining to that referent into different TCUs, as in (3) where the speaker is recollecting childhood experiences of gathering waterlilies (a staple food source). Here *bujuwan* ‘waterlily’ has already been established in the story so far, but the information that they were hot, and that they came with other food is new (TCUs are delineated with slashes).

(3)  
 Majunganja-wanyi            kuyu=yili                    barri  
 / **hot one** /                    older.sister-ERG            bring=HAB  
 DM **bujuwan** / **jidi**                    **wadan.**  
 waterlily                    mixed.with                    food  
 Her sister used to bring the hot waterlilies mixed with (meat) food (3.9.03.KS)

In this presentation I look more closely at the deployment of multiple co-referential nominal expressions, such as examples (1)-(3) in a 90-minute corpus of Garrwa conversations. My main focus is on the conditions under which speakers utter these nominal expressions within a TCU or across TCUs, and whether they are contiguous or non-contiguous. By taking an emergentist perspective (e.g. Ford, Fox & Thompson 2013), such that the production of referring expressions are situated in their temporal context, I am able to show that not only does Garrwa lack evidence for ‘noun phrase’, but that the term ‘nominal group’, may also attribute more underlying categorisation than is evident from the current available data.

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#### Annette Myre Jorgensen

***Subjectivity and otherness in teenage talk from Madrid*** (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.]

This paper’s aim is to study the expression of subjectivity in the informal, spontaneous discourse of Madrid teenagers, being my suspicion that there is a high frequency of the personal pronouns *yo* and *tú* when, according to the Spanish grammar, they are not strictly needed (Davidson 1996), due to the vital process in which the teenagers are immersed. The adolescence is defined by the successive discovery of a new otherness, which was not present in their childhood (Delval, 1996). The otherness confronts the adolescents with their “ownness” in relation to the *yo* (I) of their next. (Corea y Lewcowicz, 2004). I will look at the subjectivity in the spoken teenage talk in extracted from the COLAm corpus ([www.colam.org](http://www.colam.org)), in the use of the personal pronoun *yo* (I) and contrast it with the use of the pronoun *tú* (you).

The COLAm corpus from the Bergen University ([www.colam.org](http://www.colam.org)) consists of 500.000 transcribed words with soundtracks attached to them in informal, spontaneous conversations held among friends. The corpus reveals a considerable number of uses of first person personal pronouns, *maybe the most evident mark of the subjects presence in the discourse* (García Negroni 2008, 1). One search of *yo* gives 5661 concordances. In contrast, the personal pronoun *tú* gives 2259 concordances in the same corpus.

By observing examples like the following from the COLAm corpus, I’ll have closer look at the subjectivisation and otherness, marked by the use of the first and second person of personal pronouns:

1. Oscar: [o sea flipas tía]  
you're way out  
Luisa: gracias Oscar  
thank you Oscar  
Oscar: ej por nooo gastar el mío sabes/porquee estoy sin presupuesto  
It is because I don't want to use mine, I'm out of budget  
Pedro: **yo** ya he cobrado **tú** no aj /  
I've got my salary, you haven't  
Luisa: [no no]  
no, no  
Pedro: [**yo** ya he cobrado]  
I've got my salary already
2. Mary: **yo** he engordado es que **yo** me siento más gorda es que es verdad  
I've put on weight I really feel fatter because it is true  
Manu: [que **yo** no te veo más gorda **yo** te veo perfecta]  
I don't find you fatter I find you perfect  
Mary: [nooo no he engordado]  
noooo I've put on weight
3. Cris: uuuy qué fe tienes **tú**  
you really got faith  
Mary: Manu es una pechugita así  
Manu it is a tiny chicken breast like this  
Manu: más fe **tú** que Moisés  
You've got more faith than Moses

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### **Momoko Nakamura**

***Denying kanrishoku (managerial position): Women's use of cultural ideology in interview narrative*** (Contribution to *Exploring roles of ideology in Japanese workplace discourse*, organized by Minegishi Cook Haruko [et al.]

Recent studies of narrative have highlighted the importance of examining the ways in which interlocutors (re)construct and utilize cultural ideologies in structuring narrative story lines (Miller 2009; Scheibman 2007). While identity work is situationally motivated and achieved in the unfolding interaction, we cannot overlook how local identities are linked to shared ideologies and beliefs (De Fina 2006; Kiesling 2006). This paper explores the ways Japanese women define and utilize the hegemonic category of *kanrishoku* (managerial position) as a resource to make sense of their workplace narratives. Data are audio-recorded interview narratives of four Japanese female employees about their experiences and future plans as workers. I conducted a one-hour interview to each of the four women of the age group from late twenties to early thirties, who are engaged in non-managerial positions in business or governmental organizations. Drawing on the positioning theory (Bamberg 1997, 2000, 2005; Davies and Harré 1990; Miller 2013), I first examine how the interviewees construct evaluative stances toward other characters within the story (Positioning Level 1), then what kind of relationship the interviewee and I, as an interviewer, co-construct in the interaction (Positioning Level 2), and how the interviewees achieve particular identities through indexing cultural ideology (Positioning Level 3). The analysis on Positioning Level 1 demonstrates that all of the interviewees negatively evaluate *kanrishoku* (managerial position) by describing it as the position that requires the long working hours. The notion of *kanrishoku* is a culturally salient category in Japan referring to a wide range of positions in workplace higher than an ordinary employee. Since the authority and responsibility endowed with the position differ diversely according to the size and structure of the organization, people's assessment of the notion varies depending on the situation. The negative evaluation of *kanrishoku* draws a boundary between managers and the interviewees, allowing the interviewees to explicitly deny their interest in aspiring to managerial positions. The analysis on Positioning Level 2 indicates that the interviewees establish an ordinary and commonsensical relationship with the interviewer by stating that they give priority to the hegemonic ideology of heterosexual marriage with *yappari* (as you may expect) as their career choice, rather than climbing the corporate ladder. The interviewer accepts their choice showing alignment with the utterances of the interviewees. The analysis on Positioning Level 3 shows that the interviewees rationalize their identity of female employees not aspiring to senior position, by denying the value of managerial positions and drawing on the hegemonic ideology of heterosexual marriage. The finding suggests that interlocutors not only make use of dominant cultural ideologies but also actively create and constantly (re)define cultural categories and ideologies to structure the narrative as well as to enact the rational identity in ongoing interaction (Miller 2009). It also shows that, while the shift of personal pronouns from *I* to generic *you* signals the generality in English (Miller 2013), the adverb *yappari* (as you may expect) functions as one of the contextualization cues to index cultural ideology in Japanese.

### **Kanae Nakamura**

***Native and nonnative Japanese speakers' collaborative practice toward constructive autonomous discussion*** (Contribution to *Exploring effective ways of group discussions for constructing a democratic society*, organized by Shiraishi Katsutaka [et al.]

Under the urgent demand of globalization, universities in Asia tend to promote joint courses of local students and foreign students to develop their cross-cultural communicative skills and deepen their understandings of multicultural society. Past studies, however, reveal that asymmetrical power dynamics between native speakers (NSs) and nonnative speakers (NNSs) and their certain interactional practices make the categorization of NS and NNS more evident (Mori, 2003; Ikeda, 2005; Sugihara, 2010 in Japanese). Using the methodological framework of conversation analysis, this study demonstrates how NSs and NNSs of Japanese collaboratively carry out constructive and autonomous group discussion without a designated discussion leader. In particular, this study explores the participants' interactional attempt to achieve equal participation between the NSs and the NNSs. The data were collected from a group discussion course targeting students of Japanese major and exchange

students from Japan at one Taiwanese university. The students are divided into four groups. Each group consists of one or two NSs, one advanced-/upper-intermediate-level NNS, one intermediate-level NNS, and one novice-level NNS. Thus, all the groups inherently encounter problem of power imbalance caused by asymmetric linguistic abilities and the participants' potential orientation to the NS's cultural norms (Sugihara, 2010 in Japanese). My design of curriculum is informed by the "workshop-based education program fostering students' self-directing communication abilities" developed by Morimoto & Otsuka (2012). More specifically, it employs the "fishbowl discussion" method in which one group conducts discussion, while another group observes and evaluates it. This study focuses on one group's discussion, which receives considerably good evaluation from the observation group. Comparing the video-recordings of this group's discussion and those of other groups', the consequent analysis discloses distinctive interactional characteristics in this group. The findings show that, while the other groups' NSs tend to dominate discussion procedure, the NS in the target group often consults with other participants about who to speak and what to talk about next. As a result, in the latter group, both the NS and the NNSs are interactively involved in decision-making processes on discussion management. In addition, the target group allows the novice NNS to deliver his opinion first, whereas the novice NNSs in the other groups usually get their turns at the end. When the novice NNS cannot fully express his thoughts, the advanced NNS asks follow-up questions to elicit this novice's opinion, which is usually the NSs' role in the other groups. Meanwhile, the NS in the target group tends to rephrase other participants' utterances and summarize discussion thus far. However, in such occasions, unlike the other groups, the NNSs in the target group frequently co-construct the NS's utterances, so that they can not only demonstrate understandings and agreement, but also voluntarily join the NS's navigation of the discussion procedure. Under the globalization, advanced skills to discuss with people from various cultural and linguistic backgrounds are required to construct a fair democratic society. I believe that the results of this study are instrumental in facilitating equal participation of citizens in a multicultural society.

### **Ikuko Nakane & Lidia Tanaka**

*Discourse of working class women from western Japan: A diachronic study* (Contribution to *Gender, regional and generational varieties in Japan: Re-exploring negotiation of identities*, organized by Nakane Ikuko [et al.]

Research on gender and language in Japan has produced many important works (see e.g. Ide, 1990; Shibamoto, 1985); however, it has mainly focused on urban middle class women's language; thus, there is a big gap in the understanding of other women such as those living in rural areas and/or who belong to lower socio-economic classes, and of diverse ages. The paucity of research exists despite some more recent works that argue against the stereotypical image of women's language prevalent even today (Didi-Ogren, 2011; Okamoto & Shibamoto-Smith, 2004, Sunaoshi, 2004). This study is part of a large project that focuses on the discourse of working-class women from the downtown Kobe area who have been interviewed by the same interviewer since 1989 and they are still being interviewed every two years. These ethnographic interviews conducted by one of the project team members are the basis of social-anthropological studies on young women in Japan (Okano, 1993, 2009). The interviews provide a trove of rich linguistic data that shows how their discourse has changed throughout many important steps in their lives including finishing high school, employment, marriage and motherhood. We also explore the role and use of Kobe, Osaka and emerging dialects, and standard Japanese in the longitudinal data. This paper focuses on five of the interviewees and analyses their language in 1989 (when they were teenagers) and in 2000 (when they were in their 30s). These women graduated from the same technical high school in Kobe. The analysis compares the discourse of these interviewees focusing on the use of close-final forms, discourse markers, dialect morphology and semantics and final particles. We will discuss inter- and intra-speaker variation, exploring how and whether the interviewees' discourse has seen any changes over the period of 11 years. Preliminary results suggest that the interviewees came to know their interviewer and established a relationship and a rapport can be observed in the interview discourse, yet there are style shifts that present a complex picture of language and identity. For example, the use of discourse markers associated with youth language does not decrease with age in the discourse of some of the interviewees but it does in others. Similarly, dialect features become less prominent in some women, but more in others. The paper also explores the women's mobility and choice of use of regional varieties (i.e. Kansai dialects including Kobe and Osaka) and standard Japanese. The data shows that despite the women being in the same Kobe area and of similar backgrounds, their use of dialect and standard Japanese shows divergent patterns of shift. In exploring these divergent shifts, comparative discourse analysis also addresses mobility in terms of class, civil status, social networks, and professional identity. We argue that a diachronic approach to discourse analysis informed by longitudinal ethnographic data can provide valuable insight into negotiation of identities through language as demonstrated in our analyses.

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**Toshihide Nakayama**

*Fluctuating robustness of nominal phrases in Nuuchahnulth* (Contribution to *The Pragmatics of the 'Noun Phrase' across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.]

This study examines nominal phrases (NPs) in Nuuchahnulth, an endangered language spoken in British Columbia, Canada. Nuuchahnulth has a polysynthetic word formation that allows creation of a highly complex word that would typically be expressed as a clause in other languages. Syntax in Nuuchahnulth is relatively flexible in that the ordering among clausal constituents is generally responsive to pragmatic needs. NPs in Nuuchahnulth seem to form a fairly robust structural unit when we examine elicited data. First, the internal structure of an NP is rather rigid: modifying expressions occur in a fixed order [quantifier/numerals > property] before the head nominal, as illustrated in examples (1a) and (1b). The strictness of the ordering of modifiers is notable in contrast to the flexible ordering of clausal constituents. Second, the suffixation pattern suggests a strong structural integrity of a NP: when a verbal suffix is attached to a multi-word NP, the suffix is invariably placed on the first word of the phrase regardless of semantic relationships within the phrase as illustrated in (2). The verbal suffix *-i-t* "make" is attached to a nominal when it is the only word in an NP. However, when the NP contains modifiers, the suffix is attached to the first word even though it is semantically associated with the nominal. This pattern suggests that the NP forms a tight unit: it is as if the internal structure is not accessible to the suffix, and the suffix has to be attached blindly on the first word. Interestingly, this robustness of NPs dissipates when we examine spoken discourse data. The central problem is that most NPs consist of a single nominal without any modifiers. Even among NPs with modifiers, it is vanishingly rare to have multiple modifiers. This is particularly true for prototypical NPs, i.e., those that serve as nominal arguments of predicates. This fact of course does not necessarily disprove the robustness of NPs, but it nonetheless raises a question regarding its validity or usefulness in spoken discourse environment. Also of interest is the fact that complex NPs, including nominalized expressions and those consisting of coordinated nominals, generally do not occur within a clause as a nominal argument. Instead, they occur outside the clause as appositional expressions or as unattached NPs (see examples in 3). There appears to be a strong tendency to avoid complex internal structure in a NP in a clausal argument position. The observed contrast between NPs in elicited examples and those occurring in spoken discourse suggest that the environment and functional pressures surrounding the same structural domain differ drastically depending on the types of linguistic activity. This presentation discusses theoretical implications of this finding that pose serious problems both for approaches to grammar based on elicited examples and also for the traditional integrative view of grammar that assume a single system behind different linguistic activities.

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**EXAMPLES** (1) a) **?aya ?a?iih<sup>w</sup>** muwač (many large deer) 'many big deer' b) **?aʎa tup-qumt<sup>t</sup>** čapac (two black-rounded canoe) 'two black canoes' (2) a) čapac-**i-t** (canoe-making) He made a canoe b) **ʎu-i-t** čapac (

nice-making canoe ) He made a nice canoe c) זי־ה־י־אֶלֶף לְאַחַד (greatly-making nice canoe) He made a very nice canoe (3) a) nominalized expressions זָּאָרְאָלְקוּן הָיָה: הִלְסְתִּי:סְרִי, עוֹרְאִי־הָאֶלְקוּ: הִלְקַחְתָּאֶת־הַיָּדָיִם לְאֵי:פָּאָת הַאֲדָמָה where.one.might obtain.many food "We would go far up into the inlet in winter; the place where we could get plenty of food b) NPs with coordinated nominals הִי־אֶלְאִיתִינָאֶלֶף:נִי־וָאֶלֶף וָאֶלֶף, נָנִי־אֶלֶף זָּאָרְאָלְקוּן הָיָה:פָּאָת הַאֲדָמָה used.to.do.there we sleep, my.late.grandmother and I 'We used to sleep there, my late grandmother and I.'

### **Hadar Netz, Dafna Yitzhaki & Adam Lefstein**

**"Never in your life will you have six.f. events.m.!"**: *Language corrections in Hebrew language arts classes* (Contribution to *Tensions within the repertoire of prescribed, prestige, and non-prestige forms*, organized by Netz Hadar [et al.]

Studies of standard/non-standard language and language corrections in the classroom have mainly looked at these phenomena in the context of minority students (e.g. Godley et al., 2007; Snell, 2013), or learners of a second language (Razfar, 2005) but rarely among speakers from the dominant social group. Hebrew presents a special case, since in Hebrew, unlike in English, high status forms do not always match the prescribed standard (Myhill, 2004). Consequently, the Hebrew Language Arts class is an interesting site for investigation, given the built-in tensions between the prescribed ideal and the actual language spoken by the teacher and the students. Our talk is based on a linguistic ethnographic study of Hebrew Language Arts classes in Israeli primary schools. The research questions are as follows:

1. What language forms are corrected in Hebrew Language Arts classes, how, why and by whom?
2. What language ideologies underpin such practices or are communicated by them?
3. How do these practices affect classroom interaction and learning opportunities?

The analysis in the current study is based on the identification and systematic coding of language corrections and micro-analysis of selected events, focusing on features such as self- vs. other-correction, lexical vs. grammatical corrections, and explicit vs. implicit correction strategies.

Initial findings suggest that self-corrections are highly frequent in the teachers' discourse, often indicating hesitation or insecurity regarding the prescribed form. Teachers vary in their correction practices of students' language. While some teachers opt for implicit, indirect corrections, replacing non-standard with standard forms in their own speech, others employ more explicit (at times offensive) strategies, such as mock tone (cf. Razfar, 2005) and sarcasm. Teachers' self- and other-correction practices testify to their general endorsement of a standard-language ideology, despite their incomplete adherence to it. Students' language choices as well as their reactions to teacher corrections manifest a more complex ideological picture, at times endorsing, at other times contesting the standard-language ideology.

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### **Helen Newsome**

**'I am playn to you my lord': Meta-communicative markers, sincerity and the negotiation of linguistic prejudice in early modern women's letters.** (Contribution to *Sincerity and Epistolarity*, organized by Fitzmaurice Susan [et al.]

Proverb 7 warns of the dangers of female speech; that a 'subtill' woman will use 'much fair speech' and 'flattering of the lips' to rhetorically deceive and manipulate naive male victims. Such anxieties proliferated all aspects of medieval and early modern culture; with literature, art, religious doctrine and humanist teachings all expressing an 'unabated phobia about female speech', even going so far as to suggest that rhetorically-trained women were 'monstrous' (Summit 2000: 166). These misogynistic ideologies sought to function as a method of social control to 'maintain the patriarchal equilibrium' (Bardsley 1998: 151) of early modern society, and

relegate women to positions of submission, devoid of power and linguistic authority.

In a society that sought to question the validity and sincerity of female speech, how might an early modern woman seek to have a legitimate voice? This paper will focus on the epistolary correspondence of Margaret Tudor, Queen of Scots and examine how Margaret used the meta-communicative marker 'plain' to index herself as being an honest, reliable and trustworthy speaker. Drawing upon Christian ideologies that 'plain' speech functioned as a transparent and honest reflection of the private, inner thoughts of the speaker, this study will examine some of the strategies that an early modern woman might use to persuade her reader that her letter was sincere and trustworthy. Finally, I will discuss how these epistolary strategies might have further applications, for example in allowing a woman to participate and have authority in sixteenth-century political debates.:0

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### **Thi Minh Hue Nguyen**

*The diachronic change of address in Vietnamese as an indicator of politeness* (Contribution to *The Diachronic Aspect of Politeness: Value and Form*, organized by Tanabe Kazuko [et al.] )

Politeness has attracted an enormous amount of research in last thirty years, especially after the work of Brown and Levinson (1987). In the present paper, address forms are chosen to investigate as an indicator of politeness because of several reasons. Firstly, they are integral part of language use, they open speech acts and set the tone for the interchanges that follow, they establish the relative power and distance of speaker and hearer (Wood, L. A. and Kroger, R. O. (1991). Secondly, because of the strong influence of Confucianism, hierarchy is taken seriously in Vietnamese society. This character is reflected in address forms of Vietnamese. Therefore, address forms is one of the most important elements of politeness in communication in Vietnamese. Systematic research on address forms began with the study of Brown and Gilman (1960). Since then many other studies have investigated address terms in several languages. The results illustrate that address systems are various across languages and cultures (Brown, R. and Ford, M. (1961); Kroger, R. O. , Wood, L. A. and Kim, U. (1984); Braun, F (1988); Warren, J. (2006). The address system in Vietnamese has been examined on the synchronic aspect by several studies. It is described as a complex system with the extension of kinship terms and is impacted by a hierarchical society based on age, social status and gender (e.g., Thompson, L. C. (1987); Nguyen T. D. (1996); Cao X. H. (2001); Roever, C. and Nguyen, T.H. (2013).

This study aims to answer three main questions:

1. How did the address forms in Vietnamese change through history from feudalism to French Colonial period to now?
2. Why did they change?
3. What are the meanings of these changes?

To discover the changes in Vietnamese address, two kinds of data have been used.

- Anthology of Vietnamese Literature from 10th century to modern period (six volumes).
- Actual usage in several Vietnamese families in the modern period.

Besides studying the Vietnamese address as a whole system, this report also focuses on the changes of forms of address between a couple through history since the changes found in this kind of relationship are rather typical. The results reveal some significant changes in the way of addressing in Vietnamese through time, for instance, the change in the way of using the word "tôi" to address, the appearance and disappearance of some patterns of address such as "toa/moa", the appearance of the pattern "vợ/chồng" in modern life. The specific causes of these changes vary through time. However, in general, they are politics, culture and thoughts.

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### **Natacha Niemants & Laura Gavioli**

***(Re-)Designing questions for filling out records of medical history with migrant patients: Language-mediated and non-language-mediated interaction*** (Contribution to *Linguistic differences, interpreting and institutional re-shaping of non-natives' talk in social encounters*, organized by Traverso Véronique [et al.]

Questioning is a key activity in doctor-patient talk in that it provides the ground to achieve diagnosis and therapy. Most doctors' questions emerge during the history-taking phase of the visit, where doctors collect details about the patients' medical history, including present symptoms, past problems, main diseases concerning parents or relatives, the patients' work, family relations, life-style. These sessions allow doctors to get access to information concerning the patients' medical and social background and patients to give information on their medical condition (Boyd and Heritage 2006: 152). In our paper, we analyse interactions with migrant patients whose language is different from that spoken by the service provider and who, when necessary, are helped by a so-called intercultural language mediator providing dialogue interpreting service. We look at sequences where questioning-answering is achieved via translation support and sequences where translation support is found as non-necessary and negotiation involves the providers and the patients alone. The history-taking sequences in our data involve pregnant women and are preliminary to pregnancy screening. In these sequences, providers and patients fill out a medical record form which is used to keep track of the patient's history and questions are often oriented by the items in the form. Our study is part of a long-term research project on interpreter-mediated interaction in healthcare services (see e.g. Baraldi and Gavioli 2016), which has by now provided us with over 500 encounters (around 100 hours audio-recording). The analysis we present here is mainly based on a recently collected sub-section of the main corpus, including 20 language-mediated and 20 non-mediated encounters in women and children services. Our analysis shows that a number of actions are involved in the (re-)design of the items present in the forms, in both language-mediated and in non-mediated interactions. These include: a. substitutions of technical medical expressions; b. changes of question structures from "open" to "focused" (e.g. seeking a yes/no answer); c. explanation of the medical procedures the question is referred to; d. use of accommodating items to introduce questions or to signal that answers may not be straightforward (e.g. "do you remember"); e. mentioning reasons why questions are asked ("they are asking so that you can have screening/appointment"). While some of these patient-designing actions have been described in the literature on doctor-patient interaction, both monolingual (Boyd and Heritage 2006, Robinson 2006, Gill and Maynard 2006) and language-mediated (see e.g. Angelelli 2012, Baraldi 2015, Gavioli 2015), our study shows that different actions may be performed when providers speak directly with the patient and when language mediators intervene. Observation of the designing actions performed with or without the help of language mediators suggests that: a. standardized history-taking questions like those present in medical records need to be re-designed to obtain effective details, b. some re-designing actions characterize both mediated and non-mediated interaction, while some characterize one type of interaction alone. The latter finding may, in its turn, suggest ways to improve mediated and non-mediated history-taking interaction with migrant women-patients, as well as collaboration between providers and mediators.

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### **Esther Nieto Moreno de Diezmas**

***Multiculturalism and multilingualism ideologies. A case study into the expectations and conceptions future teachers have of Erasmus+ stays abroad.*** (Contribution to *High hopes for mobilities? Researchers' and researchees' discursive co-constructions of expectations for mobility experiences*, organized by Sabaté Dalmau [et al.]

This paper explores the construction of discourses made by future teachers about the personal, social and professional fulfillment that stays abroad with Erasmus+ programs bring. Ideologies about multiculturalism, multilingualism and power relations underlie the choices students make regarding host universities, as well as the construction of a system of expectations, beliefs, assumptions and stereotypes. The participants in the study were undergraduate future primary and infant education teachers enrolled at the Faculty of Education of the University of Castilla-La Mancha (UCLM), and newly graduated teachers who were taking part in Erasmus+ programs as part of their studies or for an internship, ranging between 3 and 5 months. Focus group interviews and individual interviews were conducted before and after the stay abroad in order to find the emergent categories connected to the motivations and expectations the students had about their stay abroad in different European countries and universities, and to identify changes in the perceptions the students had before and after their experience abroad. The results showed the students chose a certain destination country for their stays abroad according to four main motivational categories: educational, professional, personal, and social. For some students the main motivations were educational, for others, personal or social, but the most remarkable result in this respect is that there was a constant connection between the specific weight the students gave to each motivational category and the specific destination they chose. This fact showed that the actions the students took echoed the viewpoints of educators and administrators and they had allowed themselves to be swayed by cultural and social stereotypes on what to expect from different European countries. North-south and east-west stereotypes are part of the imaginary, as well as linguistic prejudices the students had. Additionally, modified and revised perceptions were observed in the students after their stay abroad at the host universities as regards their own expectations on academic, personal or social fulfillment.

### **Kiki Nikiforidou**

***Grammatical variability and the grammar of genre: Conventionality and functional motivation in 'stage directions'*** (Contribution to *Multiplicity in Grammar: Modes, Genres and Speaker's Knowledge*, organized by Iwasaki Shoichi [et al.]

The axiomatic integration of pragmatic specifications in grammatical constructions, figuring prominently in seminal work on Construction Grammar (Fillmore, Kay, & O' Connor 1988; Kay & Fillmore 1999; Michaelis & Lambrecht 1996), has been recently taken up in work focusing on the relevance of genre in licensing grammatical patterns and lexical choices (for an overview see Nikiforidou & Fischer 2015). From a grammarian's point of view, such work testifies to the importance of genre in the analysis of constructions that are only possible, or at least conventional, in socio-cultural contexts that often amount to distinct genres. The

association of grammatical constructions with particular genres has been either modelled directly in terms of contextual (genre) specifications incorporated in constructional descriptions (e.g. Östman 2005; Ruppenhofer & Michaelis 2010; Michaelis & Feng 2015; Nikiforidou 2010, 2015, 2016) or in terms of general compatibility between constructions with a pragmatic function and the communicative function associated with particular frames and genres (e.g. Matsumoto 2010, 2015; Fischer 2010, 2015). From the perspective of a speaker's cognitive organization, and converging with the work above, Iwasaki (2015) shows how in the construction of discourse an individual speaker can draw on grammar and lexis associated with other (than the current) settings and/or genres, thus demonstrating knowledge of "multiple grammars".

In the present work, I explore this theme further in the genre of stage directions in English and Greek. Unlike, for example, the "stand-alone noun-modifying construction" in Japanese (Matsumoto 2015), which is typical of stage direction contexts but not exclusively associated with them, the features I investigate here are genre-specific constructions that uniquely evoke the genre at hand. These include: a) a) the post-posed subjects as in *Enter BENVOLIO* and *Enter SAMPSON and GREGORY*; although the invariant form of the verb may at first suggest a fixed expression, the possibility of prefixation (*Re-enter JULIET*) and the conjugated Latin forms (*exit-exeunt*), that are the regular directions for leaving a scene, suggest a more schematic construction, related to but distinct from the *there (here)* deictic construction (*Here comes Harry!*) b) b) the use of the simple present tense by convention, either in a "timeless" or "present simulating" sense (cf. Huddleston & Pullum 2002: 129 "synopses and stage directions" present) c) c) the use of adverbials from semantically-defined classes, e.g. *flatly*, *happily*, *smiling*, modifying speech and expression. The conventionality of at least some of the features above is evidenced by a) cross-linguistic differences as attested in the corresponding Greek constructions and b) the possibility of their detachment and use in other "unexpected" contexts, including humorous ones (cf. Iwasaki's intertextual uses). At the same time, stage directions prompt us to revisit the distinction of functionally-motivated vs. purely conventional choices (Biber & Conrad 2009), since they blur the line in interesting ways and highlight the possibility that particular features partake of both characterizations.

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**Jenny Nilsson, Catrin Norrby, Jan Lindström, Stefan Norrthon & Camilla Wide**  
***Approaching the counter: Opening an exchange at the box office*** (Contribution to *Entry and re-entry into interaction*, organized by Antaki Charles [et al.]

Opening a face-to-face conversation is a complex collaborative achievement managed through a series of bodily, facial and verbal actions. In this presentation we analyse 53 Swedish conversational openings in video recorded service encounters collected at box offices in Sweden and Finland. The objective of this study is to investigate how gaze interacts with verbal greetings and presenting the reason for the visit when opening an exchange in two national varieties of Swedish. By contrasting two varieties we contribute to broadening the scope of multimodal interaction analysis (see e.g. Mondada 2016). At the same time, the framework of variational pragmatics (Schneider & Barron 2008), which concerns itself with variation in pluricentric languages, benefits from a multimodal interactional perspective. In the analysed encounters customers buy tickets to or request information about theatre performances. In each encounter one staff member and one or two customers interact. The staff member sits in a cubicle, behind a desk with a computer screen to her side and customers approach the desk from the front or the side. When the customer approaches from the front this allows for mutual visibility and early recognition, whereas an approach from the side is usually marked by a delayed recognition (Mondada 2009, p. 1991). In either case, gaze plays a crucial part in reflecting the participants' availability and non-availability (Rossano 2012, Stivers & Rossano 2010, Streeck 2014) and affects the timing of the verbal greeting. Overall, our findings show that mutual gaze is a necessary first step in opening an interaction (see also Kendon 1990, Mortensen & Hazel 2014), followed by a verbal greeting. However, there are some differences in the timing and duration of the ocular and verbal opening sequence between the two varieties. Our data suggest that Sweden Swedish interlocutors engage more in mutual gaze during the opening sequence than Finland Swedish participants. Moreover, the opening sequence is both longer and more elaborate in the Sweden Swedish data than in the Finland Swedish data.

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**Bracha Nir**

***What can patterns of usage tell us about discourse units in monologic narratives? The case of clause packages*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

The present study follows previous research on the hierarchical structure of narratives (e.g. Longacre, 1979; Gee, 1986; Tomlin, 1987). These and other studies have shown that discourse is constructed from inter- and intra-connected units that hierarchically combine several clauses (Berman & Slobin, 1994; Chafe, 1994; Thompson, 1985; Halliday, 1994). The study characterizes discourse units in terms of the combined patterns of usage of three functional categories in personal-experience narrative texts. It shows that linguistic devices are not randomly distributed across a given piece of discourse. Rather, referring expressions, syntactic structures, and morphological-marked finite forms are distributed in the texts as a function of the discourse unit in which they are used. The presentation will examine how speakers of two languages and four age-groups organize the

narratives they produce around Clause Packages (CPs), units of text reflecting the syntactic relations between clauses (Berman & Nir-Sagiv, 2009; Nir & Berman, 2010). Division into CPs is based (mainly) on global syntactic structure as marked by the use of independent and dependent clauses. Patterns of usage within and across CP boundaries were analyzed for the following domains: (1) the use of nominal expressions for marking different levels of accessibility (Ariel, 2001) in within- and across-unit anaphoric chains; (2) intra- and inter-unit resonance (Du Bois, 2007) of different types of clauses, and (3) the use of Past and Present Tense in creating temporal texture (Berman & Slobin, 1994). The study makes use of computerized, corpus-based analyses of 160 personal-experience narrative texts produced in speech from native speakers of Hebrew and English collected in the framework of a crosslinguistic project on developing text construction (Berman, 2005). Analyses show that CPs display distinct distributional and textural patterns in deployment of the different grammatical devices. The presentation will discuss the contribution of each functional category in relation to the idea of a grammatical construction at the level of discourse, while relying on a contrastive analysis of both language and age. Patterns of usage that emerge as relatively unaffected by typological and developmental factors are taken to represent deeply entrenched features of discourse structure. For example, the system of referring expressions appears to maintain a quite consistent hierarchy both within and across CP boundaries in texts produced by adults: pronouns and zero anaphora in subject position reflect the perseverance of the high accessibility of referents inside a CP, while definite descriptions in subject position and pronouns in object position serve to designate lowered accessibility of an entity between one CP and the next. Furthermore, twelve major architectures of inter-clausal relations identified as the opening sequences of CPs are resonated throughout the database, with virtually no effects for language or age. In conclusion the presentation will consider how CPs reflect the 'architected' or pre-planned (rather than emergent) structures serving speakers in text construction. Strategies for organizing and structuring texts thus serve the pragmatic function of maintaining text cohesiveness, by allowing speakers to insert new information into a pre-established frame or construction.

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#### Aug Nishizaka

***Kinesthesia and vision in interaction: Direct multi-sensory perceptions*** (Contribution to *Touch in Social Interaction: Integrating Haptics into Embodied Interaction Research*, organized by Cekaite Asta [et al.]

In his first book, *The Structure of Behavior*, Maurice Merleau-Ponty suggests the intimate relationship between kinesthesia and the vision of complex spatial relations. Visually capturing spatial relations such as are required to complete "the task of obtaining a piece of fruit separated from them [chimpanzee-participants] by the vertical sides of a box" may be intrinsically organized by "the motor attitudes." Merleau-Ponty proposes that "[w]hat the

motor attitude contributes is not the content, but rather the power of organizing the visual spectacle, of tracing the relations which we need between the points of represented space" (p. 117). The projection of a possible movement does not follow vision; rather, vision is achieved in the projected movement, that is, under the aspect of kinesthesia.

Such multi-sensory achievement of vision is not the result of any additional operations (such as interpretation or inference) on elementary vision (i.e., "genuine" vision of mere shapes, colors, etc.); it is not mediated by such operations but rather immediate and direct as such (see also Merleau-Ponty's later criticism of what he called the "constancy hypothesis," and Ludwig Wittgenstein's thoughts on "seeing an aspect" in his last years). In this study, I first show through the analysis of a tiny segment of a video recording of a violin lesson offered to a young child that multi-sensory perceptions, particularly haptic-kinesthetic-visual complexes, can be crucial in the accomplishment of their joint activities. The teacher demonstrates good and bad methods of moving a bow, using both her own and the child's body parts. Such bodily demonstrations are essentially visual achievements in that particular body movements are designed to be seen by co-participants.

They are also intimately connected to the viewers' kinesthesia in that the most important criterion for seeing a demonstration correctly is simply that the viewers correctly implement what they saw by moving their body parts accordingly. Thus, bodily demonstrations are a "perspicuous setting" (to use Harold Garfinkel's term) for the elucidation of multi-sensory perceptions. I describe various practices that the participants use to accomplish their joint activities and exhibit, in all details of their practices, their orientation to the multi-sensory nature of seeing bodily demonstrations.

Second, I discuss a methodological consequence of such an elucidation. It is impossible, in principle, for the analyst to feel through video what participants in an interaction feel when they touch something. However, given the direct multi-sensory nature of certain types of vision, it is possible to directly "see" the tactile and kinesthetic resources that participants use to organize their joint activities. In the analysis of a tiny segment of a massage therapy session offered to a patient suffering from the sequelae of a stroke, I demonstrate that the intelligibility of the therapist's practices (both to the patient and the analyst) is only systematically produced in relation to what the patient perceives tactilely and kinesthetically. The very possibility of the analysis of such interaction reflexively demonstrates the availability of multi-sensory vision in human life.

## **Riikka Nissi**

### ***In pursuit of change: Interactional awareness and interprofessional negotiation in organizational training*** (Contribution to *Language regulation in professional contexts*, organized by Nissi Riikka [et al.]

It has been shown that there are often distinct interactional ideologies connected to professional settings. These normative models concerning the way professional interaction is carried out form a central part of the knowledge base of various modern professions and may range from general descriptions to refined theories and instructions (Peräkylä and Vehviläinen 2003). Particularly visible they become in professional training programs, where they are put forth, for instance, through simulated exercises designed to mimic authentic professional encounters (see Stokoe 2013). However, oftentimes, there are several interactional ideologies present in the situation. This is notably the case in current knowledge economy, where participative, creative work processes have become a salient feature of various professional contexts and are facilitated in and through language and social interaction (Williams 2010). Respectively, there are other professions providing guidance on these new professional practices and socializing the workers into their perceived language and interactional conventions.

In this presentation, I will examine professional training from the viewpoint of interprofessional discourse, approaching it as an encounter, where different professional stocks of interactional knowledge meet, struggle and intersect. The aim of the presentation is to demonstrate how the training acts as a site for the relational negotiation and boundary work of contemporary professions (cf. Kong 2014). The data for the study originate from an organizational training program, delivered by a consulting company for the educational institution. The training aimed at enhancing the organizational capacity of the client organization by changing the way the steering group members collaborate with each other through language and interaction. However, instead of simulated interaction, it comprised various self-reflexive assignments undertaken by the steering groups (cf. Iedema and Scheeres 2003). These were done to help the participants to establish an elevated self-awareness of their professional practices in order to be able to transform them as the training proceeds.

By using multimodal conversation analysis as a method, I will focus on examining how the transformation the training is expected to generate is constructed and managed through a sequence consisting of 1.) the consultant's request to reflect the professional practices, 2.) the participants' response and 3.) the consultant's follow-up. I will analyze the consultant's methodic ways of invoking the participants' awareness of their routinized social

conduct and its transformation. Moreover, I will examine how the participants may resist the pursued change in their response, and the way the consultant can further reframe the response given in order to foreground his/her own agenda. The results show how the sequence functions as a basis for the negotiation of the professions' rights to interpret, categorize and define the world and work-related phenomena, and thereof, the legitimacy of the training. In the conclusions, I will discuss the findings in the context of changing working life and its shifting interactional ideologies.

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### Neus Nogué-Serrano & Lluís Payrató

#### *The evolution of person deixis and politeness in Catalan parliamentary debate (1932-2013)*

(Contribution to *The Diachronic Aspect of Politeness: Value and Form*, organized by Tanabe Kazuko [et al.]

The aim of the present paper is to analyse the evolution of person deixis and politeness strategies used in the Parliament of Catalonia in the period 1932-38 (during the Second Spanish Republic) and in the present period, that is, since the recovery of the Catalan democratic institutions in 1980. The seminal work on deixis and politeness by Levinson (1983) and Brown and Levinson (1987), together with the foundational studies on participation frameworks by Goffman (1981) and the research on these subjects for Catalan (Payrató 2002, Cuenca 2004 and 2014, and Nogué 2005, 2008, 2011 and 2015) constitute the study's theoretical framework. Data from a corpus including the transcriptions of a number of debates drawn from the *Diari de Sessions* of the Parliament of Catalonia are classified and analysed. The whole corpus contains more than 500,000 words and is constituted by five subcorpora including debates held in 1932-38, 1980, 1993, 2005 and 2013. The analysis combines both qualitative and quantitative methods (applying statistical reliability tests) and shows several trends in the evolution of forms and strategies. The main ones are:

- a) The progressive loss of *vostra senyoria* (literally, 'Your Lordship') and *vós* (2<sup>nd</sup> person plural form for a single addressed recipient), and in the second form, the reorganization of the whole honorific system: *tu-vós-vostè* (2<sup>nd</sup> person sing. - 2<sup>nd</sup> person pl. - 3<sup>rd</sup> person honorific) → *tu-vostè-vós* (2<sup>nd</sup> person sing. - 3<sup>rd</sup> person honorific - 2<sup>nd</sup> person pl.).
- b) The reduction in use of the 3<sup>rd</sup> person (noun phrases, verbs and pronouns) as a strategy to refer to the unaddressed recipients, and its replacement by *vostè* honorific. As a general conclusion, the data suggest an evolution from more indirect and formal strategies to more direct and informal ones, consistent with wider processes affecting many formal registers over this time period.

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**Brian Nolan**

***The important role of common ground as an interface between culture and language in interaction*** (Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.]

The analysis of this paper is concerned with the multifaceted relationship between culture and language in interaction, and communication, and how culture informs language usage. We posit that common ground mediates this relationship in important and complex ways. In our analysis we differentiate between culture and civilisation and the role of world-view (Eagleton 2016, Everett 2013, Mallory 2016, Jordon & Tuite 2006), Leavis 1930, Matasovic 2007, Sharifian and Palmer 2007, Sharifian 2011, Sharifian 2015). We examine the application of language in the service of culture, using examples from within the Irish cultural narrative, and how we categorise our world through language. Within this analysis, we ask: ‘what exactly is language?’ highlighting approaches to characterising language in the functional-cognitive space that are sensitive to culture issues. We argue that common ground is a complex distributed structured entity important to the interface between culture, language and knowledge where knowledge includes ontology, representation, reasoning, cultural schemata, cultural metaphors and cultural conceptualisations. In the dynamic models of common ground (proposed by Kecskes and Zhang 2009: 332) communication is considered to be a process co-constructed by the communicative participants, where communication is the result of the interplay of intention and attention on a socio-cultural background, and formed on the basis of mutual knowledge of the interlocutors, that results in the construction of mutual knowledge in the communication process. We extend our understanding of the components of common ground (Kecskes and Zhang 2009, Fetzer & Fischer 2006). Core common ground is held to be composed of at least: a) Common sense which entails general knowledge about the world, b) Culture sense that entails our knowledge about cultural norms, beliefs and values of human society, a community, a nation, and c) Formal sense (of the linguistic system) which entails our generalised knowledge about the language system that we use in our social and communicative interactions. We address the question of how theories of language might effectively characterise the cultural connection. One way that functionalist approaches do this is through examining performatives and speech acts, that is, language in interaction and use within a specific culture. Through an examination of culture, worldview, common ground, and language, we argue that language depends on culture and language organises culture.

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**Iris Nomikou, Alicja Radkowska, Joanna Rączaszek-Leonardi & Katharina J. Rohlfing**  
***Tuning into social routines: Infants’ emerging participation in early games*** (Contribution

to *Interactional routines in caregiver-child and peer interactions*, organized by Nomikou Iris [et al.]

In the first months of life, infants become active participants in interactions, able to co-create sensible actions with their caregivers. In our work, we attempt to analyze the structure of the social environment and infants' actions within this environment as crucial factors in this development. In this paper we consider social routines, and more specifically the peek-a-boo game, as an interaction format which often appears in early interactions (see also Bruner & Sherwood, 1976; Bruner, 1983). This activity entails a particular temporal order of actions and junctures at which specific behaviors are expected. In acting appropriately within such a routine, we argue that infants contribute to, and affect a joint goal. Infants' initiation of routines – or actions within such routines – reflects the co-construction of meaningful interaction. By observing the engagement in peek-a-boo longitudinally we can get insights into how the infant comes to take up his/her role as a full-fledged participant and whether – and in which ways – this is gradually scaffolded by caregivers. In existing literature on peek-a-boo games, infants' participation has been often characterized in terms of their ability to change semantic elements in the sequence or produce consistent, speech-like phonological forms in certain phases of the games, (Ratner & Bruner, 1978 ; Bruner and Sherwood, 1976 ; Bruner, 1983; Hsu & Fogel, 2014). Yet, these behaviors represent quite advanced forms of participating in a social routine. The lack of a focus on non-verbal resources makes young infants appear more passive. Clearly, thus, analyses incorporating infants' early ways of participation are much needed. By looking at the sequential organization of the phases of the game and the verbal and non-verbal resources used by mothers and infants during peek-a-boo interactions, such as smile, vocalization, hand and leg movements, attempted and successful covering and uncovering of the face, the analysis focuses on mothers' scaffolding behavior and the development of the infants' active participation in the game. Furthermore, by following interactions over time, the analysis reveals how dyads structure peek-a-boo games as a result of their interaction history. For the analysis we draw from a corpus of 20 Polish mother-infants dyads filmed during a peek-a-boo game, when the infants were 2, 3, 4, 6, 8, 10 and 12 months of age.

**Yuko Nomura**

***Quotation with the verb omou (think) in Japanese conversation: A comparative study of quotations with the verb think in English conversation*** (Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

This study aims to describe characteristics on how Japanese speakers engage in conversations through comparison with English conversations. The phenomenon focused here is quotation. In the previous studies, quotations have been studied mainly from two perspectives. Firstly, in communication it became clear that quotations exhibit some characteristic effects. For example, when a speaker uses a quotation in a story telling, the story sounds more interesting (Brown & Levinson 1987), and sometimes the quotation indicates a climax of the story (Koda 2015). Secondly, in terms of structure, it is pointed out that the quotation has at least two contexts, quoted and quoting contexts, in one sentence. These two perspectives have rarely been understood in an integrated way. Thus, this study focuses on both its usage in communication and the structure of quotation by analyzing quotations used in conversation.

A comparative study of English and Japanese quotations showed that Japanese speakers use more quotations than English speakers and that more than half of Japanese quotations were quotations of thought (Nomura 2006;2015). Elucidating how the use of quotation differs can help us understand why Japanese and English speakers engage in communication differently, and in addition, by concentrating on the phenomena prominent in Japanese conversation, namely, quotations of thought, the present study attempts to clarify why Japanese speakers communicate in that way.

The data consists of ten English and ten Japanese conversations collected in an experimental setting in 2004. The participants in each conversation are two female native speakers of each language. They were asked to talk freely about what they were most surprised at in their lives for about five minutes. All the conversations were DVD-recorded and transcribed. The target of the analysis is all quotations used with the verb *omou* (think) in Japanese conversations and *think* in English conversations. They were thoroughly analyzed in terms of the purpose of its use.

The results show that Japanese speakers use quotations with *omou* more frequently than English speakers. Further observation reveals that Japanese speakers use quotation to show their mitigating attitude toward the quoted contents, to reproduce what they thought in the quoted context and to show their commentary toward the event. On the other hand, in English conversation, most of the quotation with the verb *think* were used to reproduce the thought in the quoted context. This indicates that Japanese speakers use quotation with *omou* in a

more various way and while they are speaking they frequently refer to the quoted context. :  
The discussion considers why Japanese speakers frequently refer to the quoted context with the verb *omou*, seeking better understanding of Japanese conversation.

**Catrin Norrby, Camilla Wide, Jan Lindström & Jenny Nilsson**

***Stance-taking in service encounters*** (Contribution to *Stance-Taking in Interaction*, organized by Imo Wolfgang [et al.]

In this paper we analyze stance-taking in service encounters recorded in Sweden and Finland. The encounters were collected within the binational project *Interaction and variation in pluricentric languages – communicative patterns in Sweden Swedish and Finland Swedish* (2013–2020) and consist of brief interactions at theatre box offices and alike. Investigating stance-taking in these interactions is significant in two ways. Firstly, it is interesting to explore what kind of stance-taking occurs in short interactions where the main focus is on carrying out a well-focused transaction such as buying or picking up tickets for a play, concert or sports game. Customers can be expected to express positive evaluations when they thank the staff for the service delivered but what other types of stance-taking actions occur during these interactions? Secondly, it is important to compare stance-taking in the two national varieties of Swedish empirically, based on compatible sizeable datasets since a difference often pointed out between Sweden Swedish and Finland Swedish concerns the more frequent use of compliments and positive evaluations in Sweden Swedish (e.g. Saari 1995). The starting point in our analysis are lexical items, such as *bra* ‘good’, *jättebra* ‘great’ and *tycka om* ‘to like’. By combining the insights from *interactional linguistics* (Kern & Selting 2013) with the framework of *variational pragmatics* (Schneider & Barron 2008) we explore how stance-taking is achieved in the encounters from the two countries, Sweden and Finland. What evaluative stance-taking items can be found in the encounters and in what kind of sequential positions do they occur? Can the stance-taking actions found in the data be related to more global communicative patterns in the two countries in question? As we will show, there are some interesting differences in how stance-taking devices have been conventionalized and are utilized in the two varieties of Swedish.

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**Neal R. Norrick & Maximiliane Frobenius**

***Pragmatic aspects of dramatic monologues*** (Contribution to *Pragmatics in literary texts and other arts*, organized by Kurzon Dennis [et al.]

In our presentation we investigate pragmatic properties of dramatic monologues, specifically focusing on participation framework and the functions of speech acts and how these are tied terms of address. We reconsider the notions of ‘monologue’, ‘monodrama,’ and ‘soliloquy’ from this pragmatic perspective.

Various definitions of monologic phenomena (in the widest sense) have been put forward. An interactional approach holds that in monologues in non-dramatic settings “one person speaks with little or no opportunity for interruption or turns by members of the audience” (Clark 1996: 4). Goffman (1978: 787) explains his more specific notion of self-talk as “speaking audibly, we address ourselves, constituting ourselves the sole intended recipient of our own remarks. Or ... we address a remark to someone who isn’t present to receive it.” He continues (1978: 788): “Indeed, in our society a taboo is placed on self-talk.” This taboo is – in dramatic settings – suspended in that the audience is treated as “out-of-frame eavesdroppers”.

We consider monodramas or dramatic monologues as scripted live performances in which a single character speaks before an audience for purposes of entertainment. Unlike actors speaking soliloquies embedded in plays, the actors in free-standing monodramas must establish their own fictional identity and context, managing something like natural conversation without a second speaker or something close to self-talk in the sense of Goffman (1981).

The data set investigated comprises 30 monologues delivered as part of the Annual One Minute Monologue Contests 2009-2013, held in L.A. Single speakers act out scripted, stand-alone monologues that last no longer than one minute.

In the excerpts below, the sole speaker must produce speech acts designed to allow the audience to infer the context.

Excerpt 1 (Samantha) {enters stage}  
 Samantha,  
 honey don't cry:.,  
 don't- H don't cry:.,  
 H so: so you were a bridesmaid and then got ... disinvited to the wedding.  
 happens all the ti:me,=  
 =all the time. .t

Excerpt 2 sometimes,  
 I call (on my mind) to make believe I'm Michael Jackson. ...  
 suddenly I'm in the limelight since ni:ne.  
 I take his life and make it mine,  
 -----11 lines omitted-----  
 [if I lost a little weight,  
 a-and you] were standing couple miles away,=  
 =YOU COULD SAY I favor him a little bit,  
 .. not.. crazy or nothin' I'm just.. looking for something to free my mind.  
 if you don't mind I pretend I'm you.  
 pretend I can change people through my music.

The audience has to reconstruct based on the actor's talk and actions, often working backwards from apparent responses to probable initiations, from second pair parts to first pair parts, as in: 'honey don't cry'. Guided by discourse markers, forms of address and intonation, the audience must infer relationships and activities in progress, such as a shift in addressee from unidentified listeners to Michael Jackson. This is illustrative of the sort of multiple role playing found in dramatic monologues, which we hope to illuminate.

## Chaim Noy

***Museum visitors' public stance-taking articulations: Findings from discourse in three heritage museums in the USA and Israel*** (Contribution to *Stance-taking in educational contexts*, organized by O'Boyle Aisling [et al.]

Since their early-modern emergence, museums have served as educational institutions, where the 'public' may gain access to curated artifacts and collections, through which knowledge, 'good taste', and later also issues of collective memory and identity could be acquired (Macdonald & Fyfe, 1996). Graburn (1977) initially argued that "education has become the preoccupation and business of many museum professionals" (p. 1), and in *The Birth of the Museum*, Bennett (1995) observes that since the 19<sup>th</sup> century museums have been crucial for "the formation of [public] opinion via the process of rational exchange and debate" (p. 25). In this light, heritage and history museums are sites where the past is re-narrated pedagogically, and where heritage is defined as a "mode of cultural production in the present that has recourse to the past" (Kirshenblatt-Gimblett, 1998, p. 7). In heritage museums, history serves as "an essential ingredient in defining national, group and personal identity" (Kammen, 1991/2011, p. 10). As public educational institutions, museums traditionally invite public participation and expression of comments, evaluations and opinions (Lawnicki, in press; Noy, 2015; Nugent, 2014). This is accomplished by on-site media, ranging from visitor books to digital, multimedia installations. Through interacting with on-site museum media, visitors' discourse is produced and consumed during and as part of the visit, and becomes part and parcel of the museum display. Unfailingly, museums frame on-site media by instructing visitors how and what to communicate (and what not to), and at the three museums I studied, signs address visitors directly: "Tell us about your Museum experience!", "History is filled with debate and discussions and those conversations continue to be relevant today. Join in and lend your voice!", and "You may wish to leave your thoughts or prayers on the paper provided and place it in the wall." Often located near the museum's exit, Katriel (1997) observes that museum media elicit an "audience-contributed gesture of closure" (p. 71), yet the pragmatic, discursive and communicative value of these "gestures" remains under-researched (Macdonald, 2005; Noy, 2008; Stamou & Paraskevolpoulos, 2004). This comparative study examines stance-taking activity in visitors' discourse in three heritage museums in the USA and Israel (detailed below). Visitors' discursive "gestures" are fruitfully understood as public actions of stance-taking. Indeed, I will argue that museum media are the means through which museums invite visitors to publicly *align* with the museum and *take and articulate stance* with regards to its exhibition (material settings, spatial organization, maintenance,



etc.) *and/or* its narration (ideological orientation and themes). In and through these interactions, visitors engage in stance-taking activities, resulting in museum media becoming “stance-rich” (Du Bois, 2007, p. 151) and even “stance-saturated” (Jaffe, 2009, p. 3) environments. The paper brings together research from linguistic anthropology, discourse analysis, communication studies, and museum studies. It evolves from Du Bois (2007) seminal chapter and tripartite definition of stance-taking, consisting of alignment and positioning of stances (by two stancetakers), towards a single stance *object* (the museum and/or what it teaches). Unlike most research following Du Bois, I study written discourse (and not conversational discourse), which is performed publicly in educational settings. Specifically, the paper addresses Du Bois’ (2007, p. 151) three questions: “Who is the stancetaker, what is the stance about, and what stance is the stancetaker responding to?” If time permits, I will add ethnographic observations and conversations with visitors and museum staff with regards negotiation stances.

#### Data

1. Three heritage museums and sizes of corpora: · The National Museum of American Jewish History (Philadelphia, PA): 1,193 texts by visitors (mostly English) · The Florida Holocaust Museum (St. Petersburg, FL): 2,749 texts by visitors (mostly in English) · The Ammunition Hill National Memorial Museum (East Jerusalem): 1,032 texts by visitors (mostly in Hebrew and English)

2. Textual examples:

3\20\13/ Very moving -- The displays/ are beautifully doNe + well/ explained but . . . / - - We Don't Learn - - / Killings are still Taking place/ Today in many parts of our world!/ Will we ever learn???./ Barb [surname] · 9.8.05/ The visit taught us of the difficult battles/ and of the high and dear cost we paid in blood/ so that today we would be able to stroll and live in Jerusalem/ in a quiet and free manner./ It was very moving./ The Shaked Fam'./ [curved line] · Thank you for dying for our country./ What you did enabled me and other Jews/ to be able to live in Eretz Yisrael./ [indented] with great respect,/ August 9 2005 Shira Zucker, NJ./ d'Av, t.sh.s.h.

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#### Shunsuke Nozawa

##### ***Characterization and ludic translation: The culture of citationality in Japanese***

(Contribution to *Japanese-born “characters” meet European and American insights*, organized by Sadanobu Toshiyuki [et al.]

This paper draws upon the emergent research on Japanese “character language,” prompted by scholars such as Sadanobu and Kinsui, to address the necessary relationship of linguistic characterization to citationality. I link

this relationship to online communication and the technologies of textual repetition embedded in its infrastructure, such as cut-and-paste. My specific argument is that characterization as a process of citation and repetition is already part of collective cultural knowledge among online communicative participants: it is as though everyone has read Bakhtin. I focus my discussion on two related phenomena, and the feedback between them. One is given the metapragmatic description *goroku* ('sayings'; cf. 'commonplace books') or similar. Slightly different from the standard usage, this subcultural use refers to a body of collocations tied to communities of interest, for example fan communities, or to the cultural texts which these communities index: "the kinds of things fans and characters of such and such work would say." Second, I look to what I will call ludic translation - translation sites that playfully translate source text into 'characterized' versions each linked to a goroku-indexing collectivity. The 'target languages' are each a sufficiently characterized register, each token results potentially incorporated into the existing goroku corpus of the register. These practices suggest that, especially where a higher degree of anonymity is maintained, people presume that online speech is nothing but "another's speech" (Bakhtin) - exchanged, recontextualized, machine-mediated - and that this otherness is often specifically understood as a collective character that bundles together various attributes.

### **Yasuko Obana**

*The origin of honorifics entailed in modern Japanese* (Contribution to *The Diachronic Aspect of Politeness: Value and Form*, organized by Tanabe Kazuko [et al.]

The origin of honorifics entailed in modern Japanese Kwansai Gakuin University Yasuko Obana Japanese honorifics have greatly changed since they first appeared in ancient literature around 7th - 8th centuries. They have changed from 'absolute' to 'relative' honorifics, from social-ranking settings to role-performances and social etiquette, and from complex to more simplified forms. However, a closer look at modern honorific uses reveals that the origin of honorifics is well preserved in modern Japanese. The origin of Japanese honorifics is derived from ritual prayers used in the act of praising and worshiping gods and goddesses in animism, which later developed as Shintoism. According to Asada (2001, 2005, 2014), the first written honorifics appears in *norito* (lit. words of celebration), a prayer for gods and goddesses. Because people believed gods and goddesses resided in all kinds of sentient and non-sentient things in nature, they created special language (honorifics) to ask gods and goddesses to appease their wrath that caused natural disasters, to thank them for abundant harvests, and even to ask them to curse undesirable people. Therefore, honorifics originate in humans' awe of gods and goddesses, but at the same time honorifics in old days functioned as a tool with which to request all sorts of worldly matters to be fulfilled. Offerings and careful use of honorifics by bowing deeply enabled people to ask anything to gods and goddesses. Although modern honorifics predominantly index social, age and familiarity differences, i.e., 'distance' triggers the occurrence of honorifics (and 'distance' certainly comes from the origin of honorifics), there are other ways in which honorific forms and strategies are effectively manipulated in interaction. Why is it considered more polite to thank with honorifics to someone one is close to? Why do apologies to a close friend with honorifics sound more sincere and show deeper regret? Why do juniors have difficulties in admiring their seniors' professional performances, in encouraging or appreciating their seniors at work? Why do people say *okagesamade* (thanks to blessings) when they recover from illness, achieve something significant and find things go smoothly? To analyse these, I would like to examine how the origin of honorifics is entailed in politeness phenomena in modern Japanese.

### **Aisling O'Boyle**

*Stance-taking in educational contexts* (Contribution to *Stance-taking in educational contexts*, organized by O'Boyle Aisling [et al.]

This paper explores the dialogic act of stance-taking in a range of educational contexts and discusses the importance of the study of stance for the field of Education. Drawing on Du Bois (2007), stance can be defined as: "a public act by a social actor, achieved dialogically through overt communicative means, of simultaneously evaluating objects, positioning subjects (self and others), and aligning with other subjects, with respect to any salient dimensions of the sociocultural field" (Du Bois, 2007, p.163) As a public act of self-presentation, knowing and social judgement, stance-taking is fundamental to educational activity (broadly conceived) as it is how people make perceivable their epistemic and attitudinal positions. In classrooms for example, speakers labour to construct what they know. They take a perspective on their own knowledge, that of others, and the knowledge in the subject material. That is, they take a stance on what they know, they judge the certainty of what they know and attribute value to what they know (Stubbs, 1986; Thompson and Hunston, 1999). Using corpus linguistics tools, this paper focuses on an investigation of stance-taking in spoken discourse

across three contexts. In the first context of university classrooms the role of stance-taking as an act of knowing is highlighted. Stance-taking as public acts of self-presentation are discussed in relation to data from focus groups with young people. In an intercultural educational context, stance-taking is discussed in relation to displays of social judgement. The understanding that it is in making sense with and for others in dialogic acts of stance-taking that we come to make sense for ourselves is discussed as the 'educational value' of stance-taking in these contexts. Methodological issues arising from this investigation of stance-taking using quantitative and qualitative methods are also discussed.

**Rebecca O'Brien, Alison Pilnick, Suzanne Beeke, Sarah Goldberg & Rowan Harwood**  
***Just saying 'No': The negotiation of overt patient refusal following low entitlement requests in the acute hospital, dementia-care context.*** (Contribution to *Orientations to Low Entitlements and/or High Contingencies During Request Sequences*, organized by Kent Alexandra [et al.]

In the context of everyday hospital care, a large number of actions are initiated through requests from healthcare professionals to the patients in their care. For example, giving medication, dressing a leg wound, checking blood pressure and mobilising to the bathroom are all joint actions, between the healthcare professional and patient, initiated and organised through 'talk in action' and incorporating many direct requests for action and consequential patient compliance or resistance. Such interactional tasks may be seen as naturally impinging on the patient's freedom of action and therefore requiring 'careful negotiation' (Kent, 2012). Since people with dementia occupy a quarter of acute hospital beds in the UK, the healthcare professionals who care for them will be frequently faced with the challenge of negotiating these requests, within the context of an underpinning philosophy of person centred dementia care (Brooker, 2006). In our video data of 40 naturally occurring, ward based interactions between people with dementia and the healthcare professionals caring for them, we have found many requests are framed in low entitlement, high contingency formats, such as 'I was just wondering if I could help you with relieving some pressure on yer bottom'. In our data these are often met with overt patient refusal, such as an unmitigated 'no', a phenomenon which has not been reported in other healthcare contexts. In this paper we will use a conversation analytic approach to unpack the consequential interactional tension following such low entitlement/ high contingency requests, exploring the sequential progression of requests in relation to entitlement and contingency, as the healthcare professional seeks to negotiate a respectful path to patient compliance in the face of patient reluctance. Our data will be used to explore the delicate ways in which healthcare professionals in the context of patient refusal may enact person centred dementia care, respecting the autonomy and person-hood of the individual with dementia, whilst achieving actions which are deemed in the person's best interest.

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**Jim O'Driscoll**

***Goffmanian ritual in an unexpected place: A pre-trial courtroom hearing*** (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

For Goffman (1971: 88) ritual is "a perfunctory, conventionalized act through which an individual portrays his respect and regard for some object of ultimate value to that object of ultimate value or its stand-in" (1971: 88). Elsewhere (Goffman 1967: 56), he defines 'deference' as "that component of activity which functions as a symbolic means by which appreciation is regularly conveyed to a recipient of this recipient, or of something of which this recipient is taken as a symbol, extension, or agent" (1967: 56

utinsoftLocal.ByteClass original italics), thereby taking this term to refer to more a more general kind of other-oriented supportive facework than that normally found in the literature (see O'Driscoll 2010: 275-276), and, as can be seen, denoting more-or-less the same kind of behaviour as ritual. What is involved are small, quotidian, routine enactments of relating; that is, of recognising a fellow interactant as an interactant by doing something to confirm that status at the start of an encounter (e.g. saying hello), showing that it persists throughout the encounter (e.g. taking care that s/he can follow what is said, attending to anything s/he says) and performing some sort of farewell move at the closure of the encounter. In this talk, through a case study, this perspective is brought up against an activity type that is also ritualistic in that it transparently serves to uphold the 'moral

order' (Kádár 2013). This is the pre-trial court hearing, in which it appears that default practice militates against the enactment of Goffmanian ritual deference, with one major participant - the accused - being treated as 'profane'. However, so ingrained is everyday ritual deference in socialised human beings that there is a strong tendency for it to intrude into the proceedings, thereby producing a clash of frames. This is what happens in the example case examined here

utinsoftLocal.ByteClass the 'Soto affair', which is the subject a special journal issue (Price & Wilson 2017). Opposing the two sets of ritual expectations can help us to understand the bizarre trajectory which this particular encounter takes.

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## Richard Ogden

*The actions of peripheral linguistic objects: Clicks* (Contribution to *Linguistic structures and actions: does function follow form?*, organized by Seuren Lucas [et al.] )

This paper examines how clicks – a vocal but not verbal practice – are used in the projection and delivery of certain actions in English.

As sound objects (Reber 2012), clicks sit on the margin of what is typically considered to be linguistic. Their semiosis is complex. At their least linguistic, they are vegetative sounds produced as a speaker prepares to talk (Scobbie, Schaeffler & Mennen 2011, Ogden 2013); iconically they are used to project talk by marking incipient speakership (Wright 2011, Ogden 2013, Kendrick & Torreira 2015). At their most linguistic, clicks can be produced with apparently deliberate phonetic features like accompanying nasalisation, lip rounding, or repetition. These clicks are grammaticised or lexicalised practices whose meaning is arbitrary, language- and sequence-specific, and they bear affective meaning.

The analysis is based on a collection of over 200 clicks from a corpus of American English phone calls, and c. 7 hr of conversation, and focuses on 'linguistic' clicks, where iconic interpretations are least available, and where it is hardest to invoke iconic interpretations based on 'preparations for speaking': clicks post-positioned after a TCU; multiple clicks; and standalone clicks in the place of a full responsive TCU with verbal content, as in the following examples:

### CallHome en\_4365.462-480 key copy

08 F what is the bIg dEAL with just gIving him a KEY  
 09 and telling him to dO what he wAnt[s,  
 10 M [WEll  
 11 F [and  
 12 M <<exhale> I [HAvE to go make a cOpy tOO.>  
 13 M → mh CLICK CLICK

### CallHome en\_5254.505-521.treat me like shit

7 A [And Da]ve didn't stand up for me  
 8 (0.6)  
 9 B → CLICK ((m[m])

I will explore how these clicks relate to pre-turn clicks in affective displays such as the following, where the TCU after the click carries lexical and prosodic content:

### CallHome en\_5254.1160 weird uncle

15 R → CLICK <<p> (Oh/Ah)- (I'm) <<cr> sO `SORry.>>

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## Hiroshi Ohashi

***From concession to topic shift: The case of having said that*** (Contribution to *Sequentiality and Constructionalization of Discourse-Pragmatic Markers*, organized by Higashiizumi Yuko [et al.])

From Concession to Topic Shift: The Case of *Having Said That*

Several studies cover the sources of concessive meaning (König 1985; Hilpert 2013) and how it developed from other different earlier senses (König 1985, 1988; Harris 1988; Sorva 2007). However, the development of a new meaning from concession has attracted comparatively less attention despite an emerging interest in this field as shown in studies such as Tabor & Traugott (1998) on *anyway* that marks topic-resuming, Hilpert (2013) on *although* that introduces a parenthetical clause that functions as a hedge, and Narrog (2014) on the modal auxiliary *may*. Semantic change from concession, which is sometimes regarded as “a dead end street for interpretative augmentation” (König 1985, p. 2), provides an interesting research question for whether the “structural scope expansion” discussed in the following is found in general and if so, what motivates it:

(1) Concessive connectives have, however, been found to undergo structural scope expansion (Tabor and Traugott (1998)), in which they develop beyond the structural domain of sentential clause connection into the realm of discourse organization. (Hilpert 2013: 170) The aim of this paper is to examine the emerging function of topic shift marking in the English concessive construction *having said that* and discuss factors that motivated the development of the new meaning. *Having said that* is “used to introduce an opinion that makes what you have just said seem less strong” (*OALD*<sup>6</sup>) as in the following:

(2) I sometimes get worried in this job. *Having said that*, I enjoy doing it, it’s a challenge.

The topic shift function is observed in cases like the following:

(3) But the bottom line is, if you want to be a better driver, you must practice with your driver. *Having said that*, what if you hit so many balls with your driver that it became as comfortable to you as a 6-iron? (COCA)

Most frequently the main clause following *having said that* expresses an opposing statement to what the speaker has just said, as in (2). However, there are cases in which this opposing relation between the main clause and the previous utterance is less straightforward. In (3), the speaker is changing the topic by adding a new assumption to the current discourse and asks a question for the addressee. The following example is an outstanding illustration of this discourse management function:

(4) SONYA OK. *Having said that*, let me just stop you. (COCA)

Here *that* refers to the addressee’s, not the speaker’s, utterance and the main clause is used to suggest ending the current topic.

This shift is in line with the scope expansion mentioned above and I will show that it is at least motivated by the inherent cognitive process of concession. I will also discuss how *having said that* is linked to its related constructions and to more schematic constructions like the participial construction. [473 words]

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### **Jun Ohashi**

***Small talk as social ritual: A cross-cultural investigation of small talk in Australia and Japan*** (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

This study in progress approaches small talk as social ritual, and attempts to find out what conversational participants do and expect in small talk, and what contributes to the positive/negative evaluation of the talk, using two sets of data obtained in Australia and Japan. Echoing Kadar and Bax (2013) and Kadar and Haugh (2013), the study incorporates multiple interpretive vantage points including first-order emic view and second order lay/folk theoretic view, and compares them in order to understand small talk in a theoretical framework of interpersonal pragmatics. The data include video recorded unstructured free talks and subsequent follow up interviews obtained in Australia and Japan respectively, and articles referring to small talk featured in non-academic books in the self-improvement genre and web-based articles such as '13 ways to get better at small talk', 'tips for upping your small-talk game', etc. and also their Japanese counterparts. The free talk sessions are organized in a small room where participants who meet for the first time are left for 10 minutes by the researcher who explains "Sorry I have to prepare for the follow up interview, and I will come back in 10 minutes". The follow up interview is conducted individually covering the following questions: 1) What did you and your partner talk about? (Who initiated the conversation? What did s/he say? How did you respond? And then ---) 2) How do you evaluate the conversation with your partner? (if they do not know, any adjectives to describe?) 3) How do you rate the conversation between you and your partner (1-the least pleasant to 5- the most pleasant)? 4) What contributed to your negative/positive evaluation of the conversation? The study attempts to uncover cultural orientations in relation to how small talk is conducted, evaluated and conceptualized in Australia and Japan and beyond, and to explore the link between ritual studies and interpersonal pragmatics both of which are multidisciplinary in nature.

### **Sören Ohlhus**

***The changing role of language in longitudinal learning processes*** (Contribution to *Empractical speaking and knowledge construction*, organized by Hauser Stefan [et al.]

Situated learning processes are prototypical examples of constructing knowledge in interaction. In recent years a growing body of research has reconstructed the interactive, embodied and multimodal character of learning [1, 2], which has highlighted the crucial role of material objects and their manipulation to the success of learning processes [3, 4, 5]. Language use in these settings has the character of empractical speaking, being just one element in the greater set-up of varied semiotic resources. On the other hand, learning processes usually aim at constructing abstracted knowledge that is to a certain degree independent of the specific circumstances of the learning situation. To elaborate and decontextualize knowledge more explicit linguistic forms and verbal routines are needed, that build empractical speech and complement it in the organization of the learning process. Especially in a longitudinal view on learning processes, the ongoing construction of knowledge should - depending on the subject matter and didactic set-up - lead to a change in the dominant role of language in the interplay between speaking and using multimodal semiotic resources.

In my paper I will address this changing interplay of language and other semiotic resources on the basis of a longitudinal data corpus of videotaped remedial lessons on basic arithmetic concepts and operations [5]. According to the underlying didactic conception [6], the training goes through different phases over the period of twelve weeks, starting with a strong focus on material-bound practices using a counting frame and replacing them step-by-step by situational settings in which the counting frame is out of reach of the pupil or cannot be

seen anymore. In other words: The process of calculating is stepwise abstracted from the material semiotic resources. The longitudinal data of the multimodal learning process allows to reconstruct the different roles of language in (1) organizing the situated interaction process, e.g. by directing attention with deictic expressions, and (2) consolidating already constructed knowledge, e.g. by establishing verbal routines for sequences of arithmetical operations. Looking at case studies taken from the corpus I will reconstruct the changing interdependence of verbal and embodied practices in the course of the lessons and their contribution to the learning process.

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#### Noriko Okamoto

***“Memories” from Hiroshima to Fukushima: Reconstructed new nuclear stories by multimodal media discourse*** (Contribution to *How to construct “memory”: stories of the nuclear events from Hiroshima to Fukushima*, organized by Hata Kaori [et al.]

The current American President Obama visited Hiroshima in 27<sup>th</sup> of May 2016, just after G7 Ise-Shima Summit in Japan, where the action plan on countering terrorism was discussed. Not only Japanese but also several foreign media coverage informed and followed Obama’s speech at Hiroshima.

In this study, I analyze Japanese media coverage about Obama’s speech focused on nuclear power in relation to those of the Great East Japan Earthquake in Fukushima. I deal with the *Asahi* and the *Sankei* newspaper and digital news, by observing the selection of the words (in this case, victim/ *hibakusha*) and the selection of letters from Japanese multiple letters (in this case, Hiroshima/ヒロシマ/広島, ‘Fukushima, ‘フクシマ’ ‘福島’) and the layout of pictures in relation to explanation from the viewpoint of multimodal meaning-making and visual design (Kress and Leeuwen, 1996).

In addition, I analyze comments of journalists from US, UK, Russia, France, Hong Kong and Arabic countries, especially by focusing on “referring term” to show how the same speech and accident could be interpreted in relation to political issues and intention (Fairclough, 1989, 1995).

The analysis of multimodal meaning-making in newspapers and online articles makes it possible for us to explore the process of recontextualisation of memories to construct new stories from Hiroshima to Fukushima in relation to nuclear power.

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#### Takako Okamoto Kaori Hata

***Confronting imbalances in interaction: A case study of interview narratives of Japanese women living in the UK in the intercultural situations*** (Contribution to *The Pragmatics of “Bonding” in Cross-Cultural Encounters: East Asian Perspectives*, organized by Ide Risako [et al.]

The aim of this paper is to reveal how the three participants in an interview setting co-construct and redress imbalances of their participation status (Goffman 1974,1981) by using various multimodal resources (e.g. linguistic expressions, gestures, dysfluency, laughter) in narratives. This presentation proposes two analyses of this process: 1) with the current common understanding that narrative is a process to construct participants' identities in interactions, the discursive imbalances at multiple levels and multiple identities occur; 2) Participants in our interviews normally try to redress the imbalances with such strategies above, even if it is incoherent.

Recently, after the narrative turn, the approach of narrative as social interaction has been studied (De Fina and Georgakopoulou: 2008). This study also defines narrative as a process of re/construction of participants' identities in interactions. Therefore, this study will reveal the multi-layered identities of the participants depending on the situation.

In this presentation, I analyse interview narratives of Japanese women living in the UK and how they express their identities that consist of both their original Japaneseness and their normative consciousness reconstructed by their new sociocultural environment in the UK. Specifically, I focus on the situations in which the interviewees tell their narratives about two events recently happened: a) the Great East Japan Earthquake and the subsequent explosions at the nuclear power plants in 2011, and b) the EU referendum in the UK in 2016 and the subsequent enormous research results by which various polarizations in the society were revealed. First, in the former case, the interviewees foregrounded their identity as Japanese in their narratives in the process of interaction with the interviewer who is a direct experiencer of the earthquake. While in the latter case, when they narrated their experience of EU referendum, they backgrounded their Japanese identity and foregrounded the immigrant identities. When they narrated the earthquake, they could unify their identities in the same category as Japanese. However, once they started talking about the EU referendum, as immigrants, they were inevitably subdivided themselves on the basis of their background like their husband's nationality, race, job, their own job, living area, and so on. As these subcategorizations were reflected on the interaction, the participants made every effort to 'minimize' or align the differences and create attunement among them, by using various multimodal resources. According to the research result, beyond various different identities, they gathered in the one category as "*mattoh-na*" immigrant identity. "*Mattoh-na*" means 'legitimate,' including the meaning 'right' not only in the legal sense, but also in the sense of social norm. They used this word to unify themselves as they did using Japanese identity, and redressed all imbalances in the process of interaction.

It is often said that Japanese speakers do not show their opinions. However, even if it is not obvious way, there are certain forms and rules of representation that show their minds to interact each other. In the presentation, I illustrate how communicative resources are used in the process of interaction.

## **Florence Oloff**

### ***Turn progressivity and joint formulations in settings of mundane multiactivity***

(Contribution to *Empractical speaking and knowledge construction*, organized by Hauser Stefan [et al.]

This paper deals with coordination and joint formulation in talk-in-interaction within settings of multiactivity, i.e., where participants carry out different manual tasks while talking. Using a sequential and multimodal approach to social interaction (e.g. Streeck et al. 2011, Deppermann 2013, Mondada 2016), I wish to explore when and how manual tasks interfere with turn progressivity and impede the visibility of embodied displays related to participant status (Goodwin & Goodwin 2004, Mondada 2007).

Within interactional approaches, the intertwining of talk and manual activities has been mostly looked at in settings where the carried out practical task clearly dominates the setting in the sense that the focus on it is either the targeted activity of the interaction (e.g. video games, Mondada 2011, dance classes, Keevallik 2013, Broth & Keevallik 2014), or is clearly more vital than the focus on talk (e.g. aviation, Nevile 2007, driving, Haddington & Keisanen 2009, surgery, Mondada 2014a). In mundane non-mobile settings, there might be various smaller tasks participants orient to, such as preparing food, tidying up, or operating a simple tool or machine, enabling participants to chat while doing so. In this type of setting, moments where language is clearly affected by manual tasks seem to be less frequent or rather, less marked and more difficult to detect. It has already been shown that syntax and other utterance features might not be exclusively related to internal cognitive processes of the speaker (cf. Levelt 1983, 1992), but might be also linked and adjusted to manual activity, mobility, and coordination in face-to-face interaction (e.g. Schmitt 2007, Mondada 2009, 2014b, Haddington et al. 2014). However, most of these studies have rather focussed on the temporality of multiactivity and less on specific turn formats linked to more "inconspicuous" forms of empractical speaking.

Using videotaped data from multi-party interactions in German involving various manual tasks such as preparing dinner, handing a drink, extracting honey, or looking up information on smartphones, I will thus



investigate moments where talk becomes more incremental or is even suspended due to these tasks. In these mundane settings, participants do not necessarily focus on one joint task (cf. Clark 2006), but carry out small tasks alone as well as with the help of others. I will show how co-participants interpret these breaks in turn progressivity as being linked to a manual task or, especially in absence of mutual orientation, how they are wrongly attended to by co-participants, leading for instance to overlooked candidate completions (cf. Lerner 1996). The analysis of such inconspicuous forms of empractical speaking shall contribute to a deeper understanding of how practical, embodied actions and talk are interrelated in mundane settings, and how participants adjust interpersonal coordination and turn format to these frequent micro-perturbations.

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### **Tsuyoshi Ono & Sandra A. Thompson**

*What can Japanese conversation tell us about 'NP' and 'noun'?* (Contribution to *The Pragmatics of the 'Noun Phrase' across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.]

In this paper we question the status of the putatively universal categories of 'noun' and 'noun phrase' (hereafter NP) with data from everyday Japanese conversation. In functional/typological linguistics, based on invented examples of NPs with referential nouns and different types of modifiers, 'NP' has been understood as a phrase which has a noun as its head, and which prototypically serves as an argument of a predicate (Hopper and Thompson 1984, Dryer 2007, Genetti 2015). However, almost no attempt has been made to establish the

categoriality of ‘NP’ in everyday language in use. What we find in our Japanese conversational data is that tokens of what could be categorized as ‘NPs’ are very skewed and specific, involving a large number of bare nouns along with non-referential modified nouns and formulaic expressions. Our data offer no clear motivation for grouping these disparate types of expressions as instances of a larger category of ‘NP’, suggesting that descriptions based on intuitions may fail to capture the specificity and fixedness of actual speech. Looking at the category of ‘noun’ itself in context, we also encounter a number of tokens whose lexical category is questionable, including cases of indeterminacy between ‘adverb’ and ‘noun’, many ‘noun’ tokens without ‘case particles’, and non-referential nouns in fixed expressions, which are in the process of losing their lexical status. The large number of examples of the above types calls into question: 1) the traditional and still the most common way of identifying ‘noun’, based on ‘substitution tests’ in constructed examples, and 2) the traditional characterization of the the category noun itself, which has been understood to be an uncontroversial lexical category. The conversational Japanese data reveal the need for a new and more realistic way of thinking about the structure and pragmatics of nominal categories in actual language use. The results of this investigation underscore the importance of examining language in use to understand the grammatical categories that are real for speakers, and serve to question the status of even such well-established categories as ‘noun’ and ‘NP’ for capturing the regularities of the grammar of ordinary talk.

### Noriko Onodera

#### ***Uniqueness of Japanese right periphery: Required concluding form and pragmatic elaboration*** (Contribution to *Sequentiality and Constructionalization of Discourse-Pragmatic Markers*, organized by Higashiizumi Yuko [et al.]

This paper will show that Japanese Right Periphery (Utterance-Final positions (Beeching and Detges 2014: 9); RP, henceforth) is unique because in such a location an utterance-concluding form is almost always required and pragmatic elaboration is conspicuous.

It has been suggested that a Japanese sentence/utterance does not conclude with just a simple verb-conclusive form, but that it has almost always been attached with auxiliaries/extensions/particles. Frellesvig (2010: 53) states:

It should be noted, however, that it is quite rare to find simple verbs (without auxiliaries attached) in the conclusive forms concluding a main clause within the OJ (Old Japanese) corpus; most occurrences of simple conclusive verb forms are found with extensions or particles.

Horie (2012) also suggests that since Old Japanese finishing a sentence/utterance with just an assertive simple verb form as in (a) has been avoided in Japanese. In contrast, in English, an utterance consisting of this assertive simple verb form is typical.

- (a) *Ken wa Belfast ni itta.*  
 Ken TP            to go-PST  
 Ken went to Belfast.

According to Frellesvig and Horie’s suggestions, Japanese sentences/utterances such as those in (b) are commonly produced.

- |     |                                     |                         |   |
|-----|-------------------------------------|-------------------------|---|
| (b) | <i>yo.</i>                          | (assertion)             | 1 |
|     | <i>ne.</i>                          | (involvement)           | 2 |
|     | <i>Ken wa Belfast ni itta n da.</i> | (S confirms the event.) | 3 |
|     | <i>wake da.</i>                     | (S confirms the event.) | 4 |
|     | <i>kedo.</i>                        | (= but...)              | 5 |

As seen in 1-5 above, at RP of a Japanese utterance, sentence-final particles (1 *yo*, 2 *ne*), nominalizers (3 *n* (*no*), 4 *wake*), and conjunctive particles (5 *kedo*) are typically attached to the predicate and those attached elements (such as 1-5) add the speaker’s subtle (inter)subjective nuance/attitude to the proposition. (*Da* ending the utterances 3 and 4 is a copula in Japanese.)

This study supports Frellesvig and Horie’s idea that “for the RP of a Japanese utterance, utterance-concluding forms are always demanded to allow the speaker to avoid sounding too assertive (cf. Okamoto 2011: 3682)”. Hence, it is suggested that throughout the long history of Japanese, an SOV language, new utterance-concluding forms (such as 1-5 in (b)) have been always sought.

This requirement motivated the development of at least two categories – suspended clauses (*iisashi*) and nominalizers (Horie 2012). This study will demonstrate the development of one such nominalizer, *koto*.

Thus, in Japanese, in order to conclude the utterance, a variety of sequences/constructions appear at RP, as a result of the typological feature, agglutination. Cross-linguistically, this appearance of new constructions at RP has led to uniqueness of Japanese Right Periphery (RP).

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### **Marjorie Orellana, Sarah Jean Johnson, Andrea Rodriguez-Menkoff, Lilia Rodriguez & Janelle Franco**

***Playing with language and the language of play: Learning to teach in an AfterSchool Program*** (Contribution to *Critical Perspectives On Language Socialization Processes and Trajectories in (Bi-) Multilingual Contexts*, organized by Relaño Pastor Ana Maria [et al.]

Play in contemporary U.S. schools is at risk despite research that supports its importance for children's social, cognitive and linguistic development. Play provides a platform for "children to act a head taller than themselves" and engage in skills such as planning, negotiation, cooperation, and creative problem solving (Vygotsky 1978; Goodwin 2006; Thorne 1993). In play, children use language to negotiate relations with others, take up distinct voices and identities, and collaboratively construct imagined social worlds. It reveals children's active engagement with their own socialization into valued ways of being, talking and doing in their communities.

But while linguistic anthropologists can point to the rich and varied ways in which children deploy and develop language in play contexts, do teachers and those preparing to teach in the contemporary testingdriven era - see its value? Or does the division between everyday and school "ways with words" that has been identified by anthropologists (e.g. Au, 1983; Erickson and Mohatt, 1982; Heath, 1986; Orellana, 2009; Phillips, 1986) prevent them from recognizing more authentic language socialization practices or seeing everyday language competencies that could be built upon in school?

This study asks what preservice teachers understood about the value of children's play, particularly for language acquisition, and how their ideas were shaped by their engagement with K5 children in playbased afterschool program set in the heart of a new immigrant community in Southern California, as part of a university course on the foundations of language education. We share videotaped data of children's play in this context, analyzing the language the children took up and how the preservice teachers both engaged in and responded to the children's play. We also analyze videotaped and written reflections from the preservice teachers about their participation in this space, identifying shifts in their perspectives as well as questions, concerns and points of tension as they considered what they could take from this space into their own future classrooms. We draw implications for connecting linguistic anthropology more directly to Teacher Education.

### **Brendan O'Rourke & Joseph K. Fitzgerald**

***Supporting the profession, supporting themselves: Moral evaluation and mythopoesis in economists' legitimation in media interactions.*** (Contribution to *Economics & Language Use: The pragmatics of economics experts' engagement with non-specialists*, organized by O'Rourke Brendan [et al.]

The economics profession has long been considered the most authoritative of all the social sciences (Fourcade, Ollion and Algan 2015). Critical to the establishment of such authority, and the legitimacy that this entails, are professional institutions which allow the profession to achieve a societally dominant position in their discipline (MacDonald 1995). However, the achievement of this societal position, and hence the ability to have implicit legitimacy in public discourse, is not something which can be assumed indefinitely. Indeed, such authority is something that must be continually reinforced through societal engagement if it is to be maintained (Augello and Guidi 2001: 14). This demand has led economics experts to increase their societal engagement to such an extent that they have become associated with the role of the Public Intellectual (Mata and Medema 2013). This

Public Intellectual role, which is typically facilitated by the media, has allowed economics experts to observe economic activity, comment on policy decisions, and, where necessary, attempt to influence public sentiment (Godden 2013: 55). The latter of these goals appears to be a concerted attempt to reinforce the position of the profession as the authoritative source of economics discourse, and to defend the cultural capital that the profession has accrued (Maesse 2015). Therefore, although the initial legitimacy of economics experts will come from the prestige of the profession (Maesse 2015), its reinforcement and maintenance is achieved through discursive strategies (FitzGerald and O'Rourke, 2016). Using the framework for analysing legitimacy through discourse outlined by Van Leeuwen (2007), this paper builds on recent work to analyse the achievement of legitimacy through the discursive techniques of Moral Evaluation, and Mythopoesis.

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#### Sara Orthaber

***'My sincere thanks for your warm and most kind advice – not': Construction of virtual identity through entertaining impoliteness*** (Contribution to *From self to culture: Identity construction in humour-related discourses*, organized by Sinkeviciute Valeria [et al.]

Impoliteness was most often found to be used strategically for reasons of gaining power or for giving vent to negative feelings and frustrations (see Kasper, 1990; Beebe, 1995; Kienpointner, 1997). With the advent and popularity of computer-mediated communication, an increase in impoliteness-oriented use of language that has humorous potential or the potential to entertain a larger audience was identified (see Culpeper, 2011a, 2011b; Garcés-Conejos Blitvich et al., 2013). Such creative use of language was particularly observed on corporate Facebook pages (see Champoux et al., 2012; Márquez Reiter et al., 2015), where face-threats and humour are typically devised for different audiences as independent communicative goals (Dynel, 2015), that is, the company is the target of face-attacks, whereas the audience is meant to reap humorous rewards, particularly from the creative elements that have entertaining value for the readers such as putdowns, sarcastic comments and the like. Drawing on customers' complaints posted on the Facebook page of a Slovenian public transport company, the aim is to examine how customers construct their virtual identity (McKinley & McVittie, 2008; Žižek, 2006) through humour-related interactional practices, often designed to cause offence, so as to appear as a witty person rather than a moaner and to invite other customers to build a coalition with them against the company. Key words: impoliteness, identity, CMC, complaints, customer setting

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## **Heike Ortner**

### ***Back to the future: Notions of change in physician-patient-interactions during neurorehabilitation*** (Contribution to *The Pragmatics of Change in Therapy and Related Formats*, organized by Graf Eva-Maria [et al.]

Strokes and other neurological emergencies often have serious aftermaths such as motoric and linguistic impairments that require neurorehabilitation with various medical interventions, i.e. physiotherapy, occupational therapy and psychotherapy. In this institutional setting, patients have to come to terms with their new situation and restore as many of their old skills as possible, usually by a task specific therapy that facilitates the patients' self-empowerment (cf. Frommelt und Grötzbach 2010).

Walking seems to be a natural movement that requires little thought for the healthy person, yet it is a complex motion sequence (cf. Perry 2010). In neurorehabilitation, the activity is carefully re-built during the physiotherapeutic process. While there are technological utilities to support this (e.g. robotics), the main instrument of therapy is the interaction between physician and patient. This interaction works through the integration of verbal, tactile, visual and technical information, in other words: It is highly multimodal. The types of verbal instructions and feedback by the therapists turn out to be very important for the quality of therapy and motor learning (cf. Hooyman 2014; Durham und Sackley 2009; Munzert 2015; Keel and Schoeb 2016). In this presentation, a pilot study is introduced that is conducted at an Austrian clinic for neurorehabilitation and at a physiotherapist's practice. The focus of the study is physiotherapy aimed at the mobilisation of patients with walking disabilities in middle severe cases (no or hardly any cognitive restraints). The multimodal analysis of video recordings of physician-patient-interactions gives insight into the interactional processes that induce therapeutic change.

Two types of change discourse are most prominent: At a micro-linguistic level, therapists try to encourage and correct certain movements via verbal and tactile feedback; at a macro-linguistic level, the course and the prospect of the therapy and emotional aspects are discussed. For ethical reasons, the focus in this study lies on the first type of discourse, albeit the two types sometimes overlap. The theoretical background of the study is the linguistic analysis of movements from various viewpoints:

- 1.the linguistic coding of movement in space mainly through localisation and the indication of directions (cf. Levinson 2003), recently amplified with research and theoretical foundations from embodied cognition (cf. Gibbs 2006) and construction grammar (cf. Ziem und Lasch 2013)
- 2 .the linguistic realisation of instructions in therapeutic settings (cf. Stukenbrock 2014, Keel and Schoeb 2016)
3. multimodal analysis of doctor-patient interactions, using newer interactionist methodology (cf. Allwood 2008).

The title is a reference to the framing of the changes in mobility: At the beginning of the therapy, many patients share the objective to return to the known standard of movability and independence – so, to change to an old state. However, the therapist rather targets a new state (both of body and mind) that is an improvement compared to the beginning of the therapy but not the same as before the health crisis that preceded the therapy – hence, the therapy leads 'back to the future'. This has to be negotiated in interaction.

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### **Jan-Ola Östman**

***The semantics and pragmatics of being responsible: Integration in a dialect of a minority language in a rural area*** (Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

The presentation will do three things. First, it is an introduction to the topics to be dealt with in the panel on “Responsibility, Migration, and Integration”. The notions migration and integration will be briefly presented.

Secondly, since the panel’s theoretical thread of discourse is the concept of “responsibility”, this very notion will be scrutinized in more linguistic detail than in Solin & Östman (2016), both from a semantic, FrameNet perspective (cf. Fillmore 1982; [framenet.icsi.berkeley.edu/fndrupal/fnbibliography](http://framenet.icsi.berkeley.edu/fndrupal/fnbibliography)), and from the point of view of the approaches Pragmatics as implicit anchoring (cf. e.g. Östman 2005) and Construction Discourse (cf. e.g. Östman & Trousdale 2013).

Thirdly, results from fieldwork we have done on the Swedish-language countryside in western Finland will be presented. The area is reported to have been exceptionally successful in integrating refugees and immigrants. We have interviewed and set up focus group discussions (i) for both newly arrived immigrants and immigrants who have been in Ostrobothnia for over twenty years, (ii) with both first and second generation immigrants, (iii) with administrators, teachers and politicians in the respective municipalities, and (iv) with members of the traditional local population; all in order to get a glimpse of what takes place in a rural countryside that is only now being exposed to globalization and the ambivalence of late modernity.

In addition to linguistic and pragmatic analyses of the discussions (see e.g. Kwiatkowski’s (2016) detailed analysis of the pragmatic particle *som*), we have so far been particularly working on getting a better understanding of identity construction among members of the different groups that live together in rural communities (cf. Östman & Ekberg 2016; Ekberg & Östman 2017), and we have also discussed our findings with migrants themselves in order to ultimately come up with practical advice and solutions (Ekberg & Östman *fc.*).

What is particularly striking in relation to identity construction is the variety of perspectives presented in the (small) stories by immigrants in their attempts at creating a third position (cf. Bhabha 1994) for themselves, and the different roles they take on in their new settings – e.g. as ambivalent mediators (between different groups in the community) – and the relations they experience – e.g. as being doubly marginalized in their new location, looking for an imagined-kind-of community with other (e.g. second-generation) immigrants in the diaspora.

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### **Steve Oswald & Didier Maillat**

***The incongruous, the deceptive and the humorous: Types of incongruity and the revelation of deception*** (Contribution to *Trickery, Cheating, and Deceit in Language Play*, organized by Bell Nancy [et al.]

Moving away from previous accounts of deceptive strategies, which relied on truthfulness, covertness, or intention, Maillat & Oswald (2009, 2011, 2013) offered a cognitively grounded pragmatic approach to deceptive uses of language that focuses on the interpretative processes at work. The proposed model – Context-Selection-Constraint (CSC) – captures a wide range of known deceptive strategies (e.g. ad hominem, ad populum, ad verecundiam, straw man, ad baculum, flashbulb contexts, etc.), as it explains how the manipulative speaker tries to mislead the hearer's comprehension process. In a more recent development, we have shown that CSC can successfully account for other forms of 'deceptive' language uses, namely those found in humour. For some time now, and predominantly so in pragmatic research, verbal humour has been tackled through incongruity theories (see e.g., Raskin 1985, Attardo 1994, Yus 2016 among others). They all have in common the idea that humour emerges from the identification of some sort of interpretative ambiguity. In the first part of our paper we will refine the notion of incongruity in order to cover instances of humour that do not seem to fit into the usual typologies (e.g. Yus 2016). We will propose and justify three broad categories of incongruity-based humour, as follows:

- type 1 incongruity: the incongruity is noticed, experienced and generated by the subject, whose recognition of incongruity produces a post-hoc humorous interpretation of an utterance or event (independently of any communicative intention)
- type 2 incongruity: both the incongruity and its later revelation are part of the communicator's communicative intention (puns, jokes, etc.)
- type 3 incongruity: incongruity is part of the communicative intention but does not consist in the identification of an ambiguity in speaker meaning; rather, it is inferred from the behaviour of the speaker and the broad context (e.g., mismatch with expected cultural, stereotypical, etc. representations)

While our model can in principle account for all three types of incongruity-based humour, in this paper we will focus on type 2 incongruities, i.e., those in which the humorous effect results from an interpretative trick by which the addressee does not immediately access the interpretation that resolves the incongruity. Our claim, which we will illustrate with examples of puns and jokes, is that in such cases the addressee is temporarily (but effectively) deceived until the resolution of the incongruity triggers the revelation that he has been misled, and that this is straightforwardly accounted for by our CSC model. By way of conclusion, further ideas on how the model may capture other types of incongruity-based humour, independently of any communicative intention, will be evoked.

### **Takashi Otsuka**

***The semantic structure of causality and concession*** (Contribution to *Linguistic Expressions and Devices that Yield the Implicature of Cause and Effect*, organized by Hanazaki Miki [et al.]

As primary semantic relations between sentences in a discourse, we can list up “causality,” “adversative (contrast, concession),” “equivalence (example, paraphrase, metaphor),” and “addition.” This paper focuses on “causality” and “concession,” because they usually play central roles in a discourse — if we fail to understand them in an interaction with others, it is likely that we have miscommunication with them. “Causality” and “concession” are so important components of a discourse, but it’s impossible to recognize some information as “causality” or “concession” without *context*. It’s only when *context* is shared among interlocutors that they can understand “causality” and “concession.” According to Sweetser (1990), the less likely we are to share *context* in a discourse, we feel it more difficult to recognize “causality” or “concession,” and the more likely we are to share *context*, we feel it easier to recognize them. Then, what’s *context*? This paper defines the meaning of *context* that makes “causality” and “concession” recognizable as shown in the following paragraphs, and proposes that we can acquire skills to avoid miscommunication through realizing *context*, which is easily changeable according to interlocutors. “Causality” cannot be formed just because two events are connected by causal conjunctions, such as because, since, as, etc, as evidenced by the fact that “causality” can be recognized without words representing “cause and effect.” That is, the factor in identifying some information as “causality” is *context* shared by interlocutors, which this paper calls “hidden assumption,” because it functions as the medium that connects the following two events: “presupposition and conclusion.” In other words, “causality” can be identified when we read in “hidden assumption” given by a discourse-creator — a speaker or a writer — and recognize two events as “presupposition and conclusion.” In short, “hidden assumption” functions as the medium which connects two events to form “causality.” This is also true of understanding “concession.” “Concession” cannot be formed just because two events are connected by adversative conjunctions, such as although, but, however, etc. It is only when “hidden assumption” is read in that two events can be recognized as “presupposition and counter-conclusion,” or “counter-presupposition and conclusion.” In brief, “hidden assumption” functions as the medium which combines two events to form “concession.” Both “causality” and “concession” are not semantic relations formed by just lexical knowledge, but relation formed by “hidden assumption.” In addition, this paper will refer to the possibility that interlocutors may join their interactions, applying “Cooperative Principle (Grice (1989)),” searching for others’ viewpoints, on the basis of “hidden assumption” which “causality” or “concession” implies. The purpose of this paper is to examine what “causality” and “concession” is like, utilizing the argument model, *The Layout of Argument* (Toulmin (1958)), referring to the significant proceeding studies on *but* in Lakoff (1971) and Sweetser (1990), and to propose that understanding the semantic structure of “causality” and “concession” is useful for English learners whose mother languages tend not to express causal relation explicitly.

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#### Manuel Padilla Cruz

***The construction and/or reinforcement of a local identity through humour: The case of Cádiz Carnival*** (Contribution to *Exploring identities through humor*, organized by Timofeeva-Timofeev Larissa [et al.]

Carnival celebrations in Cádiz (Spain) expand over more than a month. There is a contest before the carnival weekend where various types of comic bands or groups –*chirigotas*, *comparsas (troupes)*, *coros* (choirs) and *cuartetos* (quartets)– sing distinct kinds of (very) humorous songs –*cuplés*, *pasodobles*, *popurrís (medleys)*, etc. These songs satirise, make fun of, mock at, criticise, ridicule, praise, flatter or censure current events, situations, measures or states of affairs in a very witty, cunning way. The street celebration proper takes place during the Carnival weekend, the week after it and even subsequent weekends. In it, those groups repeatedly sing their songs to audiences who gather in public spaces.

This presentation will look into the lyrics of some of the songs sung during such festival. It will argue that their content and the attitudes expressed towards it contribute to creating or reinforcing a local identity. Adopting a relevance-theoretic framework (Sperber and Wilson 1995), and relying on Yus Ramos’s (2016) analysis of humorous texts, this presentation will offer a cognitive perspective on how such identity creation or reinforcement process happens. It will be shown that the various types of comic songs make manifest assumptions about specific events or states of affairs which are already manifest to the audiences, whose members have already forged specific attitudes towards those events or states of affairs. The *joy of manifestness*, i.e. checking that other people entertain similar assumptions about the events or states of affairs alluded to, and



the fact that other people have similar attitudes to them are essential to create bonds of union and a feeling of belonging and membership to the same social group. The feeling of local identity arises as a consequence of checking similarity of assumptions and attitudes towards the events or states of affairs alluded to, and seeing that they trigger the same humorous reaction.

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#### **Renate Pajusalu, Maria Reile & Piia Taremaa**

***Relative clauses as a referential device: Interactional evidence from an experimental study of Estonian, Finnish and Russian*** (Contribution to *The Emergent Grammar of Complex Clausal Structures in Interaction*, organized by Keevallik Leelo [et al.]

Relative clauses are clauses that modify NPs. They have traditionally been divided into restrictive and non-restrictive relative clauses, but the distinction between the two types may be irrelevant and difficult to make (e.g. Comrie 1989, Visapää 2012). However, it is highly probable that there are contexts where the restrictive use is particularly relevant (e.g. if a person should name objects of the same type and have to distinguish somehow which object (s)he is talking about). We could expect that in such situations, relative clauses would be mostly restrictive. In addition, there may exist specific interactional contexts in which relative clauses are used in a specific way (Laury & Helasvuo 2016). Different languages have different sets of referential devices. This could affect the usage of relative clauses as well because the need for using relative clauses could depend, for example, on how diverse is the system of demonstrative pronouns and how efficiently these demonstratives can differentiate the referents. In the presentation, we will compare data from oral descriptions of a view from a window in three languages – Estonian, Finnish and Russian – which have different demonstrative systems. In Estonian, two systems are available. In North Estonian, there is only one demonstrative pronoun *see* ('this, that'). In Common Estonian, there are two demonstrative pronouns *see* ('this') and *too* ('that'). In Finnish, three demonstrative stems (*tämä*, *tu*, *se*) are used. In Russian, there are two spatially contrastive demonstrative pronouns: *eto/a* ('this') and *to/a* ('that'). These three languages share a rather similar construction of prototypical relative clauses: a relative pronoun preceded by a NP, which is specified by a demonstrative (EST *see/too (maja), millel on kõrge katus*; FIN *se/tämä/tuo (talo), jossa on korkea katto*; RUS *tot dom, u kotorogo vōsokaja krysha* 'a/the house which has a high roof'). Nevertheless, we could expect that speakers of these languages use relative clauses in different ways because the need for identification of the referent by a relative clause should be lower in languages with a more elaborated demonstrative system. To elicit the use of referential devices in a spatial context, we devised a production experiment. The experiment takes place in a university building and consists of two parts. In the first part, participants are asked to look out of a window and to describe and compare two pre-defined houses. In the second part, participants are asked to describe the university building and to compare it with the two houses that were previously described. The data is video-recorded, transcribed and coded. We will attempt to answer the following questions:

- 1) In which informational contexts relative clauses are used?
- 2) What kind of embodied semiotic resources, such as gaze, gesture, and the moving body, are used in connection with relative clauses?
- 3) Are there any typological differences between the three languages in their use of relative clauses with respect to other referential devices?

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#### **Adrià Pardo Llibrer**

***What can discourse segmentation reveal about approximative adverbs: Expletive usage of Spanish “casi”*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

In the frame of research on the so-called “approximative adverbs” (Sadock 1981, Ziegeler 2000), the Spanish adverb *casi* (English ‘almost’) has been described as the joint effect of two meaning components (Pons & Schwenter 2011): the proximal component, denoting some closeness to the action *casi* has scope over; and the polar component, inverting the truth-values of the utterance in which *casi* appears.

Nevertheless, certain uses of *casi* do not involve any polar inversion. These uses are considered “expletive” (Pons & Schwenter 2011) and have been studied as a result of a counterfactual implicature (Ziegeler 2010, 2016). Alternatively to the counterfactual explanation, this presentation (following Horn 2002, 2011) envisages a semantico-pragmatic account for this usage. Expletive uses of *casi* are conceived as the result of an inert entailment of its polar component, which lacks semantic substance and hence remains deactivated. For such account, this presentation proposes a novel approach for expletive uses: the lack of semantic substance, and the subsequent deactivation of the polar component, depends on the position *casi* occupies in discourse, and this position can be determined applying the Val.Es.Co. (2003, 2014) discourse segmentation model. The application of this model permits to relate the notion of propositional content in a given discourse unit to the notion of semantic substance held in the adverb *casi*. The Val.Es.CO. segmentation model reveals whether the discourse units in which *casi* does not trigger polarity have or lack propositional content. Thus, segmentation in units can explain the deactivation of the polar component by taking as a basis the structural position of *casi* in spoken language, rather than its counterfactual readings. Furthermore, unlike most previous analyses, this approach deals with real examples extracted from the *Val.Es.Co. Corpus of Spoken Spanish* (2002) and, as a corpus-based analysis, provides a plausible account of the inert entailment.

Therefore, the Val.Es.Co. model not only permits to schematize those positions in which expletive usage of *casi* arises, but also suggests that discourse segmentation constitutes a useful tool for the research on approximative adverbs in general.

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#### Alejandro Parini & Luisa Grantó

***Positioning and stance in casting the identity of a new political leader: Interviews with the President of Argentina.*** (Contribution to *Position and Stance in Politics: The Individual, the Party, and the Party Line*, organized by Berlin Lawrence [et al.]

Political interviews, as instances of institutional public discourses aimed “to preserve a democratic political culture” (Andone 2013: 103), constitute a mediated fertile arena in which politicians convey their political opinions regarding societal issues and thus present themselves as committed to their different endeavours as public servants. In this context, the identity of the interviewee, as a political figure, is manifested through his discursive performance aimed at both the interviewers and a mediated audience. Thus, identity can be conceived as being socially constructed in interaction (de Fina, et al. 2006; Benwell and Stoke 2006). Against this background, and taking as a departure point Du Bois’s conceptualisation of stance as encompassing the acts of evaluation, positioning and alignment (Du Bois 2007), in this work we examine how the recently elected President of Argentina adopts and negotiates stance in a series of televised interviews that provide a context for the construction of his identity as a new political leader. The study is based on a corpus of 8 television interviews, amounting to 266 minutes of broadcast material in Spanish, conducted by different journalists between November 2015 and October 2016. Our qualitative analysis is anchored in sociopragmatics and makes use of both bottom-up and top-down approaches to the scrutiny of the data that includes a micro analysis interpreted against the background of the socio political reality of the current government administration. In this

work we argue that in the President's responses to the interviewers' questions, identity work is done chiefly by means of the rhetorical strategy of contrasting his government policies with those of the previous administration. We specifically look at how this contrast is realised through various linguistic resources to achieve evaluative positionings in relation to both the previous government's actions and to his own. These positionings seem to be aimed to gain the support of the audience and their alignment.

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### **7 Ruth Parry, Marco Pino, Christina Faull & Luke Feathers**

#### ***Talk about life expectancy in palliative medicine consultations: Honesty and protection***

(Contribution to *Talking about dying*, organized by Pino Marco [et al.] )

Addressing patients' questions about how long they may have left to live, or when they may die, is a salient and challenging communication task in end-of-life care. The challenges include uncertainty about individual prognoses, and fear that honesty about prognosis will cause patients undue distress or destroy patients' hope. At the same time lack of honest communication about prognosis can lead to negative outcomes, for instance by limiting patients' ability to prepare for their death, and to make informed decisions about their end-of-life care. Our aim in this study was to establish whether and how patients with life-limiting conditions raise life-expectancy matters in recorded hospice consultations, and whether and how doctors address them.

Using conversation analysis, we examined life-expectancy talk in hospice consultations involving highly experienced palliative care specialists. Our data comprise 37 consultations video-recorded within the inpatient and outpatient services of an English hospice. We identified and closely analysed 11 cases wherein patients introduced matters relating to their life-expectancy. Our main argument is that two potentially competing constraints come into play for doctors when responding to patients who initiate the topic of life-expectancy. When a patient asks a question there is a socio-medical expectation that the doctor answers it by providing relevant information. At the same time, there is a socio-medical expectation that doctors do not say or do things that cause emotional harm or distress to patients. Therefore, when patients raise matters of life-expectancy, doctors can be caught between two competing sets of socio-medical expectations: honesty towards the patient and protection of the patient's wellbeing. We call this the "honesty/protection dilemma". We identified four ways in which patients initiate life-expectancy talk:

- They ask a question ("So how long do you reckon it'll all take?");
- They communicate a concern ("I'm just a bit concerned about the way it's going downhill (at) I'm not gonna last as long as they thought I was.")
- They mention that they do not know or have not been told ("No one's ever talked or said anything about the actual cancer itself ... you know how long it's gonna how rapidly it grows and that sort of thing or...")
- They embed a reference to life-expectancy within a story-telling ("I think the question on the form is um, 'Is he going to die within twelve months?'")

These practices differ in terms of the clues they provide regarding the relevance of honesty, versus the relevance of protection. Thus, when patients ask a life-expectancy question, doctors can assume that patients are seeking an honest answer: and we find doctors provide this whilst nevertheless orienting to the relevance of protecting them, for instance by checking (prior to answering the question) what patients already know, how they feel about it, and so on. However, when patients raise life-expectancy as a 'concern' or as a problem of 'not-knowing' it may be more obscure to doctors whether, and to what extent, patients want to receive specific information about life expectancy here-and-now. We will show how both patients and doctors collaborate in navigating the honesty/protection dilemma to create conversational environments where doctors issue, and patients receive prognostic life-expectancy information.

### **Esther Pascual & Maria Josep Jarque**

#### ***Pragmaticalization of fictive questions to focus constructions in Catalan Sign Language***

(Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

This paper stems from the assumption that face-to-face conversation models linguistic structures and their use (Voloshinov 1929; Vygotsky 1962; Verhagen 2005). The central question addressed is: how is the basic interactional pattern of turn-taking reflected in grammatical structure, and can it also become pragmaticalized? To this aim, we study the grammaticalization of question-answer pairs in sign language, and their pragmaticalization in certain discourse genres. In a large number of unrelated languages polar and content questions and their subsequent answers are used for the expression of non-information-seeking functions, such as topic ('*Me? I'm fine*'), focus ('*And then what happened? A wolf...*'), or conditionality ('*Any questions? Call us*'); Li and Thomson 1976; Haiman 1978). In signed languages, the question-answer pattern seems the most unmarked way of expressing topicality, focus, and conditionality, as well as connection and relativization, serving to set up a fictive (i.e. non-genuine) kind of interaction to express grammatical or discursive meaning (Pascual 2014; Jarque in press). An example of question-answer pairs for (mainly) focus is: (1) HELLO [GROUP DEAF VIC COUNTY]c.e. WE ORGANIZE FOUR LSC.VIC.LIFE [LSC.VIC.LIFE WHAT]f.e. INSIDE CONTEST MONOLOGUE [DAY] c.e. 19 OCTOBER 2011 [NOW] c.e. 3 UNTIL 9 [PLACE]f.e. VIC p ATLÁNTIDA ITSELF gesture:points to building Lit. 'Hello! *The Deaf Association of Vic and county?* We are organizing the fourth edition of 'LSC Vic Life'. *What is 'LSC Vic Life'?* A monologue contest. *What day?* The 19<sup>th</sup> of October 2011. *What time?* From 3 until 9 [pm]. *Where?* In Vic, at La Atlántida (i.e. theater).' 'Hello! We at the Deaf Association of Vic and surroundings are organizing the fourth edition of 'LSC Vic Life', a monologue contest, which will take place on the 19<sup>th</sup> of October 2011, from 3 until 9[pm], in Vic, at 'La Atlántida' (i.e. theater).' The goal of this research is to examine fictive questions to express focus in Catalan Sign Language (LSC). We analyzed 40 informational and opinion TV and vlogs texts in LSC, produced by native or early-native signers and addressed to the Catalan Sign Language community. The results show that the question-answer sequence has been grammaticalized and constitutes the unmarked or by-default option to encode both focus and discourse cohesion. It also serves to structure announcement texts in Catalan Sign Language, in fact constituting a prototypical discourse structure in this genre, and thus becoming a particular case of pragmaticalization. We argue that the pattern is a highly schematic symbolic unit and that the specific linguistic constructions involved form a complex network. We conclude that intersubjectivity allows the ritualization that leads to the grammaticalization and pragmaticalization processes of the skeletal question-answer structure. More generally, we sustain that so-called *fictive interaction* (Pascual 2002, 2014) constitutes the most fundamental structure in signed languages, and that grammar and discourse are not only modeled by a language's syntax, modality (spoken, signed), or the specific situation of communication, but also by the conversation frame.

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#### Elena Pascual Aliaga & Adrián Cabedo Nebot

***Taking the floor in Spanish colloquial conversations: A study of the suspended act construction*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

**Introduction** From the classical perspective of conversation analysis (see Sacks et al. 1974), the change of speakers in the course of a conversation has been considered a cue to identify turns of speech. The temporal

space between turn transitions in interaction has often been considered a locus for the study of the psycholinguistic capacities of speech comprehension and production (Roberts et al. 2015). Most recent research claims that there is a prototypical temporal space – universal for the majority of languages – of 200 ms between conversational turns belonging to different speakers, with a standard deviation of 450 ms (Levinson and Torreira 2015, Roberts et al. 2015). The aim of this paper is to test whether these temporal values apply to Spanish language in light of a particular construction, the suspended act.

**Object of study** We intend to uncover patterns in the interactional behavior of the suspended utterance or act, a frequently occurring construction in colloquial speech. The suspended act is a sequence whose form is deliberately incomplete and that ends in a continuous/long tone, which acts as a cue to let the hearer complete the meaning of the act (Pérez 2014: 229-232, 2015: 215). Therefore, suspended acts are not mere ellipsis at the service of linguistic economy but rather constructional pragmatic mechanisms. As the following example shows, the suspended act “pero Jorgee” is completed immediately by A in the next turn: B: es muy malo ¿eh? a voleibol↑ / malo que FLIpes bueno Pablo se defiende Pablo Aviñol↓ / **pero Jorgee** [B: he’s very bad eh? at volleyball↑ / FREAKing bad well Pablo handles himself Pablo Aviñol↓ / **but Jorgee**] A: imposible [A: impossible] Corpus Val.Es.Co 2.0 (Cabedo and Pons 2013)

**Methodology and initial results** In this study, we selected eight Spanish colloquial conversations, with no more than two speakers, from the Corpus Val.Es.Co. 2.0 (Cabedo and Pons 2013). For each conversation, we have tagged the suspended acts in order to analyze a number of aspects: for example, the duration of the floor transfers and their deviation from the values given by Levinson and Torreira (2015) and Roberts et al. (2015); the grammatical categories of the words uttered prior to the continuous tone; the type of reconstruction made by the hearer (unsuccessfully complete, verbally complete or complete when taking into account the words uttered in the next turn). The results of our study indicate a possible relationship between the elongation of the tone and the duration of the floor transfer in suspended acts, outlining thus the collaborative and dialogical aspects of this construction.

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#### **Annick Paternoster & Francesca.Saltamacchia**

***Honorifics in Italian conduct and etiquette books between 1800 and 1920.*** (Contribution to *The Diachronic Aspect of Politeness: Value and Form*, organized by Tanabe Kazuko [et al.]

This proposal works with the 50 most popular conduct and etiquette books printed in Italy between 1800 and 1920, the so-called long 19<sup>th</sup> century. Spanning four generations of readers, roughly speaking, the first three read conducts books (edifying texts), whilst the last one reads etiquette books (containing the social conventions of the elite). The texts embrace different socio-political ideologies in regards to the notion of class. Whilst the early texts are linked to the Napoleonic revolution in Italy (1796-9) and fiercely attack any kind of deference to mere rank (and not to merit), the interclassist solidarity typical of the Nation building effort after Italy’s Unification (1869) and, subsequently, the expansion of Italy’s entrepreneurial bourgeoisie with the Industrial Revolution of the North, allow for a reintroduction of deference for social hierarchy within the politeness metadiscourse. From the macro perspective, we will present rules for the use of allocution (pronouns and titles). The pronoun system is very much dependent on rank. Titles are *always* important. Letter writing is frequently addressed, and rules for opening and closing formulae depend on the type of letter, varying between intimate and official. In the case of official letters, the rules contain minute prescriptions for an impressive range of different titles. However, this level of complication is not limited to written texts: greeting someone during chance encounters out on the street, or whilst receiving someone at home, are frequent topics. The rules deal with linguistic structures, but also provide detailed instructions for gestures (the hand shake, the perfect bow, lifting one’s hat and — most intriguingly — the number of door knocks required to announce different type of visitors), bodily positions (sitting down, getting up) and movements (going to the door of the room/down the stairs/to the carriage): a 1882

text presents 7 different scripts for receiving visitors, depending on their social rank, and, in the context of greetings, 5 different ways to greet a Marquis, depending on the level of intimacy. Rank and distance are meticulously regulated. From a diachronic perspective, we will argue that rules for honorifics figure more prominently in the later texts of our corpus. From the micro perspective, we will look at allocations towards the reader. Our corpus shows numerous features of embedded orality, which offer the opportunity to compare the rules with actual usage within our corpus. Which pronouns are used? Which titles, if any, are used? There is some variety, ranging from formal to informal, but informal pronouns, combined with terms of endearment, are more frequent: usage can be referred to the rules set for intimate communication. As some scholars, in the context of European historical (im)politeness, have formulated the hypothesis that the French Revolution is a trigger event causing important change in attitudes towards rank, our findings partially contradict this and tend to show that more research is needed.

**Sources:** Paternoster Annick / Saltamacchia Francesca (compilers). *Corpus di galatei italiani ottocenteschi (CGIO)*, in preparation at the University of Lugano (CH) with a grant from the Swiss National Research Foundation, project nr. 100012\_153031, *The reasons for politeness. The birth of contemporary politeness in the behavioural treatises of 19th century Italy*.

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## **Patharakorn Patharakorn & Priw-Prae Littichareonporn**

### ***Using “foreigner” voice in constructing a case for democratic agenda: An MCA analysis of an interview of a UK ambassador*** (Contribution to *Producing ‘Foreigners’ in TV*

*Entertainment Shows: Sequence, Categorization, and Multisemiotic Practices*, organized by Kasper Gabriele [et al.]

In Thailand, being a “foreigner” is categorized by being direct and open about one’s view, which often time is associated with democratic ideologies and symbolizes globalization. Generally, foreigner’s views are perceived and valued higher than similar perspective voiced by Thais. *Shallow News in Depth* is a Youtube channel under *SpokeDark TV* channel that aims at young adults and adults of middle upper class. It is a social-political variety show where the host (or sometimes two hosts) discusses and comments on local news and retells the content using “normal” or language commonly used amongst viewers. This is an excerpt from episode 106 of the show which aired on July 18, 2013, while the political confrontations between the Yellow Shirt and the Red Shirt were about to transpire. The show’s format usually starts off with the hosts talking about the week’s current events, followed by a section interviewing college students about their current social issues. The last section is an interview, and the guest for the episode was Mark Kent, the British Ambassador to Thailand at the time. In this episode, we see Mark Kent juggling three roles; a foreigner, an ambassador, and a friend of Thai people. For this presentation, we analyzed Mark’s portrayal as a foreigner between 12:09-14:45 of the episode, during which John Vinyu, the show’s host, asked Mark about his opinion about effects of international migration, multi-ethnicity, and multiracial in Europe and political turmoil in Egypt. Mark’s diplomatic reply does not only indicate his role as an ambassador but also specifically reflect a western ideology of democracy that is distinct of a foreigner. Our analysis illustrates how the properties of the “foreigner” category, as mentioned above, were used and mobilized by Mark Kent, John Vinyu, and the show’s producer to convey specific meanings to audiences who shared the membership knowledge. Mark’s representation as the foreigner in many occasions throughout the interview is crucial in this dialogue as it allows for his messages to be indexing a more global and international context while also carrying authoritative power to drive the message home. These messages were also accompanied by sound effects and stern-looking ‘telop’ designed to add authority, and aligning

assessments to his messages throughout the segment. To this end, Membership Categorization Analysis (Fitzgerald & Housley, 2015; Sacks, 1972, 1992) provides a framework for our analysis of this interview excerpt. This presentation aims to illustrate (1) how the category of “foreigner” is mobilized by the host to advance the show’s agenda in pushing for pro-democratic message, (2) the foreigner participant in this show is constructed through how the interview questions are designed for him by the host, and last (3) visible consequences of such categorization includes pushing for which might not be received in a positive light if the category of a foreigner has not been evoked.

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### BethAnne Paulsrud

#### ***One school for all? Exploring the intended and unintended consequences of the new markets of English-medium instruction in the Swedish upper secondary school***

(Contribution to *The neoliberalization of educational systems: Englishization policies and the creation of flexible workers*, organized by Codó Eva [et al.]

While the motto for Swedish education has long been *One school for all*, increasing neo-liberal trends present challenges to established ideologies lauding equality and equity in Sweden. This paper presents one aspect of the development within the educational sphere: English-medium instruction (EMI) in the Swedish upper secondary school. EMI is offered by both municipal and independent schools, partly due to beliefs about increased English language proficiency, but also due to globalization and internationalization trends—and not least due to the marketing potential discerned by the schools (Lim Falk, 2008; Yoxsimer Paulsrud, 2014). Prior to a major school reform in 1992, only a dozen or so upper secondary schools in Sweden offered EMI (Hyltenstam, 2004:69), while afterwards up to 15 new such school programs were launched per year (Dentler, 2007:167). The school reform opened up for market competition between schools with more choices for students and schools alike. In an effort to recruit students, schools chose to market the alleged benefits of EMI and many Swedish content teachers were suddenly required (either willingly or reluctantly) to teach their subjects in English. This paper presents an investigation of EMI with a study of two schools, as individual micro contexts and as situated in the macro context of Swedish language policy and education policy. Based in linguistic ethnography with an ecological perspective, methods included observations, interviews and policy analysis. The focus for this presentation is on the interviews with the stakeholders (school heads, teachers, students, parents) and their views on how and why the EMI option is offered. The results reveal that EMI is adopted by the schools for status, international profiling, and marketing potential. EMI is chosen by the students and parents as a way to ensure students’ successful professional and academic careers imagined in a competitive global context, but also by students who perceive themselves as academically motivated and functionally bilingual already. Understanding the development of a neoliberal education market in the Swedish education context requires an examination of the imagined EMI student and teacher. While the intention of offering EMI may appear on the surface to be an appeal to ‘good’ students with prestigious programmes, an unintentional consequence involves issues of inequality in education as other students may be without access to these advantages. Likewise, how teachers are allowed or required to teach in English presents potentially new issues both of the precarity of their employment and of their professional status. Stakeholder perspectives also reflect common assumptions of the role of English in Sweden and of explicit and implicit views of language hierarchy. Finally, the teachers and students in the EMI programmes reveal some conflicting discourses concerning issues both ideological (is this a school for all?) and concrete (does the students’ Swedish language suffer?). The development of a neoliberal education market in the Swedish education context in relation to these perspectives will be discussed in this presentation.

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### **Samu Pehkonen**

***Scenting the nature: Preparation talk and ongoing accomplishment in search dog training***  
 (Contribution to *Talk in/with the Environment and Other Life Forms*, organized by  
 McIlvenny Paul [et al.]

Forests offer various affordances for human - non-human interaction. Assisted by ethnomethodological conversation analysis (EMCA), this presentation looks at the practices of search dog handlers in their mobile preparation of a forest for the purpose of dog training and the resulting human - dog interaction. For the participants, training their dogs is a serious leisure activity which takes a form of competitive sport where the dog is sent to search for target persons hiding in the forest. The overall goal is to train a dog that performs the task both effectively and aesthetically. In these sequences of talk, features in a natural environment are first given attributes from the participants' social world, and then, through language use and embodied action, translated 'back' to the non-human world of 'scenting dogs'. This translation work includes multiple instructional sequences and is characterized by ongoing re-negotiations and re-establishments between the participants (human and non-human) and the environment. The presentation asks, firstly, what type of interactional and material resources participants topicalize - and how - in preparing forest ground for search dog training. At the start of each training session, participants collectively walk around and through a particular forest space (called search area) in order to contaminate the area with human scent. While walking, they orient to and topicalize particular features of the physical terrain (stones, trees, slopes) as possible hiding places for the target persons and challenging obstacles for the dog. In addition to these visible features, odorous 'scent trails' and haptic 'wind tunnels' produced by the mobile participants are utilized as interactional cues for the human - teams. Secondly, the presentation shows how these extensive preparation activities are implemented as ongoing accomplishments as the dog performs the search. The handler interprets dog's behaviour and movements in relation to the task under scrutiny. As the dog performs the search off-lead and independent of the handler, the precise timing of handler's supportive cues and commands is highly crucial. The data consist of video recordings of naturally occurring search dog trainings and their multimodal transcriptions (in Finnish with English translation). Short data excerpts are provided as examples of the on-going organization of preparation and execution sequences.

### **Simona Pekarek Doehler**

***Projection in grammar and interaction: Early responses to questions*** (Contribution to *Early responses*, organized by Deppermann Arnulf [et al.]

Question-response sequences are ubiquitous to social interactions of various types, and have attracted much attention in research. The formal coding of questions, the actions accomplished by these as well as the way questions constrain normatively expected responses have been extensively studied, in particular for English (e.g., Raymond 2003; Stivers 2010). More recently, interest has arisen as to how the grammatical formatting of specific types of questions embodies epistemic rights and entitlements (Heritage & Raymond, 2012; Heritage, 2013). We know from existing research that there is a normative preference for responding to questions (see already Schegloff, 1968), that answers are preferred over non-answers (Stivers & Robinson, 2006), that answers that accept the terms of the questions are preferred over those that challenge or dismiss these terms (Raymond, 2003), and that preferred responses to questions are delivered more quickly than dispreferred responses (Raymond, 2003 ; Heritage, 2012). But what makes responses to questions come in *early*, that is: in overlap with the question itself? How precisely are such early responses made possible through the progressive (emergent) on-line formatting of the question, and the projections that ensue such formatting? And what do speakers accomplish by means of such early responses to questions? This paper addresses these issues based on two dozens of video-recorded ordinary conversations among friends and colleagues in French, each involving two to four participants, totaling ca. 10h. We investigate how the grammatical patterning of questions warrants their early or late recognizability *as* questions, and projects early or late in the turn-in-progress the type of response that the question makes relevant. For instance, while interrogative formats in French, just as in English, are recognizable early on in a turn or TCU in progress, declarative question formats are typically recognizable late, based on turn-final rising intonation – a criterion that however appears to be little reliable (because often



absent; cf. Couper-Kuhlen, 2012, for English). More interestingly for French – as opposed e.g. to English –, question-words are routinely placed in either turn/TCU-beginnings or in turn/TCU-ends, and such variation in word-order materializes different temporal opportunities for the projection of the action under way, and for the anticipation of the expected response. We scrutinize whether such question-formats might vary not only depending on the action or the epistemic asymmetry they implement, but also in terms of the temporal organization of projection and anticipation they allow for. We thereby draw on analysis of both verbal and embodied conduct. By addressing the quoted issues, our purpose is twofold. First, we wish to add to a better understanding of the workings of question-response sequences in conversation, and to broaden the empirical database for such understanding to a language – French – that has remained so far unexplored in this regard. Second, we aim to contribute to current discussions on action formation and action ascription, and the correlate issues of projection and emergence, in light of the temporal unfolding of both grammar and talk-in-interaction.

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#### Xin Peng & Angela Chan

***Doing coaching in business meetings in Cantonese: A multimodal analysis*** (Contribution to *Multimodality and diversity in Chinese interaction*, organized by Li Xiaoting [et al.]

This paper examines how a Hong Kong company director does coaching in business meetings with a focus on the action of giving negative feedback. The company director sees himself as a coach to his employees and puts great emphasis on advancing his employees' competence and is frequently engaged in coaching, including in business meetings. Coaching aims at advancing of the recipient's competence in his/her professional role and frequently involves giving negative feedback. Giving negative feedback is not an easy task but it can stop unwanted practice, improve performance, and ultimately lead to the development of the recipient and the organization. While there is ample literature on giving negative feedback in settings such as teacher training, language learning, and performance appraisal, the literature on how managers give negative feedback in business meetings is relatively limited. This paper explores how the company director gives negative feedback upon noticing an issue in the course of discussion. The paper draws on 14 hours of video-recordings of authentic business meetings collected from a small company in Hong Kong. The language of the meetings is Cantonese, of which the participants are native speakers. By employing a CA-oriented micro-analytic approach, the paper analyses and discusses some of the verbal and non-verbal strategies used by the director in giving negative feedback. It is found that giving negative feedback can be accomplished in a sequence of actions including identification of an issue, evaluation, explanation, and direction for future action. While the director employs a range of linguistic devices, he also makes use of prosody and non-verbal resources such as gaze, gesture, and posture to accomplish his interactional goals. For example, he may use hand gesture to obtain the speaking turn, eye gaze and touching to secure attention from the concerned participant(s), and varied speed or volume to construct a side talk that involves only one recipient. While the company director's discourse may be perceived as rather explicit and face-threatening, our data shows that it appears to be normative and acceptable in the workplace under examination. In a later stage of the presentation, some pragmatic implications of the study will be explored.

#### Claire Penn & Jennifer Watermeyer

***Multilingualism and health communication in South Africa: Pragmatic challenges and***

***solutions*** (Contribution to *Increasing mobility in health care and challenges to multilingual health care communication*, organized by Hohenstein Christiane [et al.]

The health system of South Africa provides a rich opportunity for examining the roles, routines and complexities of dealing with barriers of language and culture in a context where ad hoc interpreting is the norm rather than the exception. There is a unique disease profile stemming largely from the HIV epidemic and very little formal recognition of the role of the interpreter, despite the fact that well over half the interactions particularly in public healthcare settings, occur cross-linguistically. A useful framework within which to understand such an interaction is to see it as an organisational routine, i.e. a repeated pattern of interdependent actions involving multiple actors bound by rules and customs as well as specific and particular spatial and temporal features (Greenhalgh, Voisey, & Robb, 2007). Drawing on a decade of research conducted in multiple settings and across different diseases (including HIV, TB and diabetes), this paper will describe some of the unique organizational routines encountered. Three main sources of evidence will be discussed: - Verbal and non verbal behaviors emerging from the analysis of videotaped interactions using a qualitative sociolinguistic approach. These will include (among others) a consideration of the spatial and temporal aspects of the interactions, the challenge of informed consent in clinical trials, as well as a focus on linguistic structures such as the quotative and the use of metaphor; - Interviews with community interpreters and from other members of the team around interpreting challenges in various settings; - The role of the community interpreter in research in terms of gaining informed consent from clinical trial participants, data analysis and community engagement. We will argue that some of the organizational routines in the interpreting triad appear to have the effect of breaking down the typical asymmetry of a medical interaction and enabling displays of mutual understanding. While some of these features analysed seem unconventional in terms of traditional models of interpreting, often they seem to have important validating and relationship consequences. The argument will be made for a better understanding of local practices which have evolved and for the need to incorporate the language services at a site into a broader model of the caring institution (Meyer 2012; Penn 2007; Penn/Watermeyer 2014).

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**Hermine Penz**

***Emergent meaning in intercultural discourse*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

A speaker’s intention does not necessarily determine their speech act “but the way it fits into the entire pattern of acting as a social being that is typical for [their] culture”(Mey 2001: 95). What is more, speakers may not even be aware of having a particular intention when they engage in communication other than achieving a particular short or long term action or goal. This paper aims to show that in intercultural group discussions meanings are frequently achieved interactively and communicative actions are partly assigned meaning posthoc, which is an indication that individual speakers’ intentions cannot be taken as a basis for interpreting what is going on in the interaction. Meanings are negotiated and emerge during the interaction, in particular those that are crucial for providing a common ground which is a prerequisite for agreeing on future action. The analysis is based on a data corpus of intercultural project discussions in small groups where speakers mainly communicate in English as a lingua franca. The data are analysed by means of qualitative discourse analysis.

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**David Peplow**

***What we talk about when we talk about books*** (Contribution to *Pragmatics in literary texts and other arts*, organized by Kurzon Dennis [et al.]

Pragmatics has traditionally been interested in how meanings of spoken and written discourse are generated and interpreted by language users. Within this tradition, literary pragmatics has focused on how literary texts generate meanings and interpretations in readers. There is a growing body of research that focuses on bringing together insights from these two areas, concentrating on how literary reading is performed within a particular interactive context, the book group. This paper analyses dominant forms of literary reading found in book groups, and considers the functions that reading performs in this context for group members. Readers often draw on notions of mimesis when talking about literature (Peplow, 2016), with participants invoking aspects of their own identities and their experiences when locating meanings and offering interpretations of literary texts. Mimetic reading involves readers conceptualising fictional characters, authors, and narrative events as real to some extent, at least in a possible world. In this paper examples of mimetic reading are presented and analysed, with a particular focus on how textual features, conceptions of the author, and reader interpretations intersect in the discourse produced. I draw on the dialogical notion of ‘interworld’ (Linell, 2009), which sees meaning as residing in between self and others and, specific to the data presented, provides a way of thinking about how text, author, and readers contribute to meaning making in this context.

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### Gerardine Pereira & Neal Norrick

*Breaking rules, violating norms and identity in language play* (Contribution to *Trickery, Cheating, and Deceit in Language Play*, organized by Bell Nancy [et al.]

Many sources agree that language play routinely involves rule breaking (Nilsen and Nilsen 1978; Crystal 1998; Carter 2004; Berry 2014; Jones and Richards 2015). In language play, we manipulate the sounds and structures of language for special effects. Especially punning has often been described in terms of disruption, a violation of the norms of serious topical talk (Sherzer 1978; McDowell 1981; Norrick 1993). Just as language play constitutes a violation of the rules of normal ‘serious’ talk, normal talk can violate the rules of language play once it holds sway. Rule breaking within language play can lead to accusations of cheating or unfair play and on to social ostracism. Thus, in an example from the *Gilmore Girls* (7<sup>th</sup> season, episode 5), Rory is visiting a soiree of a secretive Yale society, and a group of people are participating in a game of avoiding speaking words with the letter ‘e’. Rory initially violates the norm due to ignorance of this special language, but then she works out the rule being followed, and continues to violate the rule anyway. Rory first breaks rules out of ignorance, then figures out the rule, then opts out—each action with its own relevance for identity. Thus, a speaker may move from cooperating to opting out to signal identity and relational status. In the game of *Mock Salutes*, inspired by a running gag from the US TV-series ‘How I Met Your Mother’, you salute and repeat the salient phrase whenever someone mentions a word suggesting a military rank such as private, corporal, major, general, e.g. repeating ‘private matter’, ‘corporal punishment’, ‘major problem’, ‘general confusion’. Though the rules have never been formulated as such, players routinely reject close matches like ‘admiral clarity’ from ‘admirable clarity’, and agree that ‘private S’ from ‘in the privates’ counts as outright cheating. Apparently, players generate their own rules based on standard examples, and are prepared to enforce them to applaud appropriate behaviors and to chastise inappropriate ones, again with consequences for group membership and status. Our presentation will focus on rule breaking within language play, the kind that can lead to accusations of cheating or unfair play, based on examples from conversational corpora and from the media. Language play is similar to playing a formal game, an activity with at least two or more players, which is interactive and cooperative, but at the same time competitive, e.g. when two players form a team to compete with others. Our paper seeks to illuminate not just language play and the rules governing it, but in particular the trajectories of rule violations in language play and their consequences for identity and relations between participants in interaction.

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**Maria Fausta Pereira de Castro**

*On the asymmetries in/of adult-child dialogue* (Contribution to *On 'interpretation' in the context of language acquisition and in clinical settings: under the effects of speech errors and symptoms*, organized by Lier-DeVitto Maria Francisca [et al.]

The interaction between speakers is, without doubt, within the scope of pragmatic studies. Modern linguistics attributes to Pragmatics the study of language from the speakers' point of view, from its choices and coercions which are imposed on them when using language in social interaction and the effects which their speech promotes on other participants of such interaction (Crystal, 1985; Parret, 1988 regarding "other types of pragmatics"). In this sense, dialogue is the exemplary figuration of interaction and its effects of language. There remains to be established, however, under which terms dialogue must be understood. According to linguist Jean Claude Milner (1978), any two speakers are necessarily distinct and the difference between them cannot be smoothed out under no point of view whatsoever. A model of communication would function, for the author, as a mask to be applied over this "impossible conjunction". In this work, we take the disparity of mother-child dialogue as a paradigm of non-conjunction by the extreme visibility of the asymmetry between one and the other, starting by the fact that initially only the adult speaks and that s/he speaks to and for the child. Here are the conditions for the mother tongue to install itself, since it is by the other's interpretation that the child is captured by language (De Lemos, 1992), affected by the performative value of the mother's invocation. In this general picture, one may recognize the *lalangue*, which, according to Lacan (1972-1973), "serves for other things than communication" and becomes the word of the mother tongue's *pas-tout* ("non-all"), of babies' lallations and of the first vocalises between the mother and her child; dialogues in which homophony has a prominent place. From the empirical point of view, we will seek to show that the adult's interpretation lets itself be seen in a chain of effects: effect of the child's speech on the adult one and effects of the latter on the former. The child's speech, despite its heterogeneity in relation to the adult one, gives visibility to the functioning of language, since its "permanent conditions" (Saussure, 1916) are present: from the very first words, language imposes itself through its internal relations. The adult's interpretation moves itself, then, within the tension between the recognition of a language and the estrangement of the displacements operated by the child's speech. It is not the case of an implicit or explicit judgement, such as "one says that", "one does not say that", but of a speaker who, due to this fact, is under the effects of the child's speech.

**Danae M. Perez**

*Place suffixes in the Afro-Iberian world* (Contribution to *The Pragmatics of Place: Colonial and Postcolonial Perspective*, organized by Levisen Carsten [et al.]

The scarcity of Spanish-based creoles has given rise to the hypothesis of all Spanish based creoles in the Atlantic region having only one ancestor, namely a Portuguese contact language that originated from the African coasts (McWhorter 2000). So far, the debates on the plausibility of this hypothesis have mostly centered on a number of lexical items, such as the third-person pronoun *ele*, which seems to stem from Portuguese *ele* rather than Spanish *él* and is found throughout the Afro-Hispanic world (Schwegler 2014). However, arguments against this claim hold that most of the appearances of *ele* should be explained on the basis of a paragogic vowel added at the end of the word (e.g. Sessarego 2014). New structural and lexical items are thus needed to get a better picture of the spread of linguistic variants in colonial times. While documenting the history of the Afro-Yungueño community in the Bolivian Yungas valleys, Perez (2015: 327) introduced an item that had not yet been considered in these debates. She claimed that the use of the place suffix *-ero* from Portuguese *-eiro*, which is used in *tocañero* 'from Tocaña' instead of the more common Spanish variant *-eño*, suggests a connection with other Afro-Portuguese speaking communities and thus a Portuguese origin. In fact, certain Afro-Hispanic communities use the same suffix to refer to themselves, such as the Palenquero community in Colombia for example, which is in line with the Portuguese origin of its language. In this paper, I will explore place names and their corresponding adjectival suffixes that designate Afro-Iberian communities throughout the Atlantic world on the basis of the literature as well as the consultation of experts. This shall allow me a) to draw a map that provides an overview of Afro-Iberian place suffixes in order to better understand the spread of this morphological feature in colonial times, and b) to see whether such a map can shed new light on the debates regarding the Portuguese origins of Afro-Hispanic communities.

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**María Pérez**

**“Evidential adjectives in English and Spanish journalistic opinion discourse”**

(Contribution to *Evidentiality: Discourse-Pragmatic Perspectives*, organized by Carretero

Marta [et al.]

This study explores the distribution and discourse functions of evidential adjectives in three types of opinion genres in English and Spanish journalistic discourse. More specifically, this paper focuses on the analysis of evidential adjectives occurring as complements of a link verb, either as a complement-taking predicate (CTP) or as predicative. Both patterns (“it + link verb + ADJ” and “X + link verb + ADJ”), which are typically associated with the expression of evaluation in English (Hunston and Sinclair 2000: 84; Gruber 1993; Pérez Blanco 2016), have been previously studied in relation to evidentiality (Ruskan 2012). In the case of journalistic opinion discourse, evidentials are used as “legitimising strategies” (Marín-Arrese 2013: 414) with a persuasive aim. By referring to the source of information and presenting it as shared knowledge, authors confer validity to their arguments. CTPs, and also predicative uses, conceal the role of the writer as conceptualiser and present evidence as potentially accessible to the audience (Marín-Arrese 2013).

The aim of the present study is to conduct a qualitative and quantitative analysis of the evidential values (i.e. direct evidence, indirect evidence, inferential, reportative) of so-called evidential adjectives in the above-mentioned patterns of use. The data have been collected from an *ad hoc* English-Spanish comparable corpus of opinion discourse (C-OPRES), comprising three types of opinion genres: editorials, opinion columns and comment articles (contrast2.unileon.es). In order to determine the evidential and evaluative properties of evidential adjectives, the two syntactic patterns mentioned above are analysed according to three parameters: (1) preferences in terms of tense and mood of the link verb (present, past, future, irrealis); (2) co-occurrence with pre-modifiers or post-modifiers, probably intensifiers or other gradability devices (“it is absolutely clear that...”, “está muy claro que...”); and (3) positive or negative semantic preference (Bednarek 2008) of the complement clause, in the case of CTPs, or the subject, in the case of a predicative use of the adjective. The analysis will be carried out on an extensive list of adjectives that includes prototypical adjectives of evidentiality found in the literature and synonyms obtained from dictionaries and thesauri.

From the point of view of a contrastive quantitative analysis, I expect these patterns to be more predominant in Spanish opinion discourse, as they represent common and unmarked linguistic structures in everyday language. On the other hand, in English, CTPs and, especially, predicative uses of evidential adjectives may be perceived as too blunt and bold or even face-threatening statements. In terms of the qualitative analysis, as a general tendency across languages and genres, I predict that most of the adjectives analysed will represent evidential values, mainly occurring in present tense indicative clauses where the adjective is not modified and has a negative semantic prosody.

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### **Cristina Perna**

***Stance markers in Brazilian political discourse*** (Contribution to *Position and Stance in Politics: The Individual, the Party, and the Party Line*, organized by Berlin Lawrence [et al.]

With the aim of examining the discourse of political actors within the present Brazilian political realm, this presentation will analyse the inaugural speeches of the three last Brazilian presidents, namely Lula da Silva, Dilma Roussef and Michel Temer, from 2003 to 2016. In order to see how these presidents position themselves we will base our analysis on Stance Markers (Gray and Biber, 2015). We will adopt a corpus-based perspective to check how linguistic devices are used to convey stance. Our hypothesis is that by creating word frequency lists and looking at concordance lines to find linguistic patterns we will be able to show how our corpora reveals the position of the last Brazilian presidents, as Brazilian government has moved from a left to a right wing position after the recent impeachment of previous president Roussef. Our initial analysis has revealed that we may show stance in the speeches by analysing stance markers through evaluative or value-laden lexis, in which individual words indicate attitudes or emotions (e.g evaluative adjectives) and evaluations (e.g adverbials). Such lexically-based stance is often implicit involving a single proposition or evaluated entity. This type of stance is grammatically embedded as it requires reference to the context and shared background in order for the hearer to recognize that this is an attitude/evaluation of the speaker.

### **Daniel Perrin & Geert Jacobs**

***From narrative to performance*** (Contribution to *Beyond the myth of journalistic storytelling. Why a narrative approach to journalism falls short*, organized by Zampa Marta [et al.]

The narrative turn has been good for the human sciences, Peterson & Langellier suggest (2006) before they go on to herald a turn to performance, one that emphasizes how narrative is “embodied in communication practices, constrained by situational and material conditions, embedded in fields of discourse, and strategically distributed to reproduce and critique existing relations of power and knowledge” (173). It is this shift from narrative to performance and how it sheds new light on the agenda of an emerging news linguistics (see NT&T 2011) that I would like to discuss here. Drawing on wide-ranging linguistic ethnographic research conducted by the author as well as by others in a multitude of professional settings (including newspapers, TV news rooms, PR offices), this paper argues that the “mantra to think story” (Cotter et al in preparation) fits in nicely with a long-standing journalist-centrism in the study of news and journalism. I will illustrate how this focus on narrative has served to reinforce what Domingo & Le Cam (2014) call a hegemony at the heart of the news, foregrounding the journalist as a storyteller and dismissing so many other voices that can and should be heard in our analysis of the news. Based on a selection of rich points from fieldwork in and around the news, I will demonstrate how going beyond narrative allows us to see more clearly how the complex dynamics of news production are affected not just by individuals but also by institutions (as well as their interests, tactics and strategies), by practicalities and logistics (including time, space, technology), and by discursive rules and power relations (and how they are negotiated).

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### **Raymond F. Person**

***The poetics of talk as the basis of poetics in oral tradition and literature*** (Contribution to *Poetics, the "Wild" Side of CA: Twenty Years after Jefferson*, organized by Person Raymond F. [et al.]

Conversation analysis (CA) has provided an accurate description of the poetics of talk, which includes two aspects: (1) mechanisms that facilitate word selection and (2) prosodic elements that occur in the sound production of the selected words within turn construction. I contend that the poetics in oral tradition and literature is an adaptation of the poetics of talk. Different poetic systems in oral tradition and literature can be explained as different adaptations of the various elements in the poetics of talk. I will illustrate this contention by demonstrating that (1) the alliterative line in Old English is an exaggeration of sound-triggering of word

selection, (2) the use of parallelism in ancient Hebrew poetry is an exaggeration of category-triggering of word selection, (3) the meter in Homeric epic is an exaggeration of prosody in sound production, and (4) the poetic line in Shakespearean sonnets is an adaptation of both sound-triggering of word selection and prosody in sound production. I begin with Gail Jefferson's "On The Poetics of Ordinary Talk," what she called "the wild side of Conversation Analysis" (1996:2). Jefferson identified two mechanisms that guide word selection in turn construction, what she called "sound-triggering" and "category-triggering." Sound-triggering is a process by which speakers sometimes choose among various options based on the sounds of preceding words as they select their next word in a TCU-in-progress. Category-triggering refers to when a word suggests a category of other words that are then selected in the following discourse. Although intonation was a topic of discussion in early works in CA, more recent studies have provided much clearer understandings of the significant role of prosody—not only intonation but speech rate, tone, volume, pitch, etc. Therefore, Jefferson's description of the poetics of talk needs to be expanded by reference to this newer perspective within CA; therefore, I will draw from two studies to illustrate the importance of prosody in conversation, "Prosodic Features of Bad News and Good News in Conversation" by Jeremy Freese and Douglas Maynard (1998) and "Rhythm in Telephone Closings" by Peter Auer (1990). With a firm understanding of the poetics of talk including both word-selection and the prosodic production of the selected words, I will then conclude that the specific forms of poetics in various oral traditions and literatures are all simply adaptations of the poetics of talk. The tremendous variety among poetic systems in oral tradition and literature can be accounted for in two ways. First, different languages provide various resources from which elements can be selected for exaggeration in the poetics of oral tradition and literature. Second, since there is a diverse range of poetic elements available in any language, the selection of different poetic elements in conversation for exaggeration in the poetics of oral tradition and literature leads to significant diversity. This diversity will be illustrated in the alliterative line in Old English, parallelism in biblical Hebrew, the Homeric decasyllable, and Shakespearean iambic pentameter.

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#### Rasmus Persson

*Tentatively designed polar questions and their responses* (Contribution to *Early responses*, organized by Deppermann Arnulf [et al.]

Based on a collection of instances drawn from a range of naturally occurring everyday and institutional (telephone and face-to-face) interactions in French, this conversation analytic investigation explores so-called *tentatively designed polar questions* and their responses, and how such question - answer pairs are organized and synchronized, and embedded in larger courses of action. Polar questions are known to endorse one candidate answer as a likely possibility (Pomerantz 1988). This study shows that polar questions in French, which may be vehicles for various actions, can be *designed as tentatively, provisionally and approximately formulated*, displaying that the formulation of the questioning turn is still in progress, thus relaxing expectations for any named candidate answer to be the "right" one. First, as an example of relevant *syntactic* turn-design features, more than one candidate answer may be formulated, or merely projected e.g. with the phrase-final conjunction *ou* ('or') or other syntactic projective resources. (Unlike alternative questions, which present a set constrained to two candidate answers—"X or Y?"—tentatively designed polar questions may present several exemplary candidate answers while maintaining more openness to other possible relevant answers; cf. Drake 2015.) Second, the questioner can also project more-to-come by *prosodic* means: doing the final stressed syllable with a sound-stretch where the pitch is held virtually steady on a relatively high level. As this prosodic design is also commonly used in list constructions, the candidate answer thus appears to be prosodically cast as 'one-in-a-list', independently of whether further alternatives are ultimately produced. Third, the tentativeness of proffered candidate answers can also be represented *lexically*, e.g. when the question turn includes expressions such as *par exemple* ('for example') or *je sais pas* ('I don't know') which cast candidate answers as 'possibilities among others' rather than 'the most likely possibilities' (cf. Pomerantz 1988). Responses to tentatively designed questions are frequently begun in overlap with the emerging question; the tentative character of the question is treated as licensing answer onset before question completion. However, participants may not be aiming specifically for starting *during* the questioning turn, but rather for responding at recognition of the 'gist' of the question, which may e.g. occur around the completion of one candidate answer but before completion of the (projected) next one. Regardless of whether the answer begins in actual overlap with the question, or merely begins at an intra-turn pause in the questioning turn where more talk is projected (on syntactic or prosodic grounds), sequential progressivity is treated as the main concern: by beginning an answer

before the question is ‘officially’ complete, answerers orient to the tentativeness of the question, and the questioner's displayed trouble with finding a most apt candidate answer. Prospective answerers are purportedly better placed than questioners for formulating the matters at hand (in the answer turn), hence the sequential progressivity is treated as taking precedence over the questioner's entitlement to finishing their turn (in the clear). Taken together, the analyses extend prior work on multi-unit questioning turns, and connect question design to respondent-side concerns, such as temporal positioning of answers.

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### Elizabeth Peterson

**“New norms” of swearing behavior in on-line Finnish discourse: The use and function of English pragmatic borrowings** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

The notion of “licensing” has been advanced as an explanation for the incorporation of English-sourced linguistic matter into various recipient languages (see, e.g., Peterson, forthcoming 2017, see also Matras 2009), in part due to semantic bleaching and perceived positive politeness of English-sourced forms. Further, such forms have been demonstrated in contemporary Finnish to index such social properties as youth, a global orientation, and urbanicity (Peterson & Vaattovaara 2014). A linguistic function that remains to be investigated when it comes to English-sourced forms in Finnish is their role in aggressive or impolite linguistic behavior. This paper addresses the role of English in Finnish linguistic aggression by using data from the Finnish forum Suomi24, available as a corpus from FinClarín (<https://www.kielipankki.fi/language-bank/>). Specifically, the study compares native Finnish swear words to English-sourced swear words, noting their position within a clause, their grammatical function, as well as the pragmatic force of the surrounding discourse. First, it is apparent that English-sourced swear words exhibit the semantic bleaching associated with other English-sourced forms in Finnish. Second, it appears that English-sourced swear words tend to occur in English stretches of discourse, or in other words in code-switches. When English-sourced swear words do appear in isolation in Finnish discourse, they tend to function as pragmatic particles. The third main finding, then, is that native Finnish swear words tend not to appear as pragmatic particles; in fact, this function seems relegated almost exclusively to English-sourced swear words. This finding connects the study to others which highlight the prevalence of so-called “pragmatic borrowings” (Andersen 2014) from English into other languages. These studies demonstrate that English-sourced pragmatic borrowings are often, as found here, in variation with native forms. It is suggested that, like the title of this panel suggests, these findings regarding the use of English swear words in Finnish online discourse offer evidence of emergent “new norms.”

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### Martin Pfeiffer & Clarissa Weiß

**On the speaker's gaze behavior during hesitations: Some initial observations** (Contribution to *Mobile Eye-Tracking in Interaction*, organized by Stukenbrock Anja [et al.]

It has long been known that there are differences between the speaker's and the hearer's gaze behavior in face-to-face interaction. While the hearer is generally supposed to gaze at the speaker during the course of his turn (cf. Goodwin 1981: 57; for an exception to this pattern, see Wei=?/Auer, submitted), the speaker has more liberties and need not look at the recipient while talking. One of the major contexts for withdrawing speaker gaze from the recipient is the occurrence of hesitations in speech: When a speaker's delivery of the current turn becomes dysfluent, s/he regularly gazes away from the recipient. With this behavior, s/he can signal momentary unavailability, a sustained claim to the floor (cf. Kendon 1967: 38ff.), and phases of cognitive planning (cf.



Beattie 1979; Goldman-Eisler 1968). However, apart from these general observations, it is still unclear how ‘gazing away’ during hesitations is organized in more detail. To address this issue, we analyzed two videos of dyadic face-to-face interaction, each recorded by two mobile eye-tracking glasses and an external video camera. The eyetracking data enabled us to closely observe the speakers’ gaze behavior and conduct a finegrained micro-analysis. In our paper, we present two main observations. First, speakers usually do not fixate only one point when gazing away from the hearer during hesitations. Rather, they often let their gaze “wander”, that is, they fixate several points lateral to the hearer during a single hesitation phase. This shows that gazing away from the recipient is not a simple and static event, but a dynamic and complex activity. The second observation concerns the relationship between a first hesitation phase and a second one following shortly afterwards: Speakers usually change gaze direction when they finish one hesitation phase and immediately enter a second one. The observed pattern contains the following phases: 1) *A speaker enters a hesitation phase and gazes away from the recipient.* 2) *When producing fluent speech again, the speaker gazes back to the recipient.* 3) *When entering a second hesitation phase, the speaker gazes away in a direction different from 1).* Our present working hypothesis concerning the change of gaze direction in the second hesitation phase follows an interactional explanation: A new gaze direction might indicate a new “target” of the planning activity (e.g. a word, formulation, etc.) which is different from the target of the first hesitation phase. Should this hypothesis prove to be valid, this would mean that gaze can serve as a contextualization cue (cf. Gumperz 1982) for different planning stages of turns-in-progress. In general, the paper demonstrates the value of eye tracking methods for the analysis of social interaction. Our findings go beyond previous observations made on the basis of video data, which cannot reveal gaze patterns at the same level of precision.

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#### Pia Pichler

***‘He’s got Jerry curls and Tims on’: Humour and indexicality in young men’s talk about hair and fashion style*** (Contribution to *From self to culture: Identity construction in humour-related discourses*, organized by Sinkeviciute Valeria [et al.]

This paper presents data from the spontaneous talk of a group of four young men who describe themselves as ethnically mixed and from working class backgrounds, in their early to mid twenties and living in South London. The paper examines extracts from the young men’s self-recorded talk about hair style and fashion choices, which is frequently framed as playful in the self-recorded conversations of the group. This playful talk includes instances of ‘joking about the absent other’ (Boxer 2002) as well as of teasing which conforms very much to the rules of ritual insulting (e.g. Labov 1972; Goodwin 1990). One example of the group’s playful positioning in relation to fashion choices focuses on a verbal duel within the group, which targets a group member for his choice of Timberland boots and other items of clothing which the group deem to be too much like highstreet fashion a la ‘Topshop’. Hair fashion is another focus of the group’s humour, as when the young men tease their friend about his ‘greasy curls’ and looking like Lionel Richie as he is preparing to go on a date. These references to hair and fashion choices constitute indices of group membership at various levels, from hip hop culture to aspects of what Silverstein (2004) calls the ‘macrosociological order’, in particular with respect to race and social class (see Pichler and Williams 2016). The paper will focus on the various levels of indexicality of fashion and hair style emerging in the group’s spontaneous talk, especially in relation to its playful framing, thus examining the interplay of indexicality and humour as a resource for identity construction in this group of young South London men.

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### **Danielle Pillet-Shore**

***Making the sensory social: Registering in copresent interaction*** (Contribution to *Entry and re-entry into interaction*, organized by Antaki Charles [et al.]

Part of a larger conversation analytic examination of 450 video-recorded naturally occurring face-to-face openings between English-speaking persons in the United States, this research focuses upon sequences in which participants engage in the social action of “registering” – calling joint attention to some presently and publicly perceivable referent, including visible, audible, olfactible, tasteable and palpable features of the setting and its participants (Pillet-Shore, 2005; 2008; 2016; frth; cf. Maynard & Zimmerman, 1984; Schegloff, 2007: 82, 86, 87-88). Registering is one of the regular practices that people use to constitute their copresent openings (Pillet-Shore, 2008; 2016), as the beginning of an encounter is not only a time of heightened exposure to novel sensory stimuli but also a time of heightened self- and other- awareness and attentiveness. During openings, participants display that they are sensitive to and monitoring for diverse and distributed manifestations of “the self”, including presentation of participants’ bodies (e.g., how a person looks, smells, sounds) as well as participants’ self-extensions – notably living/working/traveling quarters (e.g., how a person’s residence/office/car looks and smells), chosen or prepared offerings (e.g., gifts, foods), and other beings for whom one is regarded as responsible (e.g., pets, young children). By registering presently and publicly perceivable referents during conversational openings, participants move to solve the practical problem of what to talk about early in an encounter. To do the act of registering is to audibly and/or visibly point to a target referent so others share attention on it. Like other referential actions (cf. Enfield, 2013), registering involves selection: a participant who chooses to do a self- or other- oriented registering observably selects both (i) what to register – a target referent from among a vast number of perceivable, ‘registerable’ stimuli; and (ii) how to register it – a method for achieving the registering from among a variety of different possible multimodal methods or design formats (including linguistic and embodied expressive resources). Unlike other forms of reference, however, registering involves a participant selecting a referent that is (con)currently available for perception by all participants. This research elucidates the preferences to which participants orient during registering sequences, demonstrating that people produce and understand registering actions in ways that are sensitive to and take into account *the owner* of the referent, and *the value/valence of the stance* being taken up toward that referent. Whereas participants treat registering ‘yours’ as preferred over registering ‘mine’ when the referent is positively-valued (oriented to as admirable/favorable), they treat registering ‘mine’ as preferred over registering ‘yours’ when the referent is negatively-valued (oriented to as criticizable/complainable). This study provides evidence of a general preference for persons responsible for negatively-valued referents to be first to register them.

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### Judith Pine

***Writing Lahu in Thai: Orthographic choices and intersectional identities*** (Contribution to *Between Graphic and Grapheme: Representation in Writing*, organized by Dickinson Jennifer A. [et al.]

The graphic and graphemic environment of northern Thailand is a visibly complex, semiotically nuanced space within which recognizably distinct scripts coexist and evoke political, temporal, and ideological relationships (Keyes 2000, Krairiksh 1991, Penth 1986). Writing in the region is characterized by Sanskrit-based “proprietary orthographies” (Pine 1999), distinct forms of writing iconically associated with particular political entities. Meanwhile, roman orthographic representations of Thai and European languages index the borrowed, the foreign, and the modern, generally in urban settings. Lahu, a Tibeto-Burman language spoken by some 800,000 people, roughly 80,000 of whom reside in Thailand, is generally written using one of three romanized writing systems developed in the 20<sup>th</sup> century, each associated with a particular “civilizing project” (Harrell 1995), each specifically designed for use with Lahu. These visibly distinct project-associated orthographies flow across political borders and ideological boundaries, while offering a challenge to the hegemonic Thai association of Lahu and other upland minority people with an absence of written language and other markers of the not-modern. Efforts in the mid-20<sup>th</sup> century to adapt the Thai orthography for use with minority languages spoken in Thailand met with significant resistance (Smalley 1976), and the link between Thai language and Thai writing remains firm in hegemonic semiotic ideology. However, informal adaptation of Thai orthography has been taking place in conjunction with increased educational opportunities. The author first observed Thai orthography used to write Lahu among young urban Lahu in the late 1990s in the Lahu Baptist Sunday school class in the city of Chiangmai. In the 21<sup>st</sup> century, Thai orthographic representation of Lahu can also be found in some Lahu language media, including some karaoke music videos. This presentation will discuss types of uses of Thai orthography to write Lahu in the context of iconization of orthographies, unpack the semiotic ideologies (Keane 2007) within which orthographic choices may be interpreted, and explore the tensions inherent in performing a modern, urban, literate Lahu identity in Thailand.

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### Karola Pitsch

***Multimodal deixis: Interactional implications of the recipients' shifting gaze*** (Contribution to *Mobile Eye-Tracking in Interaction*, organized by Stukenbrock Anja [et al.]

Deictic practices constitute a central and complex interactional task in face-to-face interaction: When referring to objects and establishing co-orientation not only the speaker's verbal and bodily resources are closely intertwined during the production of a deictic reference, but they are also embedded in a relevant material environment and produced in close coordination with the coparticipant's conduct (e.g. Stukenbrock 2015). In particular, the coparticipants' (shifting) visual focus of attention plays a central role in the speaker's design of a

deictic multimodal ‚gestalt‘. For example, Hindmarsh/Heath (2000: 1868) show that the speaker’s pointing gestures are „produced and timed with respect of the activities of the co-participants, such that they are in a position to be able to see the pointing gesture in the course of its production“, and Mondada (2012) reveals that turn-initial [„ici“ + pointing gesture] are designed resp. repeated with regard to the recipient’s focus of attention. While these *general* principles are well documented, to make use of them as a basis to equip technical systems – such as humanoid robots – with means to engage in deictic practices in situations of human-robot-interaction requires more information. In an endeavor to explore means of incrementality and interactional coordination, we equipped a robotic museum guide with basic means to produce deictic references to exhibits (talk, gesture, head orientation), to observe and interpret the visitors’ (shifting) focus of attention, and – in case of assumed trouble – to repeat/reformulate the deictic reference (Pitsch et al. 2014, 2016). Analysis shows that visitors orient to a robot’s ‚deixis‘, sometimes have trouble following it, and are responsive to the robot’s attempts of ‚deictic repair‘. Yet, more precise description is required of their conduct, of the timing and dynamics of their shifting focus of attention and how this is responsive to the guide’s deictic actions.

Against this background, we conducted a small-scale study (120 min., in 2015) using the idea of a „breaching experiment“: During a guided tour given to an individual visitor in the local History Museum, we asked the visitor to occasionally *not* follow the guide’s deictic references. Their interaction was videotaped with two mobile videocameras, and guide and visitor were equipped with mobile eyetracking glasses (Tobii Glasses 2) allowing analytical access to their visual foci of attention. Here, we address the following questions: When does the guide interpret a situation of diverging foci of attention as being ‚problematic‘ for their task at hand? Which resources and procedures does he mobilize to realize this situation and to deal with it? – We show that depending on the precise moment when the recipient’s focus of attention shifts, the guide seems to mobilize different resources: referential repair vs. engaging in stepwise negotiation with adjustments to the recipient’s line of sight (gestural upgrade, determining/following the recipients’ line of sight, topic shifts, spatial rearrangement). Thus, using eye-tracking data in Multimodal Interactional Linguistics allows insights into the practices of „perceived perception“ (Hausendorf 2003: 259) and in the *interactional* dynamics around the phenomenon „deixis“.

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#### Andrea Pizarro Pedraza & Barbara De Cock

*What about #JeSuisAnkara? Claiming places of affect.* (Contribution to *Mediatizing emotion in reactions to global events and crises*, organized by Giaxoglou Korina [et al.]

After terrorist attacks and other disasters, the stem *#jesuis* has proved to be very productive in the gathering of affective publics (Besnier 1990, Papacharissi 2015) around causes of mourning or protest. One of the most productive structures is that of the stem *#jesuis* followed by a toponym that metonymically refers to the place of the disaster itself. In that way, hashtags like *#jesuisParis* or *#jesuisBruxelles* have been massively used for the expression of condolences and the creation of collaborative sentiment structures (Papacharissi 2015) around places of affect. However, while mourning through social media allows for the “customization (...) of one’s time, space and emotional place needs” (Giaxoglou 2015: 102), not all attacks or disasters have given rise to such massive affective use of *#jesuis* hashtags with toponyms. Our goal is then to examine how twitter users claim similar affective displays for these “other” places. In order to do so we will analyze tweets like “What about *#jesuisAnkara*?”, in which the twitter user utters a speech act of condolences (Pizarro Pedraza & De Cock 2016) while at the same time contesting the unbalanced affective reactions around some places and others through a meta-pragmatic comment. In doing so, s/he takes a stance both towards the event and towards other twitter users’ affective stances. We work with a database of as of now 31.000 automatically retrieved tweets with the hashtag *#jesuis*, focusing on the subcorpus of metonymies of place for event. We will present a

multilevel linguistic analysis on the following aspects: first, at the level of the hashtag, the degree of specificity of the toponym (city, country), in order to observe whether some places are treated as more or less easily identifiable than others (ex. 1). Second, structural aspects of the tweet, such as the presence of a full message (versus a single hashtag), or attachments like links or images, so as to compare those tweets with tweets consisting of a mere functionally independent #jesuis hashtags, e.g. #JesuisParis (De Cock & Pizarro Pedraza 2016) (ex. 2). Third, when they are expressed, the motives that twitter users suggest themselves for the unequal attention to some places, which gives access to underlying representations of how physical, cultural and/or religious proximity account for varying degrees of solidarity (ex. 3). Examples: 1. #jesuispakistan versus #jesuisbruxelles 2. *Ni un atentado más ! #JeSuisBruxelles #NoALaGuerra #JeSuisAllTheWorld* <https://t.co/39VJPrmhjm> ('Not more attacks! #JeSuisBruxelles #NoToWar #JeSuisAllTheWorld') 3. *I guess #jesuis... only applies to Western places? Sad hypocrisy. #jesuisbaghdad :(* (With this we aim at projecting a map of those "other" places, and the reasons and strategies that are mobilized to locate them on the discursive world map of affect.

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#### Maria E. Placencia & Carmen García

***'No gracias amigo' refusals to bargaining offers in service encounters in two subsidiaries of a virtual marketplace in Ecuador and Venezuela*** (Contribution to *Service Encounters in the Spanish-Speaking World from a Variational Pragmatics Perspective*, organized by Placencia Maria E. [et al.]

Regional affiliation as a macrosocial factor has been found to have an impact on the realization of different types of actions in face-to-face service encounters and other activities in the Spanish-speaking world and with respect to other languages (see overviews in García & Placencia, 2011; Placencia, 2011; Schneider & Placencia, forthcoming). With globalization and the ever-increasing role of computer-mediated communication in multiple spheres of life as well as the popularity of social networking sites such as Facebook, Twitter and Instagram, a question that arises is whether social interaction online is becoming more homogenous (Sifianou, 2013). We explore this question within e-commerce. Adopting a variational pragmatics perspective (Schneider & Barron, 2008), we look at the realization of refusals to 'bargaining offers' (Placencia, 2016) in e-service encounters in two subsidiaries of a virtual marketplace in Ecuador and Venezuela. The study is based on a corpus of 430 offers on a number of products and their corresponding replies within the mobile phones domain. The products were selected at random. Refusals are usually regarded as face-threatening acts that require some sort of redressive action as they often involve "the risk of offending one's interlocutor" (Beebe, Takahashi, & Uliss-Weltz, 1990: 56). Building on their study and other work on refusals (cf. Beebe et al., 1990; Félix-Brasdefer, 2006, 2008; García, 1992, 2007; Mulo Farenkia, 2015; Placencia, 2008), we look at their realization in terms of direct and indirect formulation and accompanying supportive moves as well as in relation to sequences of offers and counter-offers. Beebe et al. (1990:56), describe refusals as "complex" actions that in "natural conversation" "often involve a long negotiated sequence". However, in the online context examined, we find that most tend to be done swiftly, in one turn. We attribute this to various factors, including the type of activity the participants are engaged in, the fact that the interaction is acted out with participants employing virtual identities, characteristics of the medium as well as the affordances of the platform that supports the interactions. Comparing results across the two data sets, we find both similarities (e.g. compact refusals common across data sets; a number of similar mitigating and aggravating strategies in use across groups) and differences, particularly at the level of sub-strategy. All in all, however, regional affiliation appears to play a less significant role in e-service encounters compared to face-to-face ones, lending some support to studies such as Garcés-Conejos Blitvich and Bou-Franch's (2008) that also look at regional variation, but in relation to a different e-commerce context (i.e. webpages in Spanish in Spain and the US).

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## Joana Plaza Pinto

### *Linguistic ideologies, metapragmatics and ironical legitimacy in performative*

*subjectivation* (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

This paper aims to discuss the centrality of irony for a performative notion of subject, in confronting linguistic ideologies. The discussion is based on an analysis of a video performance. The video was made by a team of Brazilian videomakers, whose work is based on Salvador, one of the most important Northeast Brazilian capital. The team creates basically humoristic videos about mostly trended contemporary topics and posts them in the Youtube Channel +1 (Plus One). The particular video in focus, titled *Sem sotaque* (Without accent), presents an explicit metapragmatic discussion on how to make humoristic videos more popular for Brazilian publics beyond Northeast region. The video performs a metapragmatic discussion about an ideology of comprehensibility among Brazilians and about the humoristic uptakes. In the video, the speakers construct intertextuality by exploring linguistic ideologies about Brazilian Northeast accents and also about hegemonic models of communication. Fragments of hegemonic metapragmatics slide between contrasting senses in body performances and voice distortion, and put linguistic ideologies into an ironical perspective. Topics as “neutral accent”, “communication problems” and “enlargement of regional borders” appears firstly in a market frame and after in voice distortion; this passage constructs ironical effects. The fragments select for entextualization in regular voice seem to identify the speakers themselves as delegitimized subjects. However, the voice distortion and the exploitation of irregular accents increase the irony and model the subjects in action as relegitimized subjects. The subjects ironically contest the words and the evaluation about their accents and thus perform its legitimacy as a performative subjectivation.

**Hilla Polak**

*From complex clausal structure to discourse marker – the case of Hebrew 'azov (lit. 'let go')* (Contribution to *The Emergent Grammar of Complex Clausal Structures in Interaction*, organized by Keevallik Leelo [et al.]

Hebrew utterances such as

... 'azov                      shedoktorat,  
 let go.IMP.2.SG.M that-PhD  
 ...let go of the fact that a PhD,  
  
 ze mashehu      mexubad,  
 is something respectable,

are considered bi-clausal constructions consisting of a main clause 'azov (imperative 'let go') consisting of a predicate in the second person imperative form, and a subordinate complement clause opening with the complementizer *she-* 'that'. However, when such tokens are investigated within an interactional linguistics approach (Selting and Couper-Kuhlen 2001), 'azov – the part traditionally considered the "main clause" – is shown to function as a 'projector construction' (Auer 2005, Hopper and Thompson 2008, Günthner 2011). A synchronic analysis of all tokens of the verb 'azav ('leave, let go') – 89 tokens – throughout an audiotaped corpus of 243 informal Hebrew interactions (over 11 hours of talk) suggests that this verb has evolved into a discourse marker.

More than half the tokens (54%) are in the imperative (41 tokens) or future (7 tokens). 50 tokens (56%) are employed nonliterally and occur in the following constructions:

1. 'azav+lexical NP (4 tokens) instructs the hearer that although there are different aspects to the topic discussed, the speaker chooses to focus only on one aspect.
2. 'azav+Pro (22 tokens)
  - a. 'azav+1<sup>st</sup>/3<sup>rd</sup> P ACC Pro (16 tokens) – a metaphorical use related to the extralingual world: instructs the hearer to let go of a discussed referent, or reports (not) letting go of it.
  - b. 'azav+2<sup>nd</sup> P ACC Pro (6 tokens) – a prototypical interpersonal discourse marker (Maschler 2009): rejects the interlocutor's idea while expressing the speaker's stance towards it
3. 'azav+she-(‘that’)/question word (5 tokens) – a turn-medial ‘projector construction’ intensifying a previous assertion by instructing the hearer that it is even stronger than a following assertion framed by the 'azov she- construction:

- 1 Iddo: ..'ani be'ezrat hashem,  
           I      in-help-of the-name  
           ..I with the help of God,
- 2           ...xatsi shana,  
                   half year  
           ...for half a year,
- 3           ..lo kibalti           'afilu tsav.  
                   not received.1.sg even order  
           ..haven't even received an order to go on reserve duty.
- 4           ...'azvu                     shelo hayiti bemilu'im.  
                   let go.IMP.2.PL that-not was.1.sg in-reserve military service  
           ...**let go of the fact that** I haven't been on reserve duty.
- 5           ...lo kibalti           tsav,  
                   not received.1.sg order  
           ...I haven't [even] received an order to go on reserve duty,
- 6           ..xatsi shana.  
                   half year.  
           ..for half a year.

The fact that Iddo hadn't been on reserve duty for six months is less surprising than the fact he hadn't even received an order to go there, since it is possible to request deferral of such an order. In line 4 after presenting the more surprising information (lines 1-3), regarding not receiving the order, Iddo employs an utterance opening with *'azvu she-* conveying the less surprising information. In lines 5-6 Iddo repeats the information from lines 1-3, which, in light of line 4, becomes even more surprising.

4. *'azav* in its own separate intonation unit (19 tokens)
  - a. *'azov/'azvi* ('let go' [IMP.2.SG.MASC/FEM]) /*ta'azvi* ('let go' [FUT.2.SG.FEM]) in a continuing intonation contour (10 tokens) in responsive position: projects disagreement, or signals a shift to a new discourse topic.
  - b. *'azov/'azvi* ('let go' [IMP.2.SG.MASC/FEM]) in a separate sentence-final intonation contour (9 tokens) – dismisses the hearer's idea with no elaborations.

Elaborating on these findings, I will present a grammaticization (Hopper 1987) path: an evolvement from the literal use of concrete leaving, through a nonliteral use of abstract-mental leaving, to a metalingual use (Maschler 2009) of leaving a discourse topic (a textual DM), or expressing rejection (an interpersonal DM). Thus, not only does this study undermine traditional analyses by revealing the inadequacy of concepts such as 'bi-clausal', 'asyndetic clause' and 'parenthetical', it also demonstrates how the different *'azav* constructions and their functions emerge from the interlocutors' recurrent social actions in discourse.

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#### Anne Pomerantz

*Negotiating shifts between serious and playful language in tutoring sessions* (Contribution to *Trickery, Cheating, and Deceit in Language Play*, organized by Bell Nancy [et al.]

Although there are many discourse analytic accounts of tutor-tutee interactions across a variety of academic settings, such work has tended to focus primarily or even exclusively on moments when the participants are engaged in serious talk, with joking and other forms of humorous play either ignored or considered ancillary to the important academic business at hand (e.g., Belhiah, 2012; Park, 2012, 2015; Waring, 2007, 2005; Waring & Hruska, 2012). That is, much of the playful talk that tutors and tutees use to establish rapport, manage and/or contest power relations, ease tensions, and jointly construct the academic and linguistic knowledge necessary for the completion of the tutee's academic assignments has not been well documented (see, however, Mackiewicz & Thompson, 2013; Sherwood, 1993). This paper looks closely at the ways in which tutors and tutees negotiate shifts between serious and playful talk in the "homework help" sessions that take place in the context of a community organization that pairs graduate and undergraduate students from local universities (tutors) with children and adolescents from area schools (tutees). In particular, it considers the ways in which these shifts in key can give rise to and provide cover for small acts of deception and pretense. For example, how do tutors distinguish between moments in which tutees truly need help to complete a homework assignment and moments in which tutees feign helplessness in order to trick the tutor into completing the assignment for them? How do tutees separate tutors' legitimate requests for information from moments in which tutors "play dumb" and ask tutees to display their knowledge of particular academic concepts or tasks? What contextualization cues are in play during these "tricky moments"? How do tutors and tutees manage these playful interactions? Data for this paper are drawn from an ongoing ethnographic, discourse analytic at a community organization that serves Bangladeshi families in a large northeastern city in the United States. The tutors include both domestic and international students from area universities. The tutors are unpaid volunteers and vary with respect to their pedagogical training and experience. The tutees include children and adolescents between the ages of 6 and 18. Data are comprised of transcripts of audio-recordings of tutor-tutee interactions, as well as transcripts of interviews with tutors and tutees in playback sessions (Gumperz, 1982). The approach to analysis draws on work in conversation analysis, interactional sociolinguistics and humor studies. It is argued that fine-grained



discursive accounts of “tricky” tutor-tutee interactions could be used to develop and/or supplement training programs for tutors, and in particular those with little pedagogical training.

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### Salvador Pons Borderia & Kerstin Fischer

*Using discourse segmentation to define grammatical constructions for discourse markers: The case of Well* (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

Over the past decade, construction grammar has been developed into a theory of language that extends to pragmatic and discourse phenomena (e.g. Kay 2003; Fischer 2000, 2010; Fried & Östman 2005; Auer & Pfänder (eds.) 2011; Fischer & Nikiforidou (eds.) 2015, among many others). However, the definition of the units of analysis in construction grammar is a notorious problem; usually, researchers operate with highly informal and even ad hoc categories (see Fischer 2014). The current paper addresses this problem by combining a construction grammatical representation with a model of discourse segmentation, the Val.Es.Co model of discourse units (Briz and Val.Es.Co. Research Group 2003, Val.Es.Co. Research Group 2014, Pons Borderia 2016). This model distinguishes a set of monological and dialogical discourse units (*subact, act, intervention, turn, exchange, dialogue and discourse*) and a set of positions related to them (*initial, medial, final and independent*). Using these units, we re-analyze the discourse marker *well* from a construction grammatical perspective. *Well* is certainly one of the most frequently described discourse markers in the last thirty years (Svartvik 1980, Schiffrin 1985 & 1987, Watts 1989, Jucker 1993, Fischer 2000, Blakemore 2002, Aijmer et al. 2003, among many others). By integrating the two theoretical frameworks, we provide a solid basis for the description of discourse markers in particular and for the integration of pragmatic and discourse phenomena within construction grammar in general.

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## Pekka Posio

### 'Person' and 'people': Noun-based referential strategies in European Portuguese

(Contribution to *Construal of person in interaction – a cross-linguistic comparison*, organized by Visapää Laura [et al.]

Nouns meaning 'man', 'person' or 'people' are typologically common sources for the grammaticalization of impersonal or personal pronouns, as is the case in the Germanic impersonal pronoun *man* or French *on*, deriving from the lexical word 'man' (Siewierska 2011). Although Spanish and Portuguese lost their *man*-constructions by the 15<sup>th</sup> century (Barret Brown, 1931), in Portuguese the noun phrase *a gente* 'the people' has developed pronoun-like uses, to a great extent replacing the first person plural pronoun *nós* 'we' in Brazilian Portuguese (Naro et al., 1991). The noun phrases *a pessoa* 'the person' and *uma pessoa* 'a person' are also used for indefinite or generic reference in spoken Portuguese (example 1). In many cases, *a/uma pessoa* is used to establish reference to the speaker and it co-occurs with first person singular forms (example 2).

(1) *ao escrever uma mensagem (.) a pessoa escreve quase tão rápido como está a falar*  
'When writing a message, **the person** writes almost as quickly as (s)he speaks.' (Porto, female 20 years)

(2) *se a pessoa um dia que se reforme, se ainda estiver viva, (.) @ não sei em que estado estarei, @ se tiver saúde acho que vou passear, (.) acho que hei de passear muito*  
'If **the person** one day when (s)he retires, if (s)he still is alive, I don't know in what condition I will be, If I'm healthy I think I'll travel, I think I'll travel a lot.' (Porto, female 48 years)

The present paper examines the uses of the noun phrases *a gente*, *a/uma pessoa* and the plural *as pessoas* 'the persons' to establish reference to people in discourse. The data come from a corpus of sociolinguistic interviews collected in Porto, Portugal, consisting of 16 interviews and ca. 77,000 words (Posio, in preparation). The research questions are (1) to what extent these noun phrases have grammaticalized into pronouns and (2) what pragmatic functions they serve in discourse, i.e. why speakers use them instead of personal pronouns. In the Portuguese data, the uses of *a/uma pessoa* as ways of establishing generic or speaker-oriented reference are pragmatically and phonetically distinct from the lexical uses of the same noun phrase, pointing at a high degree of grammaticalization. While the use of *a gente* is marginal in the present data, the plural *as pessoas* is a very frequent way of establishing speaker-exclusive reference to 'others'. I compare the Portuguese data with a similar corpus of Peninsular Spanish (Fernández, 2005), showing that *a/uma pessoa* functions very similarly to the generic/impersonal uses of the second person singular in the sense that it generalizes the speaker's experience to concern other individuals as well. While the speaker-oriented use of the second person singular is common in the Spanish data, it is absent from the Portuguese corpus. I suggest that the differences between Spanish and Portuguese are related with different politeness preferences in Spanish and Portuguese conversation (Carreira, 2005; Hickey, 2005; Posio, accepted for publication).

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### **Jonathan Potter, Galina Bolden & Alexa Hepburn**

***The use of “I wonder” action formats in ordinary conversation*** (Contribution to *Orientations to Low Entitlements and/or High Contingencies During Request Sequences*, organized by Kent Alexandra [et al.]

Previous research on “I wonder” formatted utterances has been limited to analyses of this preface in requesting services in institutional interactions, such as calls to out-of-hours medical providers (Curl & Drew, 2008) and customer requests in a repair shop (Fox & Heinemann, 2016). In institutional settings, “I wonder”-prefaced requests (unlike interrogative requests, for example) index the speaker’s low entitlement to the requested service and acknowledge high and unknown contingencies involved in their fulfillment. While “I wonder”-prefaced requests appear to be more common in institutional interaction, they are not limited to such settings (Curl & Drew, 2008). In this paper we use conversation analysis to explore the use of “I wonder” preface (and its variants, such as “I am/was wondering”) in a large corpus of ordinary conversations - both over the phone and face-to-face, in American and British English. Our analysis shows that the “I wonder” format is used for a wide range of actions, including requests, invitations, and offers. For instance: .hhh ""n I was wondering if you""d let me borrow your gun. (Request) we were wondering if there""s anything we can do to help (Offer) I wz ^wond""RING IF: you""n Ilene w""d like t""come ovuh fer a (.) drink this evenin:g. (Invitation) We show that, in designing the action as a “my side” report of a psychological state, the speaker conveys his/her orientation to unknown contingencies that would prevent the addressee from accepting the proffered action – i.e., from fulfilling the request, accepting the offer or the invitation, etc. The “wondering” construction softens the force of the request, offer or invitation, projecting potential declinations in the way the more direct forms do not. Additionally, “I wonder” ordinarily prefaces actions that constitute the speaker’s reason for the interaction (such as, their reason for calling). In this position, “I wonder” is typically used in the past tense (“I was wondering” or “I wondered”), thereby framing the action being produced as something that prompted the call. The work contributes to ongoing discussions about actions that mobilize or recruit responses and how the different action formats manage interactional troubles that may accompany such actions. At the same time, it adds to our understanding of the way specific psychological avowals have a practical rather than descriptive role to play in interaction.

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### **David Poveda & María Isabel Jociles**

***Metanarrative work for non-disclosure in families formed through assisted reproductive technologies involving gamete donation*** (Contribution to *Discourse, interaction, new families and contemporary kinship processes*, organized by Poveda David [et al.]

This paper examines the discursive positioning of parents (mothers and fathers) who choose not to disclose aspects of their children's genetic and reproductive origins in families formed through assisted reproduction involving gamete donation. The data draws primarily from interview materials and some on-line discussions collected in a larger multi-sited ethnographic project examining disclosure processes in families formed through assisted reproduction technologies involving gamete donations. The sample includes over 70 families, from across Spain, with different family structures (heterosexual couples, gay and lesbian couples, single-parents by

choice) and different reproductive/donor procedures (egg donation, sperm donation, embryo donation and surrogacy).

We analyze parental discursive moves and metanarrative work around non-disclosure in a context where disclosure and relatively open discussion of children's genetic origins and conception is becoming the hegemonic professional stance and dominant option for many families. Our narrative analysis attempts to uncover how certain aspects of the "conception" narrative event (Bauman, 1986; Wortham and Reyes, 2015) are prevented from "becoming", are "transformed" or "postponed" as topics in conversations (i.e. narrated events) with children about their origins. We discuss three aspects of this metanarrative work: (a) non-disclosure as discursive stance; (b) narrative transduction of "tabu" issues; (c) ideologies around critical periods for disclosure. From our perspective, what we are calling an analysis of parental metanarrative work of non-disclosure suggests that non-disclosure does not emerge as a homogeneous discursive position and is, rather, articulated across parents as a partial, provisional and emergent strategy. In addition, examining this heterogeneity also helps uncover implicit and changing assumptions in the social construction of kinship and filiation held by parents who have formed their family project through gamete donation.

### **Silvana Prado & Djane Antonucci Correa**

#### ***Transdisciplinary language practices and the initial education of language teachers***

(Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

In the current socio-historical, political, cultural, educational and economic scenery in Brazil, the requirements to understand individual and collective actions have become more and more present and have provoked discussions which are not always productive due to the effect of hegemonic discourses that still nurture and guide conflicts. Individual and social interactions and behaviors originate from ideologies that confront each other and are built through language practices. In the context of academic education, mainly the initial education of language teachers, studying and understanding such distinct language use practices have become vital, since they are more and more complex and have plural meanings. Therefore, the boundaries of knowledges cannot be seen through eyes marked and treated as dichotomous. The deficiencies in the professional education arise in the most diverse social and educational extracts and the deepest effects of such gaps are observed in the basic education. By approaching these issues, this study aims at discussing some aspects related to the notion of subject in action in the Brazilian public university, especially in the Language Teaching courses, regarding the establishment of boundaries for the production and dissemination of knowledges which are currently held. To achieve this aim, three aspects are addressed: a) the concept of autonomy; b) the visibility of the three axes that sustain the constitution of universities, namely: teaching, research and extension; c) the curricular structure of Teaching Language courses which can be better articulated between these three axes; d) the emphasis on the curricularization of extension projects. At the same time, we introduce the State University of Ponta Grossa curriculum for the Language Teaching Course, approved in 2015 and still being implemented, to support the study. Taking into consideration the heated discussions and demonstrations that have been taking place in Brazil due to the government proposal for the high school curriculum reform, we understand that the approaches to the need for the curricula to meet the demands that guide the initial education of language teachers have to be expanded so that the quality of the academic education can influence the working conditions in basic education and more broadly the identity of these professionals in development.

### **Muireann Prendergast**

#### ***Political cartoons as carnivalesque: A multimodal discourse analysis of Argentina's***

***Humor Registrado magazine*** (Contribution to *Political humor as social action: verbal-visual attitudes towards politicians in late modernity*, organized by Van Hout Tom [et al.]

In the dictatorship context, humour is a powerful tool that enables society to deal with loss, failure to bring perpetrators of human rights abuses to justice and even serves as a means of emancipation for those who are considered victims of repressive regimes (Sosa 2013). Moreover, while political cartoons have been dismissed a genre of serious commentary, they are often the only form of socio-political critique permitted during periods of authoritarian rule (Barajas 2000). This paper explores the reasons behind this, proposing that the genre can be considered a form of Bakhtin's (1984) carnival, as a participatory space of oppositional discourse outside of and opposed to the official version, allowed by state officials as a "safety valve" (Holquist 1984) of controlled protest and favourable alternative to open unrest. This study investigates this theory in relation to political

cartoons of the cover of the satirical fortnightly publication *Humor Registrado* during the final year of one of the most brutal dictatorships in history, Argentina's Dirty War. The role of the magazine in challenging the dictatorship is explored through an analysis of its representations of key social actors and events during Argentina's difficult period of transition from dictatorship to democracy following defeat in the 1982 Malvinas/Falklands War. The theoretical and methodological framework underpinning this analysis is Multimodal Discourse Analysis, in conjunction with Social Semiotics (Kress and Van Leeuwen 1996) and Semiology (Barthes 1968), which involves looking beyond language to explore the non-linguistic "modes" or semiotic features used in representation (Kress 2014, p.60). Moreover, this approach acknowledges that "modes" do not exist in a vacuum but have a "socially shaped and culturally given" context (Kress 2014, p.60). A Multimodal Discourse Analysis will enable us to see that a simplistic appearance to political cartoons "disguises many levels of complexity and agenda" (Walker 2003, p.17) and that not only do political cartoons present a "compressed and condensed" commentary on the social and political state of affairs (Medhurst and DeSouza 1981, p. 220), but in doing so, bring about a "demystification of privileges and institutions" (Barajas 2000, p. 9). This paper builds on previous studies establishing a connection between multimodality and the construction of an oppositional or counter discourse in authoritarian contexts (Najjar 2007, Mascha 2010) and also on studies exploring the role of humour in Argentina's dictatorship context (Sosa 2013).

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### Béatrice Priego-Valverde

#### **"People are weird": Sharing a laugh at others in conversations between friends**

(Contribution to *Laughing at the 'other': Critical pragmatic insights into the humorous construction of opposing groups*, organized by Chovanec Jan [et al.]

The present study focuses on humorous utterances produced against foreign cultures by French participants in conversations. Although such a topic refers to a very well known "us vs. them" dichotomy in sociolinguistics and/or humor studies (Archakis and Tsakona 2005, among others), it will be investigated here with an interactional perspective in order to explore how laughing at others allows the conversationalists to create an interactional convergence. Analyzing two forms of successful humor (conversational humor and humorous storytelling), the shared cultural knowledge on which humor is based will be identified (e.g. stereotypes against foreigners, knowledge of French culture). Then, a major attention will be paid to the hearer's reaction, in order to show the way he/she positively reacts to the speaker's humor. Thus, the goal of this study is not to try to understand why humor against others "bonds" (Boxer & Cortés-Conde, 1997), but the way that such a bonding appears. Two questions will be asked: does the hearer react differently depending on whether the humorous utterance is conversational humor or inserted in a funny story? How does the way he/she reacts affect the development of the humorous utterance and, ultimately, the interaction itself? The positive reactions to the humorous utterances will be analyzed through a *Conversational Analysis* and an *Interactional Linguistics* frameworks, using the notions of "convergence" (Guardiola & Bertrand, 2013), "alignment" and "affiliation" (Stivers, 2008). Thus, in line with Guardiola and Bertrand (2013) who consider that convergence implies the necessary presence of both alignment and affiliation as defined by Stivers (2008), this study will show that, even in the case of successful humor, the positive reactions can be seen as a continuum, from alignment to convergence, through affiliation. This study is based on two different corpora. One is constituted by

conversations, audio and video recorded in the anechoic room of the Language and Speech Laboratory (LPL), in Aix-en Provence, France. The other is constituted by conversations, audio recorded during evening parties. All took place between friends.

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**Alejandra Prieto-Mendoza**

***Positionality in the peace process: Stance during the Colombian Peace Dialogues***

(Contribution to *Position and Stance in Politics: The Individual, the Party, and the Party Line*, organized by Berlin Lawrence [et al.]

In the study of pragmatics, language manipulation is a constant theme. During a political speech, for instance, it is common for the speaker to take a position that makes him appear credible, even if not being completely truthful. Since the beginning of the peace process between the Colombian government and the *Fuerzas Armadas Revolucionarias de Colombia, ejército del pueblo* (FARC-ep), each side presented the Colombian people a series of public broadcasts intended to inform them about the progress of the dialogues. Nevertheless, as in any political discourse, those broadcasts served to advance the platforms of the respective sides by enacting their particular roles and discursively constructing them with a more favorable story than their counterpart. As Harré & van Langenhove (1999) state, "a position in a conversation is a metaphorical concept through reference to which a person's 'moral' and personal attributes as a speaker are compendiously collected" (p. 395). When analyzing the initial broadcasts presented by each of the two sides in the dialogue, Berlin (2015) identified two different pragmatic strategies: FARC-ep primarily used an *inclusive* first person plural pronoun in its first order positioning, presenting itself as the side most closely aligned with the public. The Colombian government, on the other hand, primarily used *exclusive* first person pronouns in its first order positioning to place itself as being in control of the situation. Using Berlin's Multilayered Model of Context framework (2009, 2011), Positionality Theory (Harré & van Langenhove, 1991, 1999), and an evidential marker analysis (Berlin & Prieto-Mendoza, 2014; Chafe, 1986), this study compares Berlin's (2015) results with three more sets of public broadcasts (the first agreement, the middle period, and the closing ceremony) in order to observe whether the patterns found by Berlin are maintained throughout the entire set of conversations. If the patterns remain the same, the findings will support Berlin's hypothesis. If, however, the patterns change, it may suggest that the peace process worked in bringing the two sides closer together in their stance toward the progress made toward peace through dialogue. In either case, as Berlin claims, "it is important not only to understand how political discourse works, but why it works in certain ways, to be able to identify the power that exists within political discourse and how, if we stop listening to it, we are giving up our control" (October 2015).

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**Matthew Prior**

*Scaling emotion, morality, and categorial relations in conflict stories* (Contribution to *Upgrading/Downgrading in Interaction*, organized by Prior Matthew [et al.])

Building on research on interactional storytelling, occasioned semantics, and membership categorization, this paper advances the project of documenting formulation and scaling in situ. It examines how interactants manage intersecting scales that implicate emotion, morality, and social categories and therefore explicates how scaling functions in the production and reception of accounts of interpersonal conflict.

The sequential upgrading and downgrading of lexical descriptions, prosodic cues, and emotion displays can project and drive the activity of storytelling toward its climax and eventual resolution (Buttny, 1993; Couper-Kuhlen, 2012; Edwards, 1997; Selting, 2010). These semiotic resources convey the teller's stance while inviting affiliative responses from story recipients. Although researchers have emphasized the moral obligations of story recipients to respond at potential moments of empathic communion (Heritage, 2011), little attention has been given to the role of scaling in managing this activity. Data excerpts come from 'troubles-tellings' (Jefferson 1988) produced in research interviews with L2 (second language) English-speaking adult immigrants in the US and Canada (Prior, 2016).

Sequential and formulation analysis reveals how scaling, supported by various linguistic and paralinguistic resources, enable story teller and recipient to intersubjectively manage the descriptions of people and events. Because description entails the selection among alternatives, interactants orient to multiple scales and their associated *moral* (e.g., 'truthful', 'dishonest'), *categorial* (e.g., 'immigrant', 'man', 'woman', 'native speaker'), *emotional* (e.g., 'happy', 'sad', 'angry'), and other implications. These scales are found to vary in terms of their *granularity* (e.g., general-specific), *intensity* (e.g., weak-strong), and other gradable and contrastive features. For example, a teller may use multiple membership categories (of varying degrees of specificity) in tandem with intensification devices to further a single story—or series of stories—and to elicit empathy; she may also counter a challenge to her morally adequate status presented by one scale (e.g., 'dishonesty') by recategorizing herself within a different scale (e.g., 'discrimination') to invite a more affiliative response. Consequently, these conflict stories are shown to be more than just outcomes of L2 users' personal experiences but comprise a series of highly coordinated and scaled tellings that make accountable as well as account for a complex network of social, moral, and emotional conduct and categorial relations. I conclude by considering implications for applying scaling and formulation analysis to interactional storytelling.

**Nadine Proske & Arnulf Deppermann**

*Constructing causal relations in German talk-in-interaction* (Contribution to *The Emergent Grammar of Complex Clausal Structures in Interaction*, organized by Keevallik Leelo [et al.])

Interactional linguistic research on causal clause combining in German has focused on clauses with the conjunction *weil* ('because'), both in its original function as a subordinating and coordinating connector (cf. Günthner 1996; Scheutz 2001; Selting 1999; Uhmman 1998) and in its function as a discourse marker (cf. Gohl/Günthner 1999). But causal relations between clauses can also be established by other means, for example by juxtaposed main clauses without overt marking of causality, as Couper-Kuhlen (2012) has recently pointed out for English. The talk seeks to explore what kinds of clause combinations are used in German talk-in-interaction to construct causal relations and what different functions they serve. Candidates include – apart from subordinate and main clauses with *weil* – main clauses with the coordinating conjunction *denn* ('because') and main clauses containing causal adverbs such as *deswegen* or *darum* ('therefore'), but also clause combinations that contain no explicitly causal particles. The latter can be adjacent main clauses ("ah; ich mach mal DIS; dis is– dis geFÄLLT mir." 'Ah. I'll do that, (because) this is – I like that.') or clauses coordinated by *und* ('and') ("ich denk sie hat da AUCH ne geringe toleranzgrenze– (0.2) °h äh und is dann halt kurz vorm exploDIERN gewesen," 'I think she also has a low tolerance level and (therefore) was just about to explode then.'). In these cases, the causal relation has to be inferred from contextual factors (including the sequential context, common ground, prosody and multimodal aspects). We will analyze in what different sequential contexts the different causal clause combinations occur, in what way they differ in function (e.g. whether they perform different actions in spite of the common causal semantics), which order of cause and effect they prefer, and how interactants come to interpret the clause combinations as causally related. This way it can be shown how

different clause-combining constructions with a common overarching function emerge out of the various contingencies of talk-in-interaction. For example, the need to account for an argument or an announcement of an action leads to turn expansions that give a cause (see the first example above), while expansions that name an effect only retrospectively make the previous clause interpretable as a cause (see the second example above). Such causal relations that emerge in time as expansions can be occasioned by various factors, only some of which are observable, e.g. in the form of lack of partner's uptake. We will contrast these expanding cases with cases in which the first clause projects the second one (syntactically, semantically, pragmatically and/or prosodically) and analyze whether and how these cases differ from the expanding ones with regard to the kinds of causal relations for which they are used. Data come from the Research and Teaching Corpus of Spoken German (FOLK, cf. Schmidt 2014).

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#### Stephan Puehringer

***Selling the “economic truth” to the public. Herbert Giersch and Hans-Werner Sinn as “public intellectuals”*** (Contribution to *Economics & Language Use: The pragmatics of economics experts' engagement with non-specialists*, organized by O'Rourke Brendan [et al.])

Even after the financial crisis, which induced a short period of public and political critique on the state of the economics discipline, economists still hold central positions in policy making; they influence decisions in economic expert panels and national and supranational organizations. Beside their role as policy advisors, economists engage in public debates in a more narrow sense as technical economic experts as well as in a broader sense as “public intellectuals” (e.g. Mata/Medema 2013) in the process of the transmission of economic knowledge in public (economic) policy discourses. In the German context in the last decades the economists Herbert Giersch and Hans-Werner Sinn occupied the position of a “public intellectuals” in debates on politico-economic issues. On the basis of their high academic reputation due to positions as heads of the prominent economic research institute (Kiel Institute for World Economy and CESifo in Munich) or as president of the German Economic Association (Sinn) and their high academic ranking position both economists continuously engaged in public debates as “advocates of the economic truth”. In this paper I will examine Giersch's and Sinn's discursive and rhetoric strategies in public discourses. The analysis is based on media comments (both regularly for instance published a column in the German weekly magazine “Wirtschaftswoche” directed to a broader public) in the debate on labor market and social security reforms in the early 2000s and the debate on the sovereign debt and later Eurozone crisis in the early 2010s. Applying a conceptual metaphor approach (Lakoff and Johnson 1980, Kövecses 2009) I aim to highlight the self-image of Giersch and Sinn as “public intellectual” as well as their specific discursive interaction as economic experts with “the public”.

#### John Rae

***On doing things through topical puns and near synonyms in conversation*** (Contribution to *Poetics, the “Wild” Side of CA: Twenty Years after Jefferson*, organized by Person Raymond F. [et al.])



In her report on poetic phenomena in talk-in-interaction, Jefferson (1996) identifies a subclass of *Topical puns*, which she notes had been of interest to Sacks (Sacks 1971/1995). In these, a speaker produces an expression which has a punning relationship to something in the local environment. One of her examples is: “They’re not doing anything to catch the rainfall. They’re not building reservoirs. They just don’t give a damn.” Here “damn” (a homophone for “dam”) occurs in the context of talk about reservoirs it appears that the speaker’s word selection has been conditioned by the context. On occasion, speakers use expressions that appear to be more closely fitted to a sphere of discourse which is relevant than to the immediate matter at hand. For example, in (1) in a radio talk-show a caller prefaces a complaint about getting reliable information with an explanation about their personal circumstances and why they make frequent use of this service. Although the meaning “regular timetable”, is unproblematic, other expressions, such as “fixed hours” or “regular schedule” might have been expected. However, the word “timetable” is absolutely fitted to the overarching topic: rail travel; where we commonly speak of a train timetable. “Timetable” for “Schedule” is not a pun, rather these expressions are *near synonyms*; however, what this has in common with a topical pun is that something about the context appears to have conditioned the choice of word. In (1), the caller has launched the backstory to their complaint. (The complaint is that they have received contradictory information when they have called a telephone information line.) Although the speaker’s choice of a near synonym (*timetable* for, say, *schedule*) involves a semantic connection between two related terms, it does more than this. By using a rail-oriented word in relation to their own schedule, a poetic connection is suggested between the organisation of their work arrangements and the organisation of the rail service. They thereby foreshadow the issue of connecting their work with rail travel which forms the basis of their complaint. That is, the use of a near-synonym has an intimate relationship to the speaker’s course of action. Similarly, we can note that the idiom “they don’t give a damn” does more than merely using a reservoir-related term, “dam”; rather the expression is consistent with, the speaker’s complaint: they are not building reservoirs, they are not giving, or constructing, dams. The connection between the word selections made in both near homonym constructions and topical puns in spontaneous talk can thereby involve a relationship to the course of action underway which is deeper than merely using a phonologically or semantically related term. Whilst the issues involved in selecting an appropriate word has been discussed in computational linguistics (e.g. Edmonds & Hirst, 2002) and has a major focus in psycholinguistics (e.g. Levelt, 1993; Levelt, Roelofs & Meyer, 1999; Pickering & Garrod, 2013); finding such cases thus involves studying speakers with actual projects, it involves looking at talk in the wild.

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#### Data Extract

(1)

Data Extract (1) Call in Radio

06 Host: Go ahead  
 07 Caller: Right 'h em: (.) e- it's about thee ergh thee national rail  
 08 en↑quiry service. I'm a freelance singer? and so (.) I  
 09 don"t have a ↑regular timetable 'hh I have to travel at (.)  
 10 (tp) sh:ort notice to v- v:very many places ↓I"m based in  
 11 London.

(Caller proceeds to detail getting inconsistent information when calling the “rail inquiry number”)

#### Silvia Ramirez Gelbes

*La interpretación de las construcciones desagentivadas: El se del lector* (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.]

Aunque la tradición bibliográfica suele sostener que el recurso a la sintaxis desagentivada representada por las construcciones con *se* en el discurso académico-científico se debe estrictamente a la búsqueda de la objetividad y al consecuente opacamiento de la figura del autor, no siempre el agente elidido en esas construcciones se

corresponde con el locutor autor. En un trabajo previo (Ramírez Gelbes 2016), tres interpretaciones diferentes de *se* fueron reconocidas en un corpus de abstracts académicos, a saber:

- un agente particular que se corresponde con el locutor autor (*En este trabajo, se estudia X* es leída como ‘el locutor autor estudia X’),
- un agente particular que se corresponde con alguien distinto del locutor autor (*En el trabajo de Smith, se estudia X* es leída como ‘Smith estudia X’) y
- un agente universal (*Se estudia X* es leída como ‘todos estudian X’).

Luego de realizar una encuesta entre lectores expertos en este tipo de discurso, se pone aquí en análisis una cuarta interpretación –ausente en el corpus previo–: un agente particular que se corresponde con el lector (*Obsérvese X, Se observará X*). Tras revisar distintas hipótesis que se focalizan en las interpretaciones admitidas por las construcciones desagentivadas con *se* (Cinque 1988, Chierchia 1995, Miguel 1999, Mendikoetxea 2002, Montes Giraldo 2003; Rae 2009), se propone una explicación con el enfoque de la polifonía enunciativa, teoría no referencialista que recusa las concepciones veritativistas de la semántica y que rechaza las perspectivas unicistas o intencionalistas del sujeto. En esa línea, se comprueba que la interpretación seleccionada para esta clase de construcciones en los géneros académicos (*Obsérvese* es leída como ‘observe usted’; *Se observará* es leída como ‘usted observará’) es consistente solo con un tipo de continuaciones argumentativas que resultan admisibles frente a otras continuaciones argumentativas que resultan impugnadas.

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### Yongping Ran & Dániel Z. Kádár

*Chinese rites of bystander intervention* (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

In this talk we aim to examine Chinese moral norms that surround ‘altruism’, by examining the ways in which bystanders intervene in cases of public abuse in China. In our view, the main goal of ritual is the maintenance of perceived moral orders in a form that stands out from the ordinary flow of events (Kádár, 2013; Kádár, 2017). Thus, actions like bystander intervention – in the course of which a self-ratified person attempts to stop an action that is perceived as immoral – are ritual by nature. Such ritual actions are worth exploring because they animate culturally-situated moral universes (Haidt, 2012), which become particularly salient in the case of aggression and conflict (Kádár & Márquez-Reiter, 2015). In the Chinese case there is a noteworthy issue to study: it has been often argued that in Chinese society there is no moral obligation to help strangers in need, and in Chinese social discourses this lack of obligation has been rationalised through the lens of ‘Confucianism’ – i.e. in the Chinese moral universe the concept of ‘altruism’ (*ren’ ai* 仁爱) has a different scope than in Judeo-Christian cultures. Yet, our data suggests that the Chinese are not ‘exotic’ people in the sense that ordinary people tend to help others in need. It is therefore intriguing to look into the ways in which Chinese bystanders who intervene in scenes of public abuse rationalise their actions, on the metapragmatic level, by evoking their perceptions of *ren’ ai*, as such actions reveal cross-cultural differences between Confucian and Judeo-Christian cultures. A further advantage of this research is that it provides insights into the broader pragmatic applicability of ritual research. Our data is chosen from a database of the reality television programme *Ni hui zenme zuo*, which is the Chinese version of the American hidden-camera TV program *What Would You Do*. The program features actors acting out scenes of conflict or illegal activity in public settings while situationally hidden cameras videotape the scene, and the attention is on whether or not bystanders intervene and how. Our presentation is based on Ran and Kádár (forthcoming).

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### **Irene Ranzato**

*The function of dialects in original and translated audiovisual dialogue* (Contribution to *Films in Translation – all is not lost: Pragmatics and Audiovisual Translation as Cross-cultural Mediation*, organized by Guillot Marie-Noelle [et al.]

If we understand cross-cultural mediation as the mutual ability to understand other cultures' signs and symbols, to comprehend, appreciate and respond to otherness in a meaningful way, the apparently non-global, 'local' theme of regional varieties of English and their translation would seem perhaps not the easiest avenue to investigate ways of bridging the gap between cultures and detect paths of intercultural dialogue. The focus of this contribution stems from the conviction that, on the contrary, an understanding of the role and function played by dialects in fictional works such as films and TV series, and an analysis of how they are translated and channelled into the constraints of another language system, by the hands of translators who may or may not have acknowledged the use of such variety, will offer invaluable insights into communication practices between members of different linguistic and cultural backgrounds. More specifically, the research illustrated in this contribution aims at investigating how Italian adapters and audiences responded to the linguistic and cultural representations conveyed through the use of (British) dialects in films and TV programmes via the dubbing modality of audiovisual translation. In spite of a well-known stereotypical use of dialects in audiovisual texts (see the now classic book by Lippi-Green 1997, but also various collections of essays tackling the topic from different angles, such as Armstrong and Federici 2006; Federici 2009, and, for British varieties in particular, Ranzato 2016), marked accents and dialects have been used, and arguably particularly in British cinema and television, also as means to convey realistic portrayals of characters and the flavours and atmosphere of places in well-defined sociocultural contexts and in specific moments in time. Not all countries have shared this same fascination for regional varieties of their own languages, at least not in the same way and with the same cultural implications. In the case of Italy, for example, nothing can be more distant from the development of the language of dubbing, with its historical tendency to level out differences in favour of an abstract, more than standard, Italian, thus substantially ignoring the use of dialects as means of character construction. These are two radically different ways of using dialogue and sound in audiovisuals – which, it may be said, very well amount to two different views of cinema: one 'analogical', based on similarity, and the other which sees cinema as "an anagram of the real" (Brunette and Willis 1989: 88), "a place of writing filled with non-natural conventions that allow us to understand is as a representation of reality" (Brunette 1998: 93), and in which dubbing is construed as a language variety in its own right (Guillot 2016; Pavese, Formentelli and Ghia 2014). The negotiations between these two linguistic and cultural systems are analysed through an ever-growing corpus composed of, at the time of writing, 110 films and TV series which depict some variety of British English used to construct the idiolect of a main or key character. They have been categorised according to the function the dialects have in the original dialogues by applying and adapting Kozloff's (2000) seminal taxonomy of film dialogue.

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## Marie Rasson

***How does the Spanish indefinite pronoun uno ('one') function across genres and countries?*** (Contribution to *Construal of person in interaction – a cross-linguistic comparison*, organized by Visapää Laura [et al.]

This presentation investigates the Spanish indefinite pronoun *uno* ('one') in three Spanish varieties, namely those of Spain, Chile and Mexico, from two perspectives: its interpretations and its pragmatic-discursive functions. Previous studies have shown that the indefinite pronoun *uno*'s interpretation can vary depending on the context (Lavandera, 1984, among others). It can refer to everybody, being completely generic, but can also refer to one specific person, i.e. the speaker (1). Some other uses generalize a specific person's experience. Applying a previously developed typology of the pronoun's interpretation (Rasson, 2016), we compare its different interpretations in two discursive genres, informal conversations and academic essays, for each Spanish variety: peninsular, Chilean and Mexican. Preliminary results show that in Spain, the pronoun seems to be used more in a generic way than in Chile and Mexico, where it is more frequently used with specific reference to the speaker (1). (1) YCU: *Me carga porque mi papá siempre me pide hora. Y después cuando uno no llega a la hora, se enoja.* 'It bothers me because my father always asks me at what time I'm coming home. And when one doesn't arrive at that time, he gets angry.' (Chile – conversations) The indefinite pronoun *uno*, as a generalizing strategy, can also have various pragmatic and discursive functions, such as protecting/ repairing the faces of the interlocutors (2) (Briz and Albelda, 2013) or increasing the speaker's authority (Scheibman, 2007; Gast et al., 2015). After identifying and describing the functions the pronoun can have, we systematically compare their uses for both discursive genres in the three Spanish varieties. We expect the discursive genre to have a greater impact on the function of the pronoun than the geographic factor. (2) (The interlocutor is complaining about wrinkles she has around the eyes and everybody is making fun of her) YCU: *Weón, eso es cuando uno se ríe po.* VCU: *Todos tienen.* A1CU: *Ah, ya.* YCU: *La gente que no se ríe es la que no tiene patas de gallo.* 'YCU: This is when you laugh. VCU: Everybody has them. A1CU: Ah, yes. YCU: The people who don't laugh are the ones who do not have wrinkles around the eyes.' (Chile – conversations) This investigation allows thus for a better understanding of the interpretations and functions of the Spanish indefinite pronoun *uno* across various Spanish varieties and discursive genres. **Corpora** AMERESCO. Universidad Autónoma de Nuevo León, México. CCEEC-I. *Corpus de Conversaciones Espontáneas del Español de Chile, Iquique*. 2012. Kris Helincks, Ghent University. CLAE. *Corpus de lenguaje académico en español*. 2009. <http://www.lenguajeademico.info>. UCMexus-Conacyt. CORLEC. *Corpus del Español centro-peninsular*, directed by Francisco Marcos Marín in Universidad Autónoma de Madrid with the support of Agencia Nacional para el Desarrollo de Programas del V Centenario (1990-1993). *Corpus 92*. Universitat Pompeu Fabra. Errázuriz Cruz, María Constanza, "Análisis del uso de los marcadores discursivos en argumentaciones escritas por estudiantes universitarios" *Perfiles Educativos*, vol.34, 136, 2012, IISUE, México, 98-117.

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## Marianne Rathje

***"Get the fuck out of this group if you don't know its purpose. It's a site dedicated to shit posts". "Roasting" and impoliteness behavior as a norm on Facebook*** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

Recently, the Danish news media covered the phenomenon of closed Facebook groups for teenagers. In these groups, adolescents aggressively smear others by e.g. posting pictures of girls who, unaware of this, get rated

and downgraded for their looks. In the Danish news media, the phenomenon is called *roasting* which is defined by the Urban Dictionary as "The act of verbally assaulting someone until you hurt their feelings, sometimes to the point of making them cry." In these Facebook groups, impoliteness behavior is not a marginal activity. On the contrary, it is the purpose of the groups: It constitutes the communicative standard, the "new normal". In the Facebook groups, the adolescents post pictures of their own faeces or sperm, videos of their own sloppy urinating in a public toilet, or racist, paedophile or otherwise discriminating memes or posts. Further, they use each other to answer rude messages they have received: The aggressive answer that gets the most likes is the answer they will use. Data consist of postings in the closed Danish Facebook group for teenagers "Lokumentum" (the Danish word *lokum* means *john* or *bog*, i.e. a vulgar expression for *toilet*). The group has over 31.000 members who may and may not know each other from outside the group. The members are not anonymous, which is otherwise often the case in online communities, but nevertheless, the 'online disinhibition effect' might still be relevant (Suler 2004). Data are collected from the Facebook group over a period of 6 months. In the Facebook group "Lokumentum", it is consequently possible to explore 1) what counts as an experienced insult or threat for the adolescents, 2) what constitutes legitimate verbal abuse as a candidate for retaliation, and 3) the teenagers' negotiations of what constitutes the norm in the Facebook group: Is it unlimited vulgarities, discrimination and insults, or is there a limit? The norms in the Facebook group shed new light on earlier research on impoliteness behavior, because how can we describe impoliteness behavior when it has become the norm? Lastly, it is discussed how the findings relate to earlier work on swearing and insults as a social practice (e.g. Beers Fägersten (2012) and Stapleton (2010)), e.g. social distance vs. social intimacy. The presentation seeks to answer the above questions on the basis of Culpeper's descriptive framework as described in Culpeper (1996) and (2011).

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#### **Pirkko Raudaskoski & Paul McIlvenny**

***Encountering grasses, flowers and horses: Interaction in and with the 'natural world' on guided nature tours*** (Contribution to *Talk in/with the Environment and Other Life Forms*, organized by McIlvenny Paul [et al.]

Politicians, scientists and the mass media claim to have distinct views on what 'nature' means, but what and how does it mean for ordinary people as they encounter and talk about the 'natural world'? Audiovisual recordings were made of guided tours for ordinary people who attended a national three day 'people's meeting' of politicians, scientists and citizens to discuss 'nature'. On these pedagogical tours, local experts and scientists took groups of people into the local environment by foot, bike and Landrover to encounter and learn about the indigenous flora and fauna. Our video ethnography in this setting deployed a rich audiovisual recording ecology with multiple video cameras (both 2D and 360) and audio capture to track the participants and their concerns as they roamed, drove or rode together through rough terrain. A novel form of data visualisation has been developed to reflect this new ecology of capture. Using multimodal interaction analysis, based on conversation analysis, the analysis focuses on how the 'natural world' is constituted in the talk and mobile practices of the participants as they leave the urban environment to move in and through 'nature' in the wild. Two phenomena are of interest. Firstly, we document some of the ways in which the participants talk about and register (eg. photography) the surface of the earth and the flora that live on it. Participants are guided to move through 'nature' in specific ways with an 'identify and gather' mobile gaze, through which plants of interest - grasses and flowers - may be categorised, plucked and shared amongst them. Secondly, we show the ways in which animals and birds that move over or above the earth are spotted or encountered. Eager bird spotters share sightings requiring them to coordinate through embodied talk a shared indexical feel for the spatial and aerial environment around them. In addition, the tour group encounters and engages with animals, such as a friendly 'herd' of young horses. The two distinctively embodied mobile formations and category-bound actions of 'group' and 'herd' become intertwined as the humans try to disengage and return to the tour schedule. Besides noting that the participants (including the horses) are co-movers in continuous movement, there are also interdiscursive movements between participants' noticings (hearing, seeing and/or touching) of a particular animal or plant and the experts' informing or 'teaching' about the site and about general environmental issues.

We show how these noticing and informings are accomplished; that is, how the guided nature tours manage to communicate and connect in manifold ways the ‘local’ with the ‘global’ and the ‘human’ with the ‘nonhuman’.

**Mirka Rauniomaa, Tiina Keisanen & Pauliina Siitonen**

***Crossing paths with small wildlife and insects: Opportunities for interaction and mobility***

(Contribution to *Talk in/with the Environment and Other Life Forms*, organized by

McIlvenny Paul [et al.]

In this presentation, we examine moments in which the social world of human beings and the natural world of other living beings temporarily intersect. Drawing on video data and ethnomethodological conversation analysis, we focus on sequences of human action and interaction in which the participants orient to small wildlife or insects, within their ongoing nature-related activities outdoors. In these sequences, small wildlife or insects become the focus of the participants’ ongoing, anticipated or contemplated actions and may be treated, for instance, as a nuisance, an inconvenience, a curiosity or as beneficial and useful creatures.

The presentation discusses situations in which the relationship between human beings and the natural world are revealed in social interaction. Firstly, crossing paths with small wildlife or insects may provide opportunities for participants to discuss, and instruct their less experienced co-participants on, appropriate ways of conduct in nature. For example, through instructions on how to treat insects, parents socialize their children into a certain kind of relationship with nature. This is shown in Example 1, in which the parents and grandparents tell a three-and-a-half-year-old boy not to break an anthill (l. 7), talk about ants by using expressions typical of human life (l. 9), and agree with his treatment of ants as sentient creatures (l. 14).

Example 1. HANS 22 (T:00:07:37; C = child, G = grandfather, M = mother, F = father)

01 C: ↑kato pappa. (.) tuossa on tiiäkkö kuule muulahaisen keko.

*look grandad there is you know an ant’s hill*

02 (.)

03 G: siinä ↑on muurahaisen keko.

*there is an ant’s hill*

04 (0.9)

05 C: m[itä (tuo) ↑]ikkoo tuon muulahais[<sub>2</sub>en keko.

*what (that) one breaks that ant’s hill*

06 M: [öh-,

07 G:

[<sub>2</sub>#e::i# saa rikkoa.  
*one mustn’t break it*

08 C: ↑mitä jos sen likkoo.

*what if one breaks it*

09 F: >sit muurahaisella ei oo kotia.<

*then the ant doesn’t have a home*

10 (0.3)

11 G: ↑ni[in. ] [<sub>2</sub>muura-<sub>2</sub>]

*that’s right. the an-*

12 M: [↑niin.]

*that’s right*

13 C: [<sub>2</sub>sitte <sub>2</sub>] ne ni- niitä ↑halmittaa.

*then they the- they are annoyed*

14 M: ihan varmasti harmittaa.

*they are quite surely annoyed*

The conduct of the parents and grandparents in this example makes visible, and guides the boy to adopt, a respectful orientation towards other living beings in nature, treating ants as entitled inhabitants of the forest. Secondly, small wildlife or insects may have an influence on the participants’ activities in the form of changed trajectories of movement or unfolding of actions. For example, in our data, a father stops his berry picking to lift his young daughter away from an anthill after noticing that she is covered in ants and a mother with her two children stop their berry-picking to fetch their jackets because of mosquitoes. In other words, the participants in these cases momentarily suspend their ongoing nature-related activity in order to protect themselves and their family members against insects. Overall, the participants treat small wildlife and insects as an essential part of

the natural environment and integrate the crossing of their paths into their experience of engaging in nature-related activities outdoors.

### Chase Wesley Raymond

*The do-construction in English conversation* (Contribution to *The Pragmatics-Conversation Analysis Interface*, organized by Cliff Rebecca [et al.])

This conversation-analytic presentation reports on the structure and interactional use of what I term the ‘do-construction’ in English-language conversation—that is, utterances such as *The kids do eat cake* (cf. *The kids eat cake*). The analysis is based off of a total of 237 cases of the do-construction, culled from large corpora of naturally-occurring interaction, including ordinary conversation as well as institutional talk.

I begin by offering a morphosyntactic and prosodic description of how the do-construction is produced by speakers in naturally-occurring conversation. Following this, I provide evidence that this grammatical resource is consistently used to mark a contrast, moving from the most overt to the more nuanced cases.

To offer but one case here, the following extract includes a same-turn self-repair in which the repair solution is as contrastive as possible with the trouble source; that is, its polar opposite. Here, in response to musician Dan’s story launch (lines 1-3), Bob provides confirmation that he is aware that someone known in common to the pair (named “Conti”/“Count”) visited Dan last year. Bob immediately expands his responsive turn by explaining that although he is aware of Count’s visit, he hasn’t spoken to him. In the midst of this expansion, however, Bob initiates self-repair, that he “did”, in fact, talk to him. The repaired TCU is built with a do-construction.

01 Dan: I’ll tell ya what’s ha:ppening.  
 02 .hhhh Ah::: F:Irst of all you kne:w tha:t  
 03 we had Conti here last ye:ar,  
 04 Bob: -> .hhh (.) [Yea:h.=but I haven’t- talked to hi==  
 05 Dan: [or-  
 06 Bob: -> =Yes I did talk to Count,=yeah. (.) [Mhm  
 07 Dan: [Whad’e say.

In this case, the informational content of the repair solution is plainly contrastive with that of the trouble source—i.e., talking to Count vs. *not* talking to Count. Through deployment of the do-construction, Bob orients to the fact that, based on the information presented thus far—that is, up until the initiation of repair at the end of line 4—Dan will understand that Bob has *not* spoken to Count. To repair this misspeaking and the incorrect understanding that it will have generated, Bob marks the repair solution both morphosyntactically as well as prosodically by way of the do-construction, combined with an initial reference form in subsequent position, and a repeat of the confirming interjection: “Yes I did talk to Count,=yeah.”. The repaired version of this information in line 6 is thus grammatically designed such that it agentively delivers the correction *as* contrastive, thereby orienting to the recipient’s presumed understanding *at that precise moment* in the ongoing talk.

After establishing the contrastive work that this resource accomplishes as a general feature of turn design, we will then consider how the use of the do-construction can be seen to be relevant to sequences of action, focusing specifically on marked confirmations/disconfirmations.

I conclude with a discussion of the relationship between the grammatical construction analyzed here and ‘embedded other-correction’, as well as comment on some related resources for indexing contrasts in English.

### Elisabeth Reber

*Punch and Judy politics? Embodying challenging actions in parliament* (Contribution to *Activities in interaction*, organized by Gerhardt Cornelia [et al.])

PMQs has widely been criticised for its increasing “rowdiness and adversariality” (Bates et al. 2012: 22, cf. also Franks and Vandermark 1995). Along these lines, past research across disciplines has been concerned with the classification of questions and answers (Bates et al. 2012), face-threatening acts and insults (Bull and Wells 2012, Harris 2001, Ilie 2004) or patterns of linguistic structures (Reber 2014, Sealey and Bates 2016). However, research on the situated embeddedness and organisation of adversarial actions in larger sequences to perform power talk at PMQs is only in its beginning stages (Chilton 2007, Ilie 2015, Fetzer 2015).

Taking an interactional perspective, this talk aims to complement previous research in analysing how the interaction between the Leader of the Opposition (LO) and the Prime Minister (PM) is organised as embodied adversarial talk in which power and authority are negotiated.

Interactionally informed work on political communication has discussed the use of “enticing questions” as a strategy in political conflict talk to solicit a pre-figured response as a basis on which the opponent can be challenged (Gruber 2001, Reynolds 2011). Journalistic “pop quiz questioning” in news interviews has been compared to a “degradation ceremony” (Roth 2005: 40 with reference to Garfinkel 1956). The index-up gesture of a Democratic presidential candidate during the 2003 to 2004 U.S. election campaign has been analysed as a display of an epistemic asymmetry between him and the audience (Streeck 2008: 181). Ironic smiles, laughter or ironic shoulder raise have been described as practices to point to the opponent’s lack of power in a French presidential debate (Vincze et al. 2016).

The study draws on the TV footage of the interaction between the LO and the PM, taken from 42 sessions of PMQs between 2003-2011 (approx. 21 hours of video recordings in total), and on Hansard. The methodological approach is informed by Interactional Linguistics (Couper-Kuhlen and Selting 1996, Couper-Kuhlen and Selting 2001).

A first study found that enticing questions represent a resource for the LO to set the agenda of an adversarial activity structured as follows:

LO: enticing question

PM: pre-figured answer

LO: accusation

PM: account, counter-accusation or a combination of the two

LO: accusation

PM: counter-accusation

There can be more accusations and counter-accusations in what follows, after which the sequence is closed. The analysis will address aspects of action design, embodiment, and sequential organisation in light of the complex, mediated participation framework at PMQs. It will be discussed how the index-up gesture is performed by LOs across party lines in a specific action slot to display (epistemic) authority, dominance and power relations in time and space.

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**Elizabeth Reddington, Ignasi Clemente, Hansun Zhang Waring & Di Yu**  
***Doing being good listeners, experts, and peers: Participants' positioning work in Q&A sessions*** (Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

Question-answer sequences have been a frequent topic of interest for discourse analysts studying a variety of institutional contexts, from news interviews to doctor's visits to classroom interaction (see, e.g., Heritage & Clayman, 2010; Thoms, 2010). In this paper, we examine questions and answers in what is, to our knowledge, an un(der)explored context—question-and-answer (Q&A) sessions following in-person and webinar presentations. Using the framework and methods of conversation analysis (CA), we aim to show how the presenters and members of the audience position themselves variously as good listeners, experts, and peers through the ways in which they preface and respond to questions. The focal question-and-answer sequences come from a database of 8 hours of video-recordings of guest lectures and conference talks and 7.5 hours of audio-recordings of webinar presentations. The presenters are representatives of a major philanthropic foundation that supports health research; the recorded events are one means through which the foundation communicates with the public about its mission and grant programs (all recordings are also made available online). For the in-person talks, members of the audience include public health researchers, educators, and students, while the webinar audience consists of potential grant applicants seeking to learn more about specific programs. Q&A sessions from these events were transcribed according to the conventions of CA, documenting participants' verbal and non-verbal (where possible) conduct, and subjected to turn-by-turn analysis. As our analysis shows, rather than asking a question upon being selected by the Q&A moderator, members of the audience routinely deliver elaborate question prefaces that enable them to position themselves as good listeners and/or experts. Noting some variations by context (i.e., in-person presentation versus applicant webinar), we find that these prefaces are composed of self-introductions, appreciations, displays of firsthand or local knowledge, and summaries or reformulations of elements of the presentation which contribute to an implicit account or justification for the eventual question (see also Heritage & Clayman, 2010). Through such practices, audience members position themselves as both good listeners and knowledgeable parties—with rights to engage the presenters. In responses to questions, we trace how the presenters similarly work to position individual questioners, and the larger audience, as knowledgeable peers through use of appreciations and subtle shifts in first-person pronoun use to, at key points, include audience members on the same "team" as the foundation. We argue that these practices reflect a participant orientation to designing questions and answers not only for an individual recipient but for an overhearing audience (Goffman, 1981). In examining how such practices are used in this context, our project contributes further specificity to the body of work on identity in discourse (Benwell & Stokoe, 2006; Davies & Harre, 1990; Zimmerman, 1998). Findings will also contribute to providing practical recommendations for foundation representatives who seek to communicate and collaborate effectively with members of the public and potential advisors and grantees.

**Theresa Redl, Anita Eerland & Ted Sanders**  
***Everyone was packing his purse: The effect of the Dutch masculine generic zijn 'his' and gender stereotypes on the mental representation of gender*** (Contribution to *Language, Gender and Cognition*, organized by Alvanoudi Angeliki [et al.]

Language users often infer a person's gender when it is not explicitly mentioned and include this information in their mental representation of the described situation (cf. Zwaan & Radvansky, 1998). Such gender inferences can be based on at least two types of information: stereotypes (e.g., *secretaries are female*) and masculine generics, which carry masculine grammatical gender, but are intended as referring to women, too (e.g., *The*

*average student...he*). The interplay between these two information types has been extensively studied for role names (e.g., German *Kosmetiker* 'beautician, masc. '), the main question being: Do masculine generics induce a male bias across stereotype contexts (e.g., Gygas et al., 2008; Irmen, 2007)? Seeking to broaden our understanding of the cognitive and linguistic effects of masculine generics and stereotypes, the current study extends this line of research to the Dutch pronoun *zijn* 'his' and stereotypical activities. The hypothesis that *zijn* induces a male bias mediated by stereotype context was addressed in an eye-tracking experiment ( $N=82$ , 38 male) featuring stimuli as the following:

- (1) Iedereen was zijn handtas aan het inpakken. 'Everyone was packing his purse.'
- (2) Zo was ook Laura/Adam alles aan het pakken om te gaan stappen. 'Laura/Adam, too, was packing everything for going out'

In sentence 1, a pre-tested male, female or neutral stereotype and the masculine generic were introduced. In sentence 2, a male or female individual was mentioned. The results suggest that the masculine pronoun is indeed interpreted as generic. Thus, despite the pronoun carrying masculine gender, no advantage for the processing of male proper names emerged. However, a clear effect of stereotype context was present. After introducing a female stereotype, reference to a man led to an increase in processing time. Intriguingly, the reverse did not hold; a woman engaging in a stereotypically male activity was processed with more ease. This parallels the finding in social psychology that men are penalized for gender-nonconforming behavior more (Sirin et al., 2004). Furthermore, an unexpected interaction showed that in neutral contexts, participants attended to texts featuring a protagonist of their own gender more. Implications and plans for future research will be discussed.

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#### Marie Reetz

#### ***Of “think-gooders” and “good-people”/ les bienpensants and die Gutmenschen: Ironical disqualification and identity strategies in populist discourse in France and Germany***

(Contribution to *Personal and collective identities in populist discourse*, organized by Levonian Raluca Mihaela [et al.]

Adopting a comparative perspective, I would like to explore some recently proliferating forms of populist discursive (dis)qualification via categorization in French and German online media and social media. French *bienpensant* (“well-thinking/well-thinker”) and German *Gutmensch* (“good-human”)<sup>1</sup> are expressions under investigation in populist discourse as discursive devices that serve to denounce/ disqualify « leftist political correctness » or « naïveté »<sup>2</sup>. When looking at online discourse (media comment sections, social media, web sites of political parties (Front National, AFD)), it is intriguing to see that the two terms are being used in almost identical contexts, for similar pragmatic purposes and by « equivalent » speech communities in the two countries and languages. While their speech act value is one of defamation or insult, on the « surface » they carry about a positive (lexical) sense, respectively a form of ‘good’. The semantic tension between an increasingly established pejorative axiology<sup>3</sup> in (and stemming from) defamatory use on the one hand and the lexical (and still very accessible) *surface* “goodness” on the other gives way to instances of irony and possibilities of word plays, usefully exploited in political identity construction. Indeed, defamatory irony proves a remarkable rhetorical device in that it makes it easier for the speaker to publicly accept responsibility for an utterance that is not *overtly* (lexically) marked as an insult. The very alive tension between axiologies becomes also apparent through cases of « reappropriation » of this « insult » (which seem easier to develop due to positive surface connotations) by speech communities from the left political spectrum. My talk then would aim at providing a general overview over this research project, first presenting semantic and pragmatic features of the two language forms, then distribution patterns<sup>4</sup> and finally possible approaches for analyzing irony and its use in this specific political discursive context (i.e. the “echoic” (Wilson and Sperber 2012) or “polyphony” (Ducrot 1984) accounts)<sup>5</sup>. ----- 1] As far as grammatical categories are concerned, the French term exists as adjective and animate noun [person] *bienpensant* as well as a nominalized abstract derivate [attitude, behaviour] *bienpensance* whereas in German there is the animate noun *Gutmensch* [person] with its derivatives: the abstract

N *Gutmenschentum* [attitude, behavior], the verb *gutmenschen* and the adjective *gutmenschlich*. 2 Diachronically, usage until approximately a decade ago for both terms was comparable to English *do-gooder* in that they in a mildly disparaging manner qualified someone as embracing idealistic or naive ideas (Collins Dict: *a well-intentioned person, esp. a naive or impractical one*). For French *bienpensant* and German *Gutmensch* the balance seems to have tipped during the last decade from mild ridiculing to definitive ironically distancing disqualifications. 3 My cursory research points to a nuance here with regard to axiology between French *bienpensant* and German *Gutmensch*. While the latter seems to still retain some of its positive value (as one often sees it combined with axiologically pejorative modifiers), the French seems to be able to stand independently as defamation. 4 An insight into distribution of these key-terms will reveal a network of highly controversial and embattled labels with the effect of disqualifying the *other* as emotional, naïve, even stupid and casting themselves as *realists* (as opposed to such labels as *racists* or (especially in the German case) even *Nazis*). 5 These accounts could shed some light on the discursive workings of irony here as caricaturing the other's self-image, which could be glossed as "you take yourself to be someone who thinks/means (*bienpensant*) or is a good person (*Gutmensch*), when really/ clearly...".

### Jochen Rehbein

***Probing questions in intercultural medical counseling*** (Contribution to *Increasing mobility in health care and challenges to multilingual health care communication*, organized by Hohenstein Christiane [et al.])

Communicative problems tend to arise when, in counseling advice-seeking immigrant patients, doctors try to determine the exact cause of their troubles, complaints and diseases. Mediation by interpreters may multiply the problems. – By using transcript analysis of interpreted medical consultations of Turkish parents concerning their children's complaints, I investigate stretches of discourse in which doctors' enquiries emerge from the parents' descriptions of symptoms. These subsequent enquiries seem to be the appropriate measures taken to clarify the patients' underlying problems. Yet often, it is only thanks to an „irritation“ in the perception of the advice-giving doctor that such probing questions (as an auxiliary device of discourse) lead to success. It is hypothesized in the paper that the advice giver's perception of irritation and the follow-up actions of probing questions might be understood as an application of the Cultural Apparatus. Data: The analysed material is taken from interpreted medical counseling sessions recorded in an advice centre (Ruhr-Area, Germany) where male German doctors inform groups of (mainly female) Turkish adults on children's diseases.

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### Susanne Reinhardt

***Tying next turns to question-answer sequences: How links between linguistic forms contextualize different kinds of sequence continuation*** (Contribution to *Linguistic structures and actions: does function follow form?*, organized by Seuren Lucas [et al.])

It is a central tenet of conversation-analytic research that the sequential organization of conversation crucially contributes to action ascription and recognition (Levinson 2013). Couper-Kuhlen (2004), for example, argues that for participants, *nextness* serves as a primary cue for sequence continuation: she shows that (disjunctive) signals are needed to override this principle of contiguity at possible sequence boundaries. These findings seem to suggest that linguistic ties between turns play a minor role within courses of action. However, this paper proposes that the ways in which turns are linguistically linked can indeed distinguish different kinds of

continuing the sequence.

The term ‘tying’ denotes the general observation that relations between (linguistic) forms (“surface features”, Sacks 1995: 155) contextualize conversation as a recognizable, unified whole (ibid.: 150). This study aims to identify possible (clusters of) verbal and prosodic resources that interlocutors systematically use, and orient to, as tying devices, as well as their interactional functions. The data suggests that different tying devices may indeed serve to recognizably index various types of next action. Following interactional-linguistic methodology (Couper-Kuhlen & Selting 1996; 2001), question-answer sequences featuring *wh*-questions have been collected from naturally occurring American-English telephone calls (e.g. Newport Beach Corpus) and qualitatively analyzed. Of interest are, for instance, those cases in which the *wh*-questions received aligning responses (Lee 2013; Thompson, Fox & Couper-Kuhlen 2015) and the sequence is still continued beyond this first point of possible sequence closure. The investigation focuses on which lexical, syntactic and prosodic resources are mobilized to clearly distinguish (types of) such continuation. For instance, questioners use lexical (e.g. repetition, pro-term use), syntactic (e.g. dependence on previously established structures, i.e. syntactic *latencies*, cf. Auer 2015) and prosodic (e.g. onset pitch normalization relative to their prior turn) ties to contextualize their turns as initiating a repair-related *non-minimal post-expansion* of the prior sequence (Schegloff 2007).

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#### Sophie Reissner-Roubicek

***The linguistic expression of (im)modesty in graduate job interviews: Culture and context in the enactment of self-praise*** (Contribution to *Self-presentation and self-praise: the neglected speech acts*, organized by Dayter Daria [et al.]

Success in a job interview is understood to entail the ability to self-promote or sell oneself, but as anecdotal evidence found in blogs, features and forums reveals, even so, intuitions about the ‘social ban’ on self-praise are widely held: namely, that there is something unseemly or inappropriate about having to talk oneself up to an interviewer. Research has highlighted that verbal self-promotion in job interviews can be perceived by interviewees as immodest, impolite or even potentially dishonest: in the literature dealing with, for example, economic migrants to Western countries such intuitions are invoked as a culture-specific feature of values and belief systems (e.g. Hawthorne 1992; Birkner & Kern 2000; Roberts & Campbell 2006). As such, this remains an ongoing concern in intercultural pragmatics, but very few studies have focused on the extent to which these beliefs are reflected in the way candidates orient to selling themselves in face-to-face interaction. In particular, studies that put self-promotion in the competitive ‘global graduate’ context under linguistic scrutiny are lacking. This study aims to fill the gap by identifying the discursive strategies used by novice professionals from a range of cultural backgrounds to present themselves as successful, enthusiastic, and/or enterprising without losing credibility, while revealing the extent to which these strategies are perceived favourably or unfavourably by interviewers. Examples drawn from a dataset of 30 graduate job interviews collected in New Zealand are presented to illustrate the analysis of self-praise in candidates’ answers to recruiters’ questions about skills and strengths. Differences are highlighted between explicit and implicit strategies used in “the linguistic expression

of modesty” (Thomas 1995) to manipulate the pragmatic parameters of the interaction. Researcher evaluations of appropriateness are supported by supplementary data from employer feedback and post-judgments. The discussion addresses the particular challenge of positive self-presentation in teamwork and leadership questions, as revealed in the findings - which appear to background the role of national culture, gender or personality - and concludes by outlining the study’s implications for the pragmatics of workplace communication.

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#### Torun Reite

***Out of place? Social orders of linguistic code usage associated with people in places in Mozambique*** (Contribution to *The Pragmatics of Place: Colonial and Postcolonial Perspective*, organized by Levisen Carsten [et al.]

Theoretically informed by sociolinguistics and the notion of language as lived experience (Busch, 2015; Lüpke & Storch, 2013) and inspired by a postcolonial pragmatic perspective (Anchimbe & Janney, 2011) and ethnography of communication (Hymes & Gumperz, 1972), this study provides an account of self-declared linguistic code choice patterns, and explores the social orders of linguistic code usage associated with people in specific places. The use of Portuguese has expanded rapidly in post-independent Mozambique and is now, alongside Bantu languages and other exogenous languages, used beyond the institutional settings where it dominated during colonial times. This expansion has been fueled by social transformation processes that have increased the velocity of circulation of capital, people and information, among others. The account of code choice patterns relies on 41 linguistic diaries with self-declared data on code choices of plurilingual Mozambicans aged 18-26 from the Maputo province. The exploration of social orders of linguistic code usage relies on two data sources: focus groups discussions with meta language discourse on social orders of code usage associated with people in places and topics, and surveys on attitudes towards code usage. Results demonstrate prevailing ideologies of Portuguese monoglossia in institutional settings, however contested by the young adults. Moreover, metalinguistic discourses reveal ideational linguistic boundaries and orderings of linguistic spatial segregation. This, is contrasted by prevalent plurilingual practices of code meshing with Portuguese, Bantu languages and English. Both Portuguese and Bantu languages are entering into former linguistically segregated places in a bidirectional manner and the migration of codes is fueled by the younger generation of Mozambicans. The results point to growing tensions between linguistic ideologies at societal level and the ideologies and communication practices (code choices) of young adults. These social orders of monoglossic usage of Portuguese have prevailed since colonial times, were reinforced by the first president of independent Mozambique Samora Machel in 1975 as part of the “one nation-one language” doctrine that became hegemonic at the time, and was legitimated by referring to the need to mitigate the potential risk of ethnic and linguistic fragmentation.

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#### Ana Maria Relaño Pastor

***A language socialization perspective to team teaching in CLIL-type bilingual education programs in Castilla-La Mancha*** (Contribution to *Critical Perspectives On Language Socialization Processes and Trajectories in (Bi-) Multilingual Contexts*, organized by Relaño Pastor Ana Maria [et al.]

Educationally oriented language socialization research in bilingual and multilingual settings, particularly across EFL (English as a Foreign Language) and ESL (English as a Second Language) contexts, has addressed the processes by which novices are “apprenticed” or mentored into the linguistic and nonlinguistic ideologies, values, practices, and stances (affective, epistemic, and other) of particular sociocultural groups (Bayley & Schecter, 2003; Duff, 2010; Duff & Talmy, 2011; Duranti, Ochs & Schieffelin, 2012; Schieffelin & Ochs, 1986; Watson-Gegeo, 2004). Among them, one of the unexplored bilingual education contexts from a language socialization perspective refers to “*Content and Language Integrated Learning*” or CLIL, defined as “inclusive of a wide range of educational practices provided that these practices are conducted through the medium of an additional language and ‘both language and the subject have a joint role’” (Marsh 2002, p. 58). Taking these premises as a point of departure, this presentation discusses CLIL language socialization practices in bilingual schools in La Mancha City (pseudonym) (Spain). In this region, the number of bilingual schools (state, semi-private), and types of bilingual programs (e.g. ‘MEC/British’; ‘Linguistic Programs’ regulated by the regional ‘Plan of Plurilingualism’, amended in 2014) has proliferated considerably in the last decade. Particularly, the presentation takes a critical stance to the types of “teacher partnerships” (Creese, 2002) Spanish/English bilingual schools in La Mancha City are currently implementing in CLIL classrooms, and focuses on the tensions and dilemmas emerging from the hierarchies of knowledge (linguistic versus content subject) and power relationships at work in these partnerships. Data come from the ongoing team linguistic ethnography conducted at three public and semi-private schools in La Mancha City, which includes long-term participant observation, audiotaping of classroom interactions, semi-structured interviews and institutional documents of language-in-education policies in this region.

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#### Daniel H. Rellstab

<<pp> t'es SÛ:R.> *Clandestine management of epistemic authority among peers in L2 classrooms* (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.]

In classrooms, students often, or at least sometimes, interact on different “stages” (Goffman 1959) simultaneously and are engaged in what could be called “multifocused gatherings” (Goffman 1963, 91): While the teacher talks with the class, they interact with peers in what Markee (2005) characterizes as “skillful schizophrenia,” displaying thereby co-occurring orientation towards both interactions at the same time. While teacher centered interactions function, at least *prima facie*, on the premise that the teacher is endowed with epistemic authority, epistemic authority is much more contested and has to be constantly re-negotiated in peer-interactions in the classroom. “Management of epistemic authority” (Heritage and Raymond 2005) among peers may be performed in rather straightforward ways during, for example, group-work interactions; the same is not true when epistemic authority has to be negotiated among peers clandestinely and simultaneously with teacher fronted classroom talk. Drawing on video- and audiotaped data from 6<sup>th</sup> grade German as L2 classroom and applying multimodal interaction analysis (see, for example, Goodwin and Cekaite 2013), I demonstrate when and why epistemic authority can become relevant among peers during teacher fronted interactions, how the management of epistemic authority is organized in contexts of “skillful schizophrenia,” what multimodal resources students employ in order to secure or contest epistemic authority in these contexts, and how they thereby learn “doing epistemic authority” in interaction.

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## **Wei Ren**

***Pragmatic development of Chinese in study abroad contexts: A cross-sectional study of learner requests*** (Contribution to *Student mobility and pragmatic competence*, organized by Barron Anne [et al.]

L2 pragmatic studies on learners' productive development in study abroad contexts have predominantly focused on English as the target language, although some researchers have also examined learners of Spanish, German, French, Japanese, and Indonesian. By contrast, except for a few latest studies, little research in L2 pragmatics has investigated Chinese as the target language. On the other hand, recent years have witnessed surges of enrollment both in Chinese language courses around the world and in academic programs for foreigners based in China. Therefore, more studies are needed to explore learners' pragmatic development of Chinese in study abroad contexts. This study describes a cross-sectional investigation into the effect of study abroad on learners' L2 Chinese in performing status-equal and status-unequal requests. Data were obtained from eight-scenario role-plays eliciting requests in everyday life, including institutional and non-institutional talks. In addition, semi-structured interviews were included to triangulate findings from the role-plays, to provide insights into learners' decision-making rationales. A total of 60 learners of Chinese participated in the study, who were classified into three groups according to the length of residence in China (within 2 months, 3-12months, and over 1 year). The study also included 20 Chinese native speakers for comparison. The role-play data were analyzed with respects to request strategies, external and internal modifications, and sequential realizations. The preliminary findings showed that the learners' pragmatic production showed a positive correlation with the length of their stays in China, in terms of both pragmalinguistic repertoire expansion and sociopragmatic appropriateness. However, findings also evidenced great individual differences concerning the learners' pragmatic development. Findings from the interview data indicated that a range of factors, such as the arrangement of the program (programs only for international students vs. programs mixing international students and Chinese students), ethnicity, and learners' agency, influence the learners' pragmatic development during their study abroad.

## **Nadine Rentel**

***Impoliteness and verbal aggression in the digital sphere: The example of critical user comments concerning Nicolas Sarkozy's intention to run for the 2017 presidential election in France*** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

Certain parameters of computer-mediated communication, for example its anonymity, enhance the so-called „online disinhibition effect“, often resulting in verbal aggression. Depending on the communicative setting, the use of impolite language in the public, digital sphere may reflect the attempt of the speakers to create or negotiate power differentials. In the context of political election campaigns, political parties and/or candidates usually aim at construing a very positive self-image through the media. This activity of identity management plays an important role in order to convince elective persons to vote for them. The traditional media platform for election campaigns are spots on T.V and on the radio, posters, talk shows, interviews with candidates or public speeches of candidates. Besides the attempt to benefit from the persuasive potential of those media in the context of a positive self-promotion, online discussions between eligible voters in specific online discussion boards play a more and more crucial role for public opinion formation. In general, users express their opinion or their criticism with regard to political programs or concerning the behavior of election candidates. While in the past, this kind of communication took place in a private, interpersonal context, it is nowadays, due to the new technical and operative opportunities which the Web 2.0 offers, more and more shifted into the digital, public

sphere. The presentation aims at identifying linguistic strategies used by members of the online discussion board [www.forum-politique.org](http://www.forum-politique.org) when commenting political parties and candidates influencing the actual political debate in France and playing a role in the context of the presidential election campaign 2017. The corpus our qualitative oriented study is based on comprises 100 posts that have been recorded between March and September 2016. In our study, we will focus on comments about the former French president Nicolas Sarkozy whose aspiration to present himself for the next election splits French society and causes controversial debates. In a first step, we will identify, by means of a pragma-linguistic approach, pragmatic moves in the posts. We will then describe linguistic strategies which can be considered as impolite, aiming at evaluating Sarkozy's qualification for the presidency. Although the verbal aggression is not addressed directly to Nicolas Sarkozy, the use of impolite language reflects speakers' positions and attitude towards the candidate and may serve as an example for how interlocutors in the digital sphere negotiate identity and power differentials.

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#### Jennifer F. Reynolds

*Casting communicable cartographies within native and foreign born cultural brokers' accounts of new immigrant livelihoods in a modern company town* (Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

This presentation explores how cultural brokers occupying similar positions within a rural American meatpacking town cast particular communicable cartographies during ethnographic interviews to manage public perceptions about the community and their place within it. 'Communicability', a Foucauldian inspired concept, illuminates how people unequally positioned within social fields imagine the production, circulation and reception of discourse (Briggs 2007). Such imaginings are ideological and recoverable through metapragmatic displays made manifest in genres like interviews. 'Cultural broker' is a social scientific term used to describe an intermediary who is able to navigate at least aspects of two different socio-cultural systems (Feldman-Bianco 2000). The interview data is drawn from ethnographic research conducted between 2006-2008 in Postville, Iowa, which documented residents' struggles over how to sustain home places and families connected through global north-south political economic relations, which were reconfigured by on-going cultural politics of identity and citizenship. Informal cultural brokers played important roles within these glocalised struggles; they represented both long-term residents and foreign-born newcomers who negotiated relations between these respective groups in town. The cultural brokers were also professionals who shouldered the reproductive labor responsible for supporting a diverse population of unauthorized transmigrants. International laborers had been recruited by the industrial meat-processing plant to work the disassembly line, cutting and gutting cattle and chicken in the service of supplying the world with fresh kosher meat products (Reynolds & Didier 2013). As most of the labor force could not speak English and had few sources of social support in town, these professionals were often tasked with solving immediate problems, such as helping newcomers secure housing and basic necessities, providing interpreting services to mediate disputes with land owners or police officers, and accessing medical and mental health services. As people multiply positioned within the community that otherwise was ethnographically segregated, I reveal how cultural brokers essentially became **community accountants** entrusted with important quotidian transactions which included providing oral **accounts** about the



happenings of town business and events, handling all sorts of outsiders [including me the anthropologist]. Embracing the conference theme of pragmatics in the real world, I analyze the interactional positioning and patterns of role inhabitations (Koven 2002) that these cultural brokers assumed within personal narratives. As Anna de Fina (2009) notes, narrative accounts form a large class not restricted to interviews, and can be construed as “recapitulations of past events constructed as responses to an explicit or implied “why” or “how” evaluative question by an interlocutor” (2009:241). Analyses trace how different respondents well aware of how they were often held responsible for the successful integration of migrant others and developed plot lines, contested social events, re-presented and erased their multiple roles within the narrative landscape, while also interactionally managing the production, reception and circulation of text between interviewee and interviewer. I thus seek to theorize how their role inhabitations as informal community accountants doing all the communicative labor that helps to reproduce the labor force at the plant, is metapragmatically revealed when tracking positioning [i.e. role inhabitations within] interview narrative accounts.

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#### Edward Reynolds & Michael Deland

*Emotional intensity as collective involvement in basketball and power lifting* (Contribution to *Emotion as an action oriented resource in interaction*, organized by Reynolds Edward [et al.]

Before participants in sport can orient themselves to the rules and strategic goals of their activity, they must collectively display that they are sufficiently and properly ‘caught up’ in the sport’s collaborative system of signs. To skip between golf shots, to dance down the first base line, or to berate a 4 year old learning to swing a racket strike us as wrong precisely because they display forms of involvement that constitute the wrong *mood*. The sport is transformed into something else when participants fail to sustain the appropriate sequence, intensity, and display of their own feeling states. Whether embodied as quiet focus, loud screams, or affectionate laughter, we take emotional displays as one critical site where participants manage the collective involvement in the constitutive work of the settings of sport. We draw on video and ethnographic data of two sporting activities - informal park basketball games and power lifting training sessions - in order to show the diversity of ways that emotions do the interactional work of managing proper collective involvement in the activities themselves. We present an ethnomethodological analysis of 25 cases of members’ practices of emotional displays as resources for managing involvement and intensity. In the case of power lifting, trainers produce both intimate forms of encouragement and loud shouts to raise the stakes of a given lift. Coaches and powerlifters treat these displays as part of ‘switching on’ the attention and focus required for the sport—that is, that navigating the experience of attention and focus is scaffolded by these external cues. Emotion is thereby used by coaches and powerlifters to modulate each other’s intensity and focus in the training setting. In the case of park basketball games, the smooth flow of play is regularly interrupted by loud and emotive disputes between opponents and collective strategizing among teammates. In disputes players define the game as serious and worth fighting for. In strategizing they remind one another their “place” in the game’s unfolding narrative and the significance of the forthcoming play. Thus, whether between opponents or teammates, players’ emotional displays serve to cue others to get further “into” and “caught up in” the play. Though we can never gain access to the inner states of others, emotional displays create a publicly available field of experiential saliences, used or not. And when participants are not sufficiently intense in response to encouragement, other participants may sanction them for improper involvement. In both settings participants employ displays of emotion in order to manage each other’s degree of involvement in the sport at hand. Displays of emotion are used as a resource for participants to collaboratively manage the collective and individual phenomenological experience of sports.

**Catrin S. Rhys, Carol Stitt-Ritchie & Bethan Benwell**

***Temporal formulations in complaints to the NHS*** (Contribution to *Complaints in Institutional Settings: Accountability, Affect and Identity*, organized by Rhys Catrin S. [et al.]

One striking feature of calls to NHS complaints helplines is the recurring orientation to the relevance of time in the extended storytelling through which the complaints in this setting are typically articulated. Previous analyses of temporal formulations have demonstrated that time, understood as “situatedly and locally constructed”, may be used to structure and organise activities and that the particular formulation of time invoked is methodically fitted to the particular activity that it organises (Pomerantz 1987, Button 1990). This paper draws on the distinctions between *official* and *relational* formulations of time and *numbers* and *characteristics* in the description of duration (Pomerantz 1987) to examine the organisational work accomplished by the wide variety of different temporal formulations evident in a corpus of NHS complaints calls. Pomerantz (1987) shows that official formulations and numbers represent “description types that are seen to represent an actuality” and hence are central to the production of an account as “fact”. Their occurrence in the context of the complaints “stories” in our data is therefore perhaps not surprising. However, we show that such formulations are tied not only to the production of the complaint as factual, but also to the recognisability of the story *as a complaint*. Relational formulations and characterisations, on the other hand, are argued to be a “fundamental part of sense-making machinery”. Our paper thus focuses on the relational formulations and characterisations in the complaints calls and shows how they are deployed by participants to make sense of the relevance of the “facts” of the complaint and to negotiate the moral accountability of complaining as an activity.

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**Nicole Richter**

***Where do deictic elements point right at the beginning? Russian ‘vot’ and similar cases in other languages*** (Contribution to *Creating worlds from the inside: Turn-initial positions as Creators of Discourses and Worlds*, organized by Kosta Peter [et al.]

Deictic elements appear very early in oral contributions and may obviously serve several functions. For Russian, "vot" is such a typical deictic element to be found at the beginning of turns, answers or contributions (cf. Babajceva 2014). In the talk I will focus on the discourse function and the metalinguistic, structuring character these turn initiating elements can have (Heritage 2013; Bolden 2008). As Grenoble/Riley (1996) have presented, Russian "vot" (and French "voilà") can even be used to open new topics within a contribution: "they can signal the beginnings [...] of topical units" (Grenoble/Riley 1996: 829; cf. Nikolaeva 1985). They furthermore seem to attract the speakers' attention, most probably because of its rather isolated start-off position (cf. Diessel 2010, Diessel 1999). Depending on the register or the type of situation speakers make more or less use of these structuring devices. A comparison with German, Czech or English data is promising here and shall lead to a better understanding of the utterance meaning of these deictic elements. Of course, the prosodic cues expressed on these elements are also relevant for the complex, multifaceted effect brought about on the interactants (cf. Sachse 2011). Data will, for Russian, include the St. Petersburg corpus ORD ("Odin rečevoj den'") as well as quasi-spontaneous speech samples from an experiment on evaluative language and further corpus data. In a detailed linguistic analysis, different facets of the contextual conditions are to be included to achieve a pragmatically determined meaning.

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### **Maria Rieder**

***Pragmatics and prosody of communication in the integration of minorities: Irish travellers and settled Irish people in urban and rural spaces in Co. Limerick, Ireland.*** (Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

For minority groups - such as the Irish Traveller community in Ireland - that are well-established in a particular national setting, linguistic differences from the majority may be very small. However, communicative differences are often responsible for cultural categorisation, conflicts and misunderstandings at the first encounter and they therefore play an important role in stigmatisation, social segregation and, therefore, lack of integration of such groups. Prosodic and pragmatic aspects, which cover politeness conventions, intonation, stress and tempo of speaking, for instance, can be especially powerful in such contexts.

Whilst issues caused by pragmatic and prosodic differences have long been the object of study in intercultural communication across national boundaries and in multi-cultural encounters (e.g. Stewart 2009, Quist 2008, Stroud 2004, Roberts 1992, Gumperz 1982), this perspective has only recently been applied in a very limited way to communication between indigenous (nomadic) and majority cultures resident in a particular national setting (see Clancy 2015; 2011, Rieder 2015). This paper presents a research idea, which is currently at the beginning and planning stage, and which aims to fill this gap by raising awareness of the power of communicative difference and exploring ways of researching and approaching pragmatic and prosodic challenges in every-day cross-community interactions between Irish Travellers and settled people in urban and rural spaces in County Limerick.

The project aims to investigate the role and conflict potential of pragmatic and prosodic differences between these two groups, while not losing sight of other aggravating factors, such as the power of beliefs about the other group and emotions which have evolved from a historically strained relationship. The project's vision is to find ways of raising awareness among the communities of how small patterns of every-day conversational differences act as historically grown indices of social categories, perpetuating stigmatisation and leading to further situations of conflict, and to contribute to the promotion of linguistic and intercultural diversity.

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### **Eunseok Ro, Alfred Rue Burch & Gabriele Kasper**

***Development of recipient practices in a second language book club setting*** (Contribution to *Interactional competence: CA perspectives on second language development*, organized by Pekarek Doehler Simona [et al.]

Participating competently in another speaker's extended talk requires that recipients show attentive and responsive listenership. For example, recipients participate in storytellings by offering recipient tokens and displaying interest through questions or comments (Monzoni & Drew, 2009; Kasper & Prior, 2015; Mandelbaum, 2012) and in this way contribute to the progression of the telling. Attentive and responsive

reciprocity to others' extended talk, then, is part and parcel of participants' interactional competence (Hall, Hellermann, & Pekarek Doehler, 2011). Although it is now axiomatic that all talk is co-constructed, little focus has been given to how second language (L2) speakers co-construct another speaker's extended talk as active recipients in a multi-party context, and how the practices for showing active reciprocity develop over time (but see Ishida, 2011; Kim, 2016).

By using multimodal conversation analysis (Deppermann, 2013) as our approach to analysis, the current study extends this small body of research. It investigates how over 18 weeks, L2 students develop more "local fittedness" (Pekarek Doehler & Pochon-Berger, 2015) of their responses to an ongoing presentation by the facilitator of a book club. The data for this study are approximately 16 hours of audio and video recorded book club meetings with six students and a facilitator. These weekly meetings were conducted informally as an extracurricular activity in an Intensive English Program at a North American university. The participants, including the facilitator, took turns in presenting a self-selected book to the group and commenting on it. The book presentations were a recurrent central activity in the book club.

The analysis shows how a student's recipient practices during the facilitator's presentation diversifies over time. While in the earlier stages Harim displays his attentive listenership mostly by initiating question sequences to seek information or confirm his understanding, at later stages he expands his reciprocity to such diverse actions as assisting and teasing the facilitator through co-completion, and by initiating learning sequences. We will demonstrate how such active recipient participation co-constructs the discursive practice of book presentations and argue that the changes in visible participation are evidence of Harim's developing interactional competence as book club member.

### **Kristin Roberts & Sarah Blackwell**

#### ***Discourse markers in adolescent speech: Contrasting native Spanish speakers' and L2 Spanish learners' use of reformulation markers*** (Contribution to *Functions of pragmatic markers: why should we care?*, organized by Crible Ludivine [et al.]

Adolescence is an ideal stage of language development to observe linguistic change as adolescent speech is characterized by innovative language features and spontaneity. Teenagers are known as pioneers of linguistic change because, as Jorgensen explains, these speakers are "less law-abiding" and "play with the expressions and experiment with the language" to distance themselves from their parents' generation (Jorgensen 2013:152,161). For instance, Andersen (2001), who examined the reformulation marker (RM) *like* in adolescent speech, noted, "adolescents are innovative at different linguistic levels, ... which contrasts with the relative linguistic stability of the language of adulthood" (2001:6-7). The objective of the present study is to examine how adolescent native Spanish speakers and learners of Spanish as a second language (L2) use DMs to reformulate their speech when discussing topics of high emotional involvement. Speakers use RMs to introduce a correction or reformulation of some portion of the previous utterance. For example, in (1) a Spanish speaker uses *quiero decir* ('I mean') to correct his/her choice of a preposition:

- (1) Voy a jugar un partido con—*quiero decir*, contra—tus vecinos.  
 'I'm going to play with, I mean, against your neighbors.'  
 (Fernández Bernárdez 2000:271).

Specifically, we compare the use of Spanish RMs by 24 Spanish adolescents from Granada, Spain with the use (or lack of use) of these markers by 24 American English-speaking adolescents who participated in an intensive study-abroad program in Granada. The aims of the study are (1) to characterize the use of RMs, and DMs in general, by the adolescent native Spanish speakers in terms of both frequency and function; (2) to compare our results with Jorgensen and López's (2007) analysis of adolescent speech in Madrid; (3) to compare and contrast the use of RMs, and DMs in general, in the conversational discourse of both the native speakers and learners of Spanish when carrying out the same speaking task in Spanish; and (4) to determine how the L2 learners' discourse changes with regard to RM use, and the use of DMs in general, by the end of an intensive study-abroad program in Spain.

The 24 native speakers and 24 learners in this study ranged in age from 15 to 17 years old. The learners' proficiency level in Spanish was determined via a proficiency exam prior to beginning the study, and only learners with intermediate and intermediate-high proficiency in Spanish ("levels 3 and 4") participated in the study. Each participant was paired with a "conversation partner" from the same group (e.g., native speakers were paired with native speakers, and learners with learners). Each conversation pair was told that their conversations would be audio-recorded and that we were interested in how they use Spanish. A YouTube video and PowerPoint presentation on gun laws and gun violence in Spain and the US were used to introduce this

topic as the “debate topic”. Participants were then presented with a list of questions based on the video, as prompts to elicit a debate between the members of each conversation-pair. Each pair of speakers participated in a short discussion-style debate that was audio-recorded and later transcribed using transcription conventions from DuBois et al. (1993).

We analyzed the transcriptions to determine the number, type, contextual features, and functioning of the instances of RMs and all other DMs used by both groups of participants in these debate-style dialogic interactions in order to determine whether the L2 and native speakers of Spanish, all from the same age group, reformulate their utterances similarly and/or differently in Spanish when carrying out the same spoken task. Preliminary results of our analysis show that of the six most frequently occurring RMs identified in previous research, the native speaker adolescents preferred the RM *o sea*. However, the frequency of *o sea* is minimal in comparison to the native speakers’ use of the DMs *pues* and *es que*, which were used for various purposes, including reformulation. The learners’ speech, on the other hand, lacked Spanish DMs, with the exception of non-lexical markers (e.g. *eh*), and a number speakers often interjected English DMs when speaking Spanish for both reformulation and other purposes.

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### Jessica Robles, Joshua Raclaw & Stephen M. DiDomenico

*Doing being an ordinary social media user* (Contribution to *Emotion as an action oriented resource in interaction*, organized by Reynolds Edward [et al.]

This paper examines how people enact affect (Caffi & Janney, 1994) in talk about social media. We apply discourse analysis (Romaniuk & Ehrlich, 2013) to a corpus of naturally-occurring video data in which participants use embodied displays and evaluative talk to accomplish distanced, ironic stances toward social media use. We examine patterns of interaction in our data in which descriptions of “ordinary” social media use manages participants’ presentations of self and constructions of cultural norms when online behavior is potentially morally accountable. For example, prior to the following excerpt, Lila had been teased about the numbers of selfies (photographs of herself) she takes and subsequently posts on Instagram, a popular photo-sharing social media platform. Here, she provides an account for her behavior, normalizing it as a form of harmless fun:

Instagram is Fun 1 Lila: [Ins]tagram is fu:n, attractive little punk 2 boys like my photos. 3 May: ((sniff)) # 4 Lila: [°I’m okay (with that°)] 5 Em: [but they’re] like people you’re 6 never gonna mee:t= 7 Lila: =sh:::= 8 Em: =why does it matter what they think

Here, the “fun” is presented as a fact motivated by “likes” (lines 1-2), a platform-specific function signified by a small heart icon and quantified below the displayed image. The use of these technological activities are attributed to the category (Sacks, 1992) “attractive little punk boys.” This may construct her account as motivated by the enjoyment of compliments (based on later turns, she seems to take the “likes” as such); or as a response to prior talk about the quantity of Lila’s posted selfies, or the context in which she takes these selfies, thereby combatting potential interpretations of her as having a narcissistic personal identity (Tracy & Robles, 2013). Line 1 is formulated with an intonational pattern hearable as a lilting or sing-song tone, doing a speech act (Austin, 1955) that is playful, or at least not overly serious. It may be hearable as a sort of concession--a way of saying “okay, okay, I admit it, but it’s not a big deal.” Her subsequent assessment of her own account in line 4 further attempts to establish Lila’s behavior as ordinary, and that she is therefore unbothered by the teasing. It also accounts for possible interpretations of her behavior as inauthentic (since her admirers are strangers), even potentially “desperate” (if such attention is being sought out in this platform). Lila produces these turns while

eating at the counter, and she averts her gaze (Kidwell, 2015; Rossano, 2013) (looking down at her food) while doing so (image 1). By avoiding direct eye gaze and appearing to be momentarily occupied with other activities (Goodwin, 1981; Rae, 2001), Lila does not mark her account as particularly special or motivated. It does not need a lot of explaining or to be highlighted as meaningful. Although seeming absorbed in other activities *can* be a way of doing avoiding, here it seems also to construct the topic of conversation as a trivial one. Based on an analysis of examples such as this, our results have implications for the sequential production of affect (Peräkylä, 2012) and how embodied displays are produced in next turns; how metadiscourse (Craig, 2006) about and ideologies of new media and technologies (Gershon, 2010; Thurlow, 2014) are socially constructed in situ; the management of emotion through posture, gaze, and facial expressions (Spencer-Oatey, 2011); and use of talk about technology and social media for doing “ordinary” identity in response to accountable offline-online activities.

### **Claudia Roch**

*When do prepositions give rise to causal inferences* (Contribution to *Linguistic Expressions and Devices that Yield the Implicature of Cause and Effect*, organized by Hanazaki Miki [et al.])

In this paper we present a new range of annotated corpus data from the domain of German prepositions on the classical topic of how causal inferences are being established.

It is well attested in the literature that sentences uttered in sequence and ‘temporal’ conjunctions expressing anteriority are sometimes interpreted as causal relations (cf ex. 1). Although the discussion of these well-known examples starts early, the theoretical status of the phenomenon is rather unclear: it has been categorised as conversational or conventional implicature, or even a new kind of implicature, or pragmatic enrichment (König & Traugott 1988, Hopper & Traugott 2003). Alternatively, it has also been analysed as underlying the *fallacy of false cause* respectively the principle of *post hoc ergo propter hoc* (Geis & Zwicky 1971) or as a case of regular polysemy (Breindl, Volodina & Waßner 2014).

- (1) **After** we read your novel we felt greatly inspired. (Anteriority amounting to Cause)

The corpus examples (2)-(6) from the NZZ newspaper show that inference processes attributed to conjunctions can also be observed when intraclausal relations originate from prepositions which are special linguistic markers in being highly polysemous. Due to the property of being ambiguous speakers have to choose the correct interpretation depending on the context. An inventory of predetermined meanings of prepositions has been provided by Anonymous (2014). The specification is aimed towards a maximum of senses which are not distinguished between primary or secondary meanings or inferences. The schema even allows overlaps in the data, so that a preposition may be annotated with multiple senses. First iterations in the annotation process showed that annotators were able to detect an overlap between temporal anteriority and causal senses in case of the German preposition *nach* (eng. ‘after’), and *seit* (eng. ‘since’) cf. ex. (2)-(3). It is important to note that a causal interpretation is not assumed by lexicographers as both prepositions do not independently express causal relations.

- (2) **Nach** **Angriff** auf Tierpfleger eingeschlüpfert  
 After attack on animal attendant put.down  
 ‘Put down after attack on animal attendant’
- (3) Insgesamt wurden **seit** **Entdeckung** des Virus etwa 3000 Schweine getötet.  
 All.in.all were since discovery of.the virus about 3000 pigs killed  
 ‘Since the discovery of the virus altogether about 3000 pigs were killed.’

We show that this pattern is not the only way inferences are established, but that prepositions expressing temporal simultaneity, as German *bei* (‘during’) and *mit* (‘with’) allow causal inferences, too. While Abraham (1976) has been pointing earlier to the possibility of a schema, we argue that in these cases the *cum hoc ergo propter hoc* principle which states that co-occurring eventualities may be interpreted as cause and effect can serve as an explanation.

- (4) **Bei einem Brand** in einem Einfamilienhaus ist ein hoher Sachschaden entstanden.  
In a fire in a single-family home is a major damage resulted  
'Fire in a single-family home resulted in major damage.'
- (5) **Bei einem Vergleich** der Entscheidungsprozesse treten die Unterschiede  
During a comparison of the decision-making processes become the differences  
allerdings deutlich hervor.  
however clearly apparent  
'When comparing the decision-making processes, however, the differences become clearly apparent.'
- (6) **Mit Zunahme** des Nordföhns flammten am Sonntag  
With increase of the northern foehn wind flared on Sunday  
am Monte Tamaro kleinere Brandherde wieder auf.  
at Monte Tamaro small sources of fire again up.  
'As the northern foehn wind increased the small sources of fire flared up again on Sunday at Monte Tamaro.'

As our analyses of the preposition *bei* show, annotators draw inferences most easily if the situation described in the PP and the embedding sentence involves natural disasters, accidents or assaults as causes of negative consequences (cf. ex. 4) or if the sentence refers to the results gained during an analysis process which is mentioned in the PP (cf. ex. 5). In contrast to the prepositions *nach* and *seit*, causal interpretations of *bei* and *mit* can be observed independently of a temporal one (cf. ex. 7).

- (7) **Bei der großen Zahl** von Angehörigen war das Geld schnell im ganzen Ort verteilt.  
With the huge number of relatives was the money rapidly in the whole village distributed  
'As to the huge number of relatives the money was shared rapidly in the whole village.'

The maximum senses approach applied to corpus data is a first important step towards understanding the prerequisites for drawing causal inferences and a valuable completion regarding the linguistic devices used for connecting eventualities and establishing coherence.

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#### Carla Rodrigues de Almeida

##### *Mitigation and intensification devices in Portuguese radio phone-in programmes*

(Contribution to *The Interrelation between Evidentiality, Mitigation and Appraisal across Genres*, organized by Figueras Bates Carolina [et al.]

Taking as reference an oral corpus of Portuguese radio phone-in programmes (Almeida, 2005), we will analyse the functioning of linguistic softener/mitigation and intensification devices that are performed under the frame of rhetorical strategies orientated towards interactional efficiency and argumentative activity. The occurrence of fuzziness markers, that cut across different grammatical categories, such as modal verbs, performative verbs,

adverbs and adverbial locutions, existential quantifiers, that express vagueness and detachment, are softeners used to persuade the hearer in these interactive contexts. The repetition of assertions in negative form in agreement and disagreement sequences, the occurrence of universal quantifiers, the repetition of the justification sequence in the same intervention and the repeated use of adjectives in the superlative degree constitute intensifiers analysed in interactional contexts. We will verify that the co-occurrence of softener and intensification devices is used to signal emphatic agreement or disagreement. We will also consider the contexts where the strategic use of these mitigation devices constitutes an expression of politeness and we will identify the functioning of softeners in the mitigation of potential conflict.

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### Susana Rodríguez Rosique

#### *Upside down: From informational status to attenuation in Spanish "aunque sea"*

(Contribution to *The Interrelation between Evidentiality, Mitigation and Appraisal across Genres*, organized by Figueras Bates Carolina [et al.])

This presentation focuses on the behavior of *aunque sea* as a scalar particle. This particle is similar to some other scalar elements, such as *solo* 'just' or *al menos* 'at least' (König 1991), as can be observed in (1), and it has been created from the fixation of the concessive conjunction *aunque* plus the subjunctive form of the verb *ser*, as is schematized in (2):

- (1) Vamos a ver si somos capaces de contestar, aunque sea, dos llamadas telefónicas más (RAE, CORPES XXI)
- (2)  $Aunque_{(concessive\ conjunction)} + sea_{(ser: 3rd\ sg.\ person\ subjunctive)} = Aunque\ sea_{(particle)}$

*Aunque* 'although' is the prototypical concessive conjunction in contemporary Spanish. It derives from an original scalar structure, where the scalar particle *aun* precedes a clause introduced by *que* and conveys a highly informative condition for the state of affairs in the protasis not to hold (3) (Rivarola 1976; Pérez Saldanya and Salvador 2014). In turn, the subjunctive in Spanish is the mood for non-assertion (Lavandera 1983; Lunn 1989), which can thus introduce a piece of information previously activated in the discourse (Rodríguez Rosique 2005, 2008)

- (3) aun de lo que diessen que ouiessen grand ganancia  
(Rivarola 1976: 47)

Once the structure has been fixated, the conjunction *aunque* can occur with both the subjunctive and the indicative. The concessive relation—understood as the expression of a non-sufficient condition for the apodosis—can be projected over different levels of meaning (Crevels 1998, 1999, 2000; Garachana 1999; Rodríguez Rosique 2008). At the utterance level, the clause introduced by *aunque* may be interpreted as a non-sufficient condition to avoid the speech act in the apodosis (4); or, expressed differently: normally, if the circumstance specified in the apodosis holds, the speech act is not carried out; but on this occasion it is. When this non-sufficient condition appears in the subjunctive mood, the inefficient obstacle of the protasis increases its level of irrelevance or indifference (Cortés Parazuelos 1993). Consequently, these structures usually occur with particles denoting lower end of a scale, as happens in (5) with *solo* (Garachana 1999):



(4) Aunque te lo haya dicho mil veces en el shoutbox, gracias por tu gran trabajo (5) [Haz algo que te guste] Ve a un centro comercial, aunque sea solo a ver vitrinas o a tomar un café (CORPES XXI)

The next step is that *aunque sea* may leave the connection between clauses to turn into a scalar particle. As a particle, it exhibits functional integration: note that the verb does not agree with a clause constituent anymore – in fact, *sea* (3<sup>rd</sup> sg.) does not agree with *cinco minutos* (3<sup>rd</sup> pl.) in (6)–. (6) El 20N, si queréis vengo, aunque sea cinco minutos, que tampoco quiero chupar cámara (7) ¿No nos puedes dar una pista aunque sea? (CORPES) The particle *aunque sea* is quite frequent in interactive environments (dialogs, conversations...) and it appears specially in utterance performing speech acts such as requests, orders, suggestions..., where it contributes to soften the level of obligation: the speech act urges the addressee to accept a minimum state of affairs, not too much expensive for him. In sum, *aunque sea* exhibits a process of scalar inversion from its origin to its use as a particle. More generally, this presentation shows the relationship between information structure – specifically the status of ‘activated information’ – and a discursive function of attenuation..

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#### Luisa Martín Rojo

***Linguistic governmentality and emerging speakers’ subjectivities: from reproduction to resistance*** (Contribution to *Language regulation in professional contexts*, organized by Nissi Riikka [et al.]

The aim of this presentation is to examine what makes it possible for the processes that govern markets to colonize other spheres of human life and of social organization, enabling neoliberalism to become an ideology and an extended mode of governance. In order to accomplish this aim, I examine some of the main features of this prevalent economic model, and I connect them to the main mechanisms and techniques of power by means of which neoliberal principles, ideologies and knowledge shape language policies and on speakers’ conducts and trajectories. I will focus on one of the crucial extensions of neoliberalism, that is, the entrepreneurial order, by means of which individuals are understood as enterprises that must ensure their own profitability. Within this neoliberal rationality language learning and increasing competencies are viewed as an investment, subject to a cost calculation, and become a personal discipline, and a technique of normalization and governmentality, that has the whole community as its target. In this line, this contribution explores how the impact of entrepreneurial speaker goes beyond speakers’ linguistic conduct, and impact on the way speakers understand themselves. In order to study whether new forms of speaker subjectivity are emerging, I will examine the discourses of “entrepreneurial speakers” and to what extent they reproduce, expand, and reinforce competitive relations. I will also analyze linguistic self-reflexivity, frustration, shame (and pride) among those who do not meet established demands and perceived themselves outside the market. Finally, from the discourses of speakers who do not construct neoliberal or entrepreneurial subjectivities, we will reflect on the possible forms of resistance.

### Jesus Romero-Trillo

*The pragmatics of prosody in intercultural communication* (Contribution to *Current issues in intercultural pragmatics*, organized by Kecskes Istvan [et al.]

The relationship between pragmatics and prosody is especially significant in intercultural communication. In this sense, the pragmatic-cum-prosodic interface plays an essential role in the transmission of meaning due to the multiplicity of patterns and functions (Romero-Trillo in Press). The present investigation analyses the relationship between pragmatics and prosody from a theoretical and practical perspective in a corpus of conversation between native and non-native speakers of English. The study compares the realisation of native and non-native performance of feedback elements in speech on the basis of acoustic analyses. From an intercultural pragmatics perspective, the research will show that the role of acoustic features of the markers realising feedback in conversation is essential to understand how these elements function as cognitive 'punting poles' (Romero-Trillo 2014). Bearing in mind the different pragmatic and acoustic patterns of English between speakers from different cultural and linguistic backgrounds to avoid misunderstanding. This fact is especially significant in the case of foreign speakers of English, who need to master the prosodic and pragmatic functions of these elements in order to be communicatively efficient and to avoid digressive requests for clarification and repair.

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### Hannah Rosén

*Nearly cyclic from Gaelic and Sardinic* (Contribution to *Cyclicity in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.]

Occasional items - adduced here from Gaelic (Irish and Scottish) and Latin-Sardinic - illustrate a state of affairs in which a nearly cyclic diachrony is involved, but only nearly so. An initial lexeme (the noun 'sigh'), although in the main replaced, may reemerge, but in a divergent formational structure. In another instance, an extremely versatile process of grammaticalization (of Gaelic words for 'devil'), viewed semasiologically, does not impair the retention and ongoing use of the full-fledged incipient lexeme as such, which remains intact, not unlike numerous other such cases of functionalized lexemes. In another constellation (Lat. *Immo* > Sard. *emmo*), again from a semasiological perspective, a synsemantic function word at first accrues further grammatical and discourse-based functions and then undergoes a shift which preserves just one of its semantic components but allows it to undergo further derivation - in a rather peculiar delocutive process.

### Daisy Rosenblum

*Nouns, noun phrases, and other referential resources in Kwakwaka'waka* (Contribution to *The Pragmatics of the 'Noun Phrase' across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.]

Many features of the grammar of Kwakwaka'waka (ISO 639-3 KWK; Wakashan) have been the subject of heated theoretical debate, but Kwakwaka'waka noun phrases ('NPs') have generally been treated as straightforward and self-evident. A rare investigation of NP internal structure (Chung 2007) presented examples cleaved from their elicited sentential context (and from speaker identity) and sought to explain them in formal syntactic terms:

- (1) [=]χuxda                      w'adziłux      guk<sup>w</sup>  
 χ-uχ-da                      w'adzi-λ-eχ      guk<sup>w</sup>  
 Case-Loc(near2)-Det      big-Temp-Vis      house  
 'that (near 2<sup>nd</sup>) big future-to-be-house (near 2<sup>nd</sup>, visible) (Chung 2007:110)

However, a recently developed corpus of spontaneous interaction in Kwakwala (Rosenblum 2015) allows us to take a renewed look at basic assumptions about the status, constituency and distributive patterning of Kwakwala NPs, examining them alongside empirical data drawn from everyday talk between fluent elders. In spontaneous conversations, what types of elements serve as arguments and adjuncts to Kwakwala predicates? How frequent are non-predicate lexical constituents in conversation, compared with pronominal reference? What is the relative frequency of complex multi-element arguments to single-word arguments in the corpus? How do speakers employ nominalization in argument and adjunct roles, and how does this compare with non-nominalized complements? How do all of these variables correlate with other factors of information accessibility, speaker stance, and discourse continuity? Examining these and other questions for Kwakwala allows a nuanced and emergent analysis of what is meant by the category ‘Noun Phrase’ in Kwakwala, and what functions NPs serve in Kwakwala grammar in use.

For example, Kwakwala speakers employ NPs to specify referents that are also marked by a derivational suffix within a predicate. In the three sentences below, the suffix *-(?)sta* LIQUID appears in the predicate to indicate the Ground against which an action occurs or a Figure is located. In each, a locative prepositional phrase containing a simple NP further specifies a type of liquid: water, a puddle, mud.

## (2) Morphological and Syntactic Reference

- a. *lámóχ*                      *típstəwoχda*                      *gíngənanəməχ*                      *láχ<sup>w</sup>a*                      *wápiχ.*  
 lə-ʔəm=οχ                      típ-(?)sta=οχda                      gíngənanəm=χ                      la=χ<sup>w</sup>a                      wáp=iχ.  
 AUX-OI-DEM                      STEP-LIQUID=DEM                      children=DEM                      PREP=DEM                      water=DEM  
 ‘The children stepped (in liquid) in the water.’                      (2013jul17\_LJ\_1)
- b. *hánstəlsοχda*                      *batl*                      *láχοχda*                      *pádl.*  
 hén-(?)sta-əls=οχda                      bátil                      la=χοχda                      pədl  
 up.ves ’-LIQUID-OUTSIDE=DEM                      bottle                      PREP=DEM                      puddle  
 The bottle is in the puddle.’                      (2013jan23\_LJ)
- c. *típstəlsən*                      *laχοχda*                      *q<sup>w</sup>asiχ.*  
 típ-(?)sta-əls=ən                      la=χοχda                      q<sup>w</sup>as=iχ  
 step-LIQUID-OUTSIDE=1.SBJ                      PREP=DEM                      dirt  
 ‘The mud is on my feet. (I stepped (in liquid) in mud.)’                      (2014jan21\_LJ\_1)

In interaction, an interpretation of the word ‘*q<sup>w</sup>as*’ ‘dirt’ as ‘mud’ relies on an inference only accessible from the full utterance context. Such examples illuminate referential practice in a language for which lexical roots do not easily sort themselves into self-evident ‘Noun’ and ‘Verb’ categories (cf. Bach 1968, Jacobsen 1979, Kinkade 1983; Demirdache & Matthewson 1995; *inter alia*), and referential function is distributed across the lexicon of roots and a grammatical system of derivational suffixes. Closer descriptions of the actual behavior of nominal constituents in a severely endangered language such as Kwakwala can help community members engaged in teaching and learning the language while also contributing to our cross-linguistic understanding of the emergence of syntax in discourse.

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**Giovanni Rossi, Elizabeth Couper-Kuhlen, Auli Hakulinen, Martina Huhtamäki, Jan Lindström, Anne-Marie Londen, Rasmus Persson, Melisa Stevanovic & Anna Vatanen**  
***Prosody and action formation in next-turn repetitions across five languages*** (Contribution to *Linguistic structures and actions: does function follow form?*, organized by Seuren Lucas [et al.]

We present the results of a comparative project examining the role of prosody — generally understood as the acoustic-auditory post-lexical features of speech — in distinguishing the function or action accomplished by next-turn repetitions in conversation across five languages: English, Finnish, French, Italian, and Finland Swedish. By next-turn repetitions we refer to a recurrent conversational phenomenon that involves the lexical repetition of all or part of a speaker's turn by another speaker in the next turn. The repetitions in focus here are ones that problematise the repeated material and solicit a response by the original speaker, which often involves repairing a conversational problem. Previous research has shown that such repetitions can accomplish a range of pragmatic functions or actions, including checking understanding, requesting completion, expressing surprise, questioning the acceptability of what is said (Jefferson 1972; Sorjonen 1996; Wu 2006; Robinson and Kevoe-Feldman 2010; Sidnell 2010; Robinson 2013; Benjamin and Walker 2013, among others). But how do speakers distinguish different functions? And how do recipients know what to respond? In this project, we examine the role played in this process by prosody, together with other interactional resources, and do so from a cross-linguistic perspective, drawing on methods from linguistics, conversation analysis, and multimodal analysis, and bringing together both a qualitative and a quantitative approach. The project contributes to the growing field of pragmatic typology and comparative conversation analysis (Sidnell 2007; Stivers, Enfield, and Levinson 2010; Dingemanse and Enfield 2015; Floyd, Rossi, and Enfield under review) with a new focus on prosody. Although there has been work on prosody in linguistic typology, on prosody in interactional linguistics, and more recently work on pragmatic typology, this is the first project that brings the three elements together: prosody, pragmatics, and typology. Moreover, our focus on a robust conversational structure (original turn > repetition > response) gives us a controlled environment to study not only the role of prosody in action formation and ascription, but also the prosodic system of our languages more generally, which in some cases is still poorly understood.

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**Ingmar Rothe**

***An interactive tabletop in the museum: How visitors jointly create an understanding of a game*** (Contribution to *Empractical speaking and knowledge construction*, organized by Hauser Stefan [et al.]

This paper deals with the multitouch tabletop "ComforTable", which belongs to the permanent exhibition of the Chemnitz Museum of Industry, Germany. "The term "tabletop" stands in the tradition of earlier terms, such as "desktop" or "laptop", highlighting the location of the computer or the display. Tabletops distinguish themselves by being suitable as group interfaces and by the fact that their horizontal display is the interface where the user directly interacts with digital information rather than using keyboard and mouse" (Müller-Tomfelde/Fjeld 2010: 2). The ComforTable has been developed by the interdisciplinary research group "CrossWorlds" at the Chemnitz University of Technology (DFG grant #1780/1). The aim was to "create an artefact which prompts visitors to occupy themselves with contents of the exhibition but also with each other in a playful and pleasant manner" (Storz et al. 2015: 115). Up to four visitors can play a card game dealing with inventions or with exhibits of the museum. The game is quite easy: players are asked to swipe their cards into the right chronological order.

In order to play the game, players need knowledge about exhibits, the rules of the game, and the interface's functionality. Visitors might get information about rules and functionality by reading the instructions given in the beginning of the game. Interestingly enough, most of them do not read these instructions but close the instruction dialogue. Due to that, the players have to interactively construct knowledge while playing the game. The paper's main questions are: How do players jointly get into the game? How do they share their understanding of the interface and the game's rules? Which semiotic resources do they use? First observations show activities of explaining and demonstrating, in order to enable fellow players to participate. Sometimes speaking is not even necessary, players just swipe cards of their fellow players or touch icons in the other one's menu bar. Furthermore, the data show that players are jointly constructing theories about the game and its functionality, while actually not following the original game rules.

The observations to be presented are part of the dissertation project "The tabletop in the exhibition space – interaction at multitouch systems" The data have been collected in the Chemnitz Museum of Industry during four opening days between February and October 2016. It consists of 22 hours of group interaction at the tabletop gathered by three cameras. The corpus is analyzed within the framework of Conversation Analysis with a focus on multimodality (Mondada 2014) as well as on the spatial environment. Thereby, the work is related to the concepts of interaction space and interactive architecture (Mondada 2007, Hausendorf/Schmitt 2013, Schmitt 2013) as well as studies of interaction in the exhibition space (e.g. Heath/vom Lehn 2012, Pitsch 2012, Kesselheim 2012).

The paper contributes to the following topics of the panel: interactive construction of knowledge, methodological reflection on empractical communication, (video)gaming, the role of physical environment.

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**Gema Rubio Carbonero, Ann Klimava & Melissa Moyer**

***English in job recruiting: An added value?*** (Contribution to *Multilingualism, Mobility, and Work*, organized by Moyer Melissa [et al.]

In the context of the current economic crisis, getting a job can turn out to be a major challenge. Hence the proliferation of intermediaries both virtual and office based are increasingly relied on both by companies and individuals. Language skills, and more specifically the requirement of knowing English, that job candidates are expected to have do not necessarily match the actual skills required to carry out the job. Nowadays, a growing number of companies and organizations carry out their recruitment for directors and mid-management level jobs with the help of external experts, such as headhunters (Finlay and Coverdill, 2007; Tienari et al. 2013). Specific types of elite jobs require persons with certain skills and life experiences who are hard to recruit locally (Urciouli 2008). In such cases, the role of recruiting agencies is to match qualified candidates from around the world to jobs being offered both locally in the city of Barcelona and its surroundings and, in some instances, with jobs being offered internationally. The mobility of the current elite workforce typically requires for a person to have a fluent knowledge of English (Park and Wee 2012) as well as a solid knowledge of other languages in order to fulfill the requirement of the job. The demand for multilingual language skills is a feature of a new knowledge based and service economy where language is increasingly seen as a commodity (Duchêne and Heller 2012) or a product (Agha, 2011). The aim of this ethnographic study has been to gain a deeper understanding of the role of language and the extent of workforce mobility for gaining a job through several recruiting agencies based in Barcelona, Spain that finds temporary employment for companies that are both locally and internationally based. The assessment of English language competence becomes a key event in the selection process in order to determine a person's suitability for the job. In addition to performing the interview in English, a candidate undergoing a selection process sometimes needs to produce formal samples of writing or will have to undergo a proficiency test. This paper focuses on the perspective of candidates who have undergone a selection process in order to understand how English is evaluated and whether it is a necessary skill at work or rather a key feature indexing a valued sort of candidate profile. This latter role of language may function more as a gatekeeping mechanism (Roberts 2013). Data comes from interviews with candidates and ethnographic fieldwork at a recruitment agency in Barcelona where the three authors carried out participant observation during the actual selection process. The results of this study will contribute to our understanding of multilingualism, the role of English, and mobility in the current workforce in Catalonia and more widely in Spain and the rest of the world.

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**Christoph Rühlemann**

***Speech acts and storytelling interaction*** (Contribution to *The Pragmatics-Conversation Analysis Interface*, organized by Clift Rebecca [et al.]

Surprisingly little has been said in pragmatics about how storytelling relates to speech act theory, whether storytelling counts as a speech act, and if so, what kind(s) of speech act it would represent. In talking of fictional literature, Searle (1975) forcefully argued against the view that fictional storytelling contains a class of

illocutionary acts such as “writing stories, novels, poems, plays, etc.” (Searle 1975: 323) distinct from the standard illocutionary acts of requests, threats, promises, and so on. For van Dijk & Kintsch’s (1983) theory of discourse production, storytelling, as a specific discourse type, falls under the rubric of ‘verbal macroactions’ or ‘global speech acts’ (van Dijk & Kintsch 1983: 265). More recently, Norrick argued that while basically “narratives count as representatives in describing events” (Norrick 2015: 95) they “develop the indirect forces of expressive and directive in context as well” (Norrick 2015: 95). The decisive new element setting this account apart from, say, Searle’s account is the notion of ‘context’. Just how ‘context’ is to be understood remains rather vague in Norrick’s analysis but it seems that not so much the storytelling but the story itself is taken as the context.

I will argue that the picture becomes clearer once storytellings are considered in a wider perspective including their sequential and interactional context. According to Stivers (2008, 2013) storytellings are organized around stance, with stance understood as the teller’s “affective treatment of events” (Stivers 2008: 27). While stance “may or may not be communicated explicitly” (Mandelbaum 2013: 498), I will focus on storytellings sequentially following explicit teller’s assessments. In these contexts, the storytelling as a whole is a complex expansion sequence serving to illustrate and justify the assessment and seeking the recipient’s agreement (‘affiliation’) with the assessment (Pomerantz 1984). Here, it appears, speech act analyses along the above lines — literally— miss the ‘point’: while the narrative clauses depicting the past events may indeed serve as representative speech acts, the whole point of telling the story in the first place is to achieve the recipient’s affiliation with the teller’s stance whatever the actions performed along the way. I also discuss whether the same analysis holds for tellings where the teller’s stance is merely implicit. Finally, I conclude by discussing the possibility of viewing storytelling in interaction as an expanded assessment-agreement adjacency pair.

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### **Maria Angeles Ruiz Moneva**

#### ***Searching for relevance theoretical proposals to cope with irony in literary texts***

(Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.]

Irony can be approached as a stylistic resource that can be found in both literary and poetic language and also in everyday speech. Its study is deeply rooted in the ancient origins of Western civilisation: on the one hand, the Greek tradition (Socrates or Aristotle) seems to have approached irony in terms of what might have been regarded as a kind of intellectual game, where the expression of attitude was important, and where both the *eiron* and the *alazon*, corresponding to the ironist and its potential victim, respectively, pretended to be someone other than what they really were or knew; on the other hand, the Roman tradition, represented by authors such as Cicero and Quintilian, tended to focus on the contrast between figurative and literal meaning, between what is said and what is meant. The latter was the tendency that finally became paramount until at least Romanticism, when authors such as Schlegel created a new approach to irony based on an attitude of a certain subjective distance of the author as a creator towards his work. Recent pragmatic approaches to irony (and also certain literary critics, such as Hutcheon 1994, 1978) have explained irony in terms of the expression of a certain attitude. In particular, relevance theory (Sperber and Wilson 1986/95; Carston 2002; Clark 2013) has significantly contributed to the understanding of irony from its earliest proposals (Sperber and Wilson 1981, 1978). Indeed, relevance-oriented studies on irony reach very recent times (for instance, Wilson 2017, 2013, 2009, 2006; Wilson and Sperber, 2012; Yus 2016a, b, c; Piskorska 2016; or Spotorno and Noveck 2014; to name but a few). Within this approach, irony is best understood as echoic and attributive: this means that the

speaker of an ironic utterance conveys an attitude of dissociation from the proposition expressed, which is attributed to someone other than herself at the time of the utterance. Most relevance-theoretical proposals on irony have tended to focus on verbal irony. Yet, perhaps the study of certain forms of irony which can often be found in literary texts, such as dramatic irony, irony of fate or tragic irony, or anticipatory irony has been overlooked so far within relevance theory (Sperber and Wilson 1998). As noted by authors such as Rosales Sequeiros (2014) such forms of irony also show some kind of discrepancy between reality and expectations. In this sense, this paper will attempt to provide a relevance-theoretical account of these forms of irony. Previous research shows that they seem to occur in the context of forms of communication which, even though they are ostensive-inferential, yet tend to show specific traits regarding the relationship established by participants. Those peculiar relationships will influence the ways in which speakers and addressees have access to context and consequently can process ironical utterances. This contribution will further seek to explore the ways in which the most recent approaches to irony within relevance theory can shed light upon the understanding of these forms of irony.

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### Leonor Ruiz-Gurillo

*Feminine identity in Eva Hache's humorous monologues* (Contribution to *Exploring identities through humor*, organized by Timofeeva-Timofeev Larissa [et al.]

The aim of this paper is to analyze Eva Hache's identity in her humorous monologues. Eva Hache was the presenter of TV show *El Club de la Comedia [The Comedy Club]* in 2012 and 2013 in Spain. In accordance with the *General Theory of Verbal Humor* (Attardo & Raskin, 1991) and a discursive perspective of identity (Crawford 1995; Yus 2002), this paper analyzes gender building through humor in a corpus of 25 audiovisual monologues. Although Eva Hache's monologues were written by an anonymous scriptwriter, her voice at the TV set represents a feminine style (i.e. feminolect). Thus, her humorous discourse shows gender stereotypes, cultural representations and the sex war. Understood as knowledge resources (Attardo & Raskin, 1991), narrative strategies and language help to achieve her humorous intentions. Polysemy, paronymy and phraseology, amongst others, act as structural elements of *jablines* and *punchlines* (Attardo, 2008) and,



consequently, as elements that form her female humorous identity.

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**Andra Rumm & Kirsi Laanesoo**

**"Ma ei tea" ('I don't know') complex questions in everyday Estonian** (Contribution to *The Emergent Grammar of Complex Clausal Structures in Interaction*, organized by Keevallik Leelo [et al.]

Our presentation focuses on a special format of wh- and polar questions in Estonian everyday interaction, such as *ma=i=tea kas sul on Isik kaarti*. 'I don't know do you have an ISIC card'. Grammatically these questions contain two clauses: a main clause *ma ei tea* 'I don't know' which is followed by a dependent interrogative clause. Prosodically the two clauses form one intonational unit.

The clause *ma ei tea* literally refers to the speaker's lack of knowledge. At the same time, the question itself expresses speaker's unknowing epistemic stance (Heritage 2012). Our research question is why do speakers use *ma ei tea*, as the question already expresses the questioner's lack of knowledge.

Keevallik (2006) has claimed that *ma ei tea*-prefaced complex clausal structure in Estonian interaction is generally not used to form a question, but rather to express speaker's lack of knowledge. Our presentation focuses on cases, where *ma ei tea* followed by an interrogative clause is in fact oriented to as a question (example 1). Previous studies have also demonstrated that interactants may orient to the dependent clause, while the main clause functions rather as a stance device (Thompson 2002) or a discourse marker (Keevallik 2008).

(1)

R: /.../ **ma=i=tea kas sul on Isik kaarti.**  
 I NEG know QUES you:ADE be:3SG NAME card:PRT  
*I don't know whether/do you have an ISIC card.*  
 C: on küll jah  
 be:3SG PART yes  
*yes I have*

The approach of our study is interactional linguistics following the methodology of conversation analysis. The data come from the Corpus of Spoken Estonian of the University of Tartu.

The preliminary analysis of the data reveals that *ma ei tea* complex questions indicate often a topic shift or a change in the course of action. In our data, *ma ei tea* occurs in an utterance-initial position, thus projecting the following change in interaction. Furthermore, *ma ei tea* is employed in requests or suggestions as a mitigating device when the question concerns some sensitive matter. For example, it is used when the questioner needs a favor from the recipient (example 2).

In example 2 C is calling her friend to ask whether she has some room left in her bag. They will be travelling together and C wants to put some of her own things in R's bag.

(2)

C: /.../ **ma=i=tea kas su kotis muidu natuke ruumi on või midagi=vä.**  
 I NEG know QUES you:GEN bag:INE otherwise a little bit space:PRT is or something QUES  
*I don't know whether/do you have some space in your bag or something.*  
 (.)  
 R: natuke peaks olema {-}  
 a little bit must:COND be  
*there should be some*

In our presentation, we will further analyze *ma ei tea*-questions in everyday interaction and elaborate on the

usage of this complex construction.

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#### Anna Ruskan

#### *Cross-linguistic equivalence and differences of visual perception-based adverbials*

(Contribution to *Evidentiality: Discourse-Pragmatic Perspectives*, organized by Carretero

Marta [et al.]

Over the last decade a great deal of attention has been devoted to discussing the notional boundaries, scopal properties, positional mobility and discursive functions of evidential adverbials in European languages (Squartini 2007; Simon-Vandenberg, Aijmer 2007; Diewald, Smirnova 2010; Carretero, Zamorano-Mansilla 2013). Evidential adverbials do not only refer to the speaker's source of information for the proposition but they also acquire a variety of textual and interactional functions typical of pragmatic markers (Brinton 2008) across different types of discourse. Although drawing sharp boundaries between the evidential/modal and discursive use of the markers may be difficult, their prototypical meanings can still be distinguished, as shown in other studies (Wichmann et al. 2010; Cuenca, Marín 2012). The present study focuses on visual perception-based adverbials in English (*evidently*, *clearly*), Polish (*oczywiście*, *wyraźnie*) and Lithuanian (*akivaizdžiai*, *aiškiai*). The aim of the study is to compare the evidential and/or discursive functions of visual perception-based adverbials in English, Polish and Lithuanian and identify their functional equivalence and differences. The main parameters of analysis will be frequency, position, scope and discourse preferences of the adverbials. An attempt will also be made to define evidential and pragmatic contexts of use of the markers. The data for this research were obtained from the Corpus of Contemporary American English, the Corpus of the Contemporary Lithuanian Language (CCLL), the Corpus of Academic Lithuanian (CorALit) and the National Corpus of Polish (NKJP). The preliminary findings suggest that the closest cross-linguistic functional equivalents are the adverbials *clearly*, *wyraźnie* and *aiškiai*, which function as inferential, manner adverbials or emphatic markers of speaker's argumentation. The most divergent functional semantic profile is illustrated by *evidently*, the Lithuanian *akivaizdžiai* and the Polish *oczywiście*. Apart from inferences drawn from perceptual and conceptual evidence, *evidently* denotes hearsay; it does not display interactional functions to any great extent. However, the Polish adverbial *oczywiście* functions mainly as a pragmatic marker that establishes a common ground with the addressee. In contrast to the English *evidently* and the Lithuanian *akivaizdžiai*, its link with visual perception has been almost bleached. In present-day Polish, a functional equivalent of *evidently* is the adverbial *ewidentnie*, a borrowing from Latin, which emphasises the importance of evidence in discourse and expresses the speaker's powerful argumentation. The closest link with visual perception is illustrated by the Lithuanian *akivaizdžiai*, which, in contrast to *evidently* and *oczywiście*, may function as an adverbial of manner. When functioning as an inferential marker, it may strengthen the speaker's powers of argumentation. The present study extends the picture of the functional semantic profile of visual perception-based adverbials across languages (Squartini 2008; Cornillie 2010; Cornillie, Gras 2015) and proves that evidentiality is a context-dependent category.

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### **Maria Sabaté Dalmau**

***Exploring minority local language socialization among the undocumented: Migrants' linguistic practices and ideologies around Catalan in Spanish-speaking urban peripheries***  
(Contribution to *Critical Perspectives On Language Socialization Processes and Trajectories in (Bi-) Multilingual Contexts*, organized by Relañó Pastor Ana Maria [et al.]

From a critical sociolinguistic ethnographic perspective, this study investigates the language socialization practices involving Catalan displayed by two networks of 23 undocumented and unemployed multilingual migrants who, born in South Asia, North and Central Africa, Eastern Europe and Latin America, in one site, and in Western Africa, in a second site, organise their mobile trajectories, respectively, in an 'ethnic' call shop and on a public bench in a peripheral transport area located in two Spanish-speaking peripheral working-class neighbourhoods near Barcelona, in Spanish/Catalan bilingual Catalonia. By analysing interviews, naturally-occurring interactions, and multimodal communicative practices gathered over two years of fieldwork in each site (2007–09, for site 1; 2012–14; for site 2), I focus on the various discourses around migrant socialization in the local languages which get mobilized by the informants themselves in these two discursive spaces of transnational survival. I show that marginalised migrant social networks tend to perceive Catalan as devoid of socioeconomic benefits in the local (informal) marketplace, and to construct it as an elitist out-group 'stranger' language for private use which does not belong to their linguistic repertoires. However, I also attest that, in practice, Catalan does get inscribed in the translinguistic Spanish with which these social actors try to attain "integration" into their host societies. I argue that, in peripheral urban spaces where global Spanish (in its pluralized peninsular and Latin-American forms) prevails as the dominant lingua franca, and where a critical mass of habitual local Catalan users is absent, migrant populations tend to participate in the (old) language socialization ideologies which foster the monolingual nation-state linguistic regimes established by their host societies and to actually discredit "integration" in Catalan. Concerning actual language use, though, I conclude that the migrants who target re-localisation in Catalonia invest in Catalan-Spanish bilingualism, though without attaining legitimacy as fully-fledged newspeakers of Catalan, in unexplored peripheral urban spaces of late capitalism where the dynamics of language socialization are still largely underexplored.

### **Toshiyuki Sadanobu**

***"Characters" in Japanese society*** (Contribution to *Japanese-born "characters" meet European and American insights*, organized by Sadanobu Toshiyuki [et al.]

As the introductory part of the panel, this presentation briefly outlines the basic idea of *kyara*, a popular idea among general Japanese people, especially young generation like (1) below (Sadanobu 2011), with two kinds of similar idea (i.e. *dramatis personae* and Ito's (2005) *Kyara*), and show how they differ from one another (Sadanobu 2015). (1) Post here if your *kyara* at work is different from your regular character 1: Kotanuki: 12/06/03 15:37 ID: Main At my part-time job, I'm very gloomy and dowdy, but at school I have a rowdy *kyara*. How about you? 2: Kotanuki: 12/06/03 15:41 Come to think of it, my *kyara* is different at home, work, with my boyfriend, and at school. [<http://new.bbs.2ch2.net/test/read.cgi/kotanuki/1338705429/i>] In Japanese society the conception of *dramatis personae* is meant by a loan word *kyarakutaa* and its abbreviated word *kyara* which were borrowed from English character. Based on this, Ito (2005) coined a new technical term *Kyara* and rigorously distinguishes it from *dramatis personae*. Ito's *Kyara* means the cornerstone of *dramatis personae* in the world of manga, which ensures identity relationship that "the person shown in panel A is the same person as the one in panel B." His *Kyara* gained attention from many fields beyond manga studies and got employed in a variety of

forms, but it is unclear how faithful this employment is, as Ito himself has expressed reservations on this matter. The conception of *kyara* is based on the idea that "humans can change in response to the situation." It is not something created by researchers (the author), but rather was formed and uttered by speakers of Japanese in the course of daily life like (1). I merely employed this word, as-is, as a technical term as I thought it conveyed the keen awareness of the speakers with respect to communication and language in Japan.

### **Suha Safiyiddeen**

***The gendering of metaphorical expressions in English and in Arabic on social media platforms*** (Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.]

Problematizing the complex relationship between conceptual metaphors and metaphorical linguistic expression, this paper explores how gender figures in metaphor. The gender metaphorical expressions created, chosen from other walls, or quoted by males, females and queer individuals (LGBT) gave the participants the chance to express their gender identity through online performance. Social media is not only used as a platform that enhances gender but also enables it. Covert gender and sexual ideologies of various kinds are loaded into "cultural conceptualizations" that shape how we make sense of the world. Gender identity performance/expression, a target domain, is mapped onto the participants' environments/ cultures, the source domain. The enabled use of gender metaphorical expressions on Facebook is a sign of cultural convention directed from (each) community onto the social sphere. As a result of cultural globalization, the cross-cultural differences in usage of metaphorical expressions are rapidly developing.

Since cultural conceptualizations arise from interaction (Sharifian, 2003), the usage of the different types of metaphors (Lakoff & Johnson, 1980) and different types of schemas (Sharifian, 2015), reflect the representations of the participants' cultural conceptualizations. "Distributed representation" is evident across the cultural group. They showed various degrees of knowledge about their gender conceptualizations. Some cultural conceptualizations were associated with L1 (Lebanese Arabic) ideology while new ones have developed as a result of social struggle and interaction with speakers of English from other cultures, especially through social media. Emergent conceptualizations are evident through the participants' attempts to "renegotiate" their gender identities. They are "re-metaphoring" the world/ reshaping common sense using Facebook walls. The self that each participant tried to construct online showed clearly how they are "gendering the self" through "gendering language choice". The use of Arabic- English code mixing (within and across word boundary), Arabic, and English metaphorical expressions helped in voicing the speakers' politicized ideas and in constructing a social justice "activist" persona, though some are crossing boundaries, while others reinforce them.

### **Scott Saft**

***Preserving primary 'ba': Topic choice and the reinforcement of traditional identity in Hawaiian language radio*** (Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

Although Hawaiian is considered an endangered language, it is currently the object of a strong revitalization movement that has seen the number of child speakers grow from 50 in the early 1980s to over 2000. As part of the movement to revitalize the language, educators and parents alike are attempting to preserve and reinforce a traditional Hawaiian perspective, which includes a close connection of identity to language, land, and genealogical relationships. In fact, in the traditional view, a person of Hawaiian identity is considered to be in a constant state of union with her/his place of birth and also her/his genealogy. The basic goal of this presentation is to describe how the host of a radio program broadcast in the early 1970s worked with his interviewees, most of whom were elder native speakers of Hawaiian, to reinforce these connections of a traditional Hawaiian identity. Toward such a description, the analysis employs membership categorization analysis to show how the participants, especially the radio host, employ categorical references to types of people and land names to control the topics that are chosen for discussion. The analysis will demonstrate that it is in the elaboration of the topics that the participants construct a view of identity that emphasizes the close connectivity of the individual to the land and to genealogy. Discussion relates the analysis to the concept of 'ba', a Japanese term that emphasizes both the union and separation between individuals and the surroundings in which they exist. Unlike some analytic perspectives that assume from the outset the existence of a separate individual acting upon a pre-existing context, 'ba' begins with the opposite assumption, namely, that individuals start in a merged relationship with their environment. This level of 'ba' has been termed 'primary ba' by Hanks (2016). Hanks

(2016) also posited a level called ‘secondary ba’, which participants construct at the level of interaction. Just by speaking, which can be a very individualistic act, a person might create temporarily a ‘secondary ba’ that highlights the separate existence of the individual from her/his surroundings. Likewise, a participant might work through the ‘secondary ba’ to recreate and reinforce the merged relationship that existed in ‘primary ba’. This presentation employs these two levels of ‘ba’ to suggest that the participants on the radio program frequently employ the ‘secondary ba’ of interaction to control topics such that they can express and therefore preserve the ‘primary ba’ that constitutes a traditional Hawaiian identity.

Hanks, William. 2016. *Basho: A theory of communicative interaction*. Presented at Waseda University, Tokyo.

**Junko Saito**

***“I wish they were more kawaii”: Sarariiman’s construction of heterosexuality in workplaces in Japan*** (Contribution to *Exploring roles of ideology in Japanese workplace discourse*, organized by Minegishi Cook Haruko [et al.]

Drawing on the notion of stance (e.g., Du Bois 2007), this paper empirically explores the ways in which Japanese *sarariiman* (white-collar salaried employees) construct heterosexuality in both real-life and fictional workplace discourse in Japanese.

Scholars have identified *sarariiman* as representing hegemonic masculinity, which Dasgupta (2013: 154–155) interprets as “a cultural ‘ideal’ or ‘blueprint’, which exerts a powerful influence over the lives of men and women.” In the heteronormative ideals that permeate Japanese society, heterosexuality is normatively construed as prerequisite for the accomplishment of masculinity (Charlebois 2014; Nakamura 2010). Nevertheless, Japanese *sarariiman*’s construction of heterosexual identities, in particular while at work, has been under-investigated. Heterosexuality may be unmarked, but this does not necessarily mean that people do not actively engage in its construction (Cameron and Kulick 2003). This study contributes to our understanding of *sarariiman*’s discursive construction of heterosexual identity at work.

The data for this study derive from two sources: approximately ten hours of recordings of naturally occurring business meetings (all-male meetings and mixed-sex meetings) at the Tokyo office of a leading multinational IT company, and seven episodes of a TV drama that portrays stereotypical *sarariiman* who work at a large Japanese corporation. The data from the TV drama contain all-male casual gatherings and dyad small talk. In the data from the business meetings, the study focuses on four Japanese male employees.

The analysis of business meetings finds that the male employees craft their displays of heterosexuality predominantly through stance-taking of denigrating women, and that they draw on various gender ideologies in Japanese society, such as the laziness of *shufu* ‘housewives’ (Ashikari 2003), young women’s *kawaii* ‘cute’ femininity (Asano-Cavanagh 2014), and subordinate femininity in general (Nemoto 2010). Similar phenomena are also observed in the data from the TV drama. The study demonstrates that cultural ideologies (i.e., gender ideologies) play a significant part in the construction of male heterosexuality in Japanese workplace discourse, both fictional and non-fictional. Concurrently, the manifestation of male heterosexuality is a resource to reproduce gender ideologies and further male domination and female subordination. The study hence suggests that gender ideologies and the construction of male heterosexuality interact in a bidirectional relationship whereby heteronormativity is reproduced. The paper also argues that putting down women in all-male interactions enables male employees to construct homosociality among themselves. The display of misogynistic stances may be an important aspect of male bonding at work.

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**Chikako Sakurai & Masataka Yamaguchi**

*A comparative study of children's narratives in English and Japanese: A ba-theoretical approach to type-zero reported speech* (Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

We are concerned with reported speech (RS) in English and Japanese in the framework of Emancipatory Pragmatics. Our focus is on "type-zero" RS in which there is no explicit marker for quotation (Sakurai in press). Our point is to argue that by positing *ba* as "a dynamic field in which interaction emerges, where the participants ... stand as components ... indistinguishable from one another" (Saft's introduction) can we better understand the "type-zero" RS phenomenon.

In Western linguistics, reported content is, in principle, seen as structurally separated from the quoting verb. However, type-zero RS shows no boundaries between them due to the lack of quoting verbs, which poses a challenge. We conceptualize type-zero RS with three inter-related concepts of *ba* (field) theory: interiority, non-separation of self and other, and emergence (Shimizu 1995; Ohtsuka 2011); Interiority refers to the conceptualization of seeing speaker as an element of *ba*, in which speaker, addressee, and object are inextricable. From this perspective, we need to take an "insider" view (Ide 2016), from which the object is not far removed from the self, but both are inseparably situated within a *ba* (Ohtsuka 2011). Emergence is a phenomenon that occurs in situated communicative acts in which interlocutors co-construct discourse in an improvisational manner (Shimizu 1995).

By examining the character's speech in Japanese and American English narratives produced by ten Japanese 4-year-olds and ten American 4-year-olds while reading a picture book (cf. Berman and Slobin 1994; Nakamura 2006), our study shows that 13.55 percent of clauses contain type-zero RS in Japanese (34 tokens type-zero RS out of 251 clauses) while 0.01 percent of clauses contain type-zero RS in English (1 token of type-zero RS out of 172 clauses). For example, a Japanese narrator uses type-zero RS in excerpt (1), which is translated into English: (1) 'A boy, a dog and a frog. The frog is running away. "Where? Where did [he] go? [You] mustn't do it. Where did [he] go? It stinks. Where? Ouch. Bang. Splash. Ah. Sh! Here you are. Here we go. Bye-bye.'" Excerpt (2), taken from an English-speaking child, shows one token of type-zero RS: (2) The dog's getting out while they're sleeping and they say "Where's frog! Where's frog!" ... So a lot of bees are buzzing out climbed a tree and the bees are going race after him. He's on a rock. "Owl! Owl! Owl!" It can be seen that the more frequent use of "type-zero" RS in Japanese originates in the narrator's insider perspective which overlaps with character's viewpoint. In contrast, we observe only one token of type-zero RS in English as in "Owl! Owl! Owl!" as a "re-enactive mode" (Hickmann 1993). We further suggest that type-zero RS is an emergent phenomenon in a situated *ba* in which self (subject) and other (object) are inseparable before linguistic articulation.

Through this study, we hope to have demonstrated that the theory of *ba* is useful in better understanding RS both in Japanese and English, focusing on an early stage of language acquisition.

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**Rahul Sambaraju & Conor Bonfil**

*'RT if you agree': An interactionist perspective on digital activities* (Contribution to *The*

*micro-analysis of online data (MOOD): Using discourse and conversation analytic methods to analyse online interactions*, organized by Meredith Joanne [et al.]

Ethnomethodology inspired examinations of digital media explain the orientation to, accomplishment of, and, the recognisability of, digital media actions as specific kinds of actions. These examinations show how using digital media is oriented to and is embedded in everyday activities, like those of formulating and mishearing a *joke*. Such examination, however, employs formulations of social actions that are embedded in non-digital social practices. Here, we argue for an interaction approach to digital data that offers accounts of these social actions as part of digital social practices. Digital media use and the data so available can be examined for their interactional properties that may or may not be oriented to as part of everyday non-digital practices. We demonstrate how *data* from the social media / micro-blogging service Twitter<sup>®</sup>, that allows for a *free-for-all* turn management protocol, can be examined as interaction to offer an account of the actions being accomplished. This involves treating *twitter-actions* as being accomplished, oriented to, and, done recognisably so, as first or second pair parts in sets of adjacency pairs. For instance, treating a *tweet* as a first pair part allows for a *retweet*, *favourite/like*, or, another tweet in *response*, as an appropriate second pair part to form specific adjacency pairs. These however, could be similar to non-digital social practices, like *greetings* or *invitations*, or are specific to digital societies, like *trolling*. We argue that an interactionist approach to digital data offers a useful understanding of organization of activities and practices in digital societies that is accomplished in recognisable ways.

Ethnomethodology inspired examinations of digital media explain the orientation to, accomplishment of, and, the recognisability of, digital media actions as specific kinds of actions. These examinations show how using digital media is oriented to and is embedded in everyday activities, like those of formulating and mishearing a *joke*. Such examination, however, employs formulations of social actions that are embedded in non-digital social practices. Here, we argue for an interaction approach to digital data that offers accounts of these social actions as part of digital social practices. Digital media use and the data so available can be examined for their interactional properties that may or may not be oriented to as part of everyday non-digital practices. We demonstrate how *data* from the social media / micro-blogging service Twitter<sup>®</sup>, that allows for a *free-for-all* turn management protocol, can be examined as interaction to offer an account of the actions being accomplished. This involves treating *twitter-actions* as being accomplished, oriented to, and, done recognisably so, as first or second pair parts in sets of adjacency pairs. For instance, treating a *tweet* as a first pair part allows for a *retweet*, *favourite/like*, or, another tweet in *response*, as an appropriate second pair part to form specific adjacency pairs. These however, could be similar to non-digital social practices, like *greetings* or *invitations*, or are specific to digital societies, like *trolling*. We argue that an interactionist approach to digital data offers a useful understanding of organization of activities and practices in digital societies that is accomplished in recognisable ways.

**Cristina Sánchez Conde, Iris Hübscher, Laura Vincze, Joan Borràs-Comes & Pilar Prieto**

*Gestural and prosodic attenuation strategies characterize formal register in Catalan requests* (Contribution to *Multimodal (im)politeness*, organized by Brown Lucien [et al.]

While research has long recognized that politeness (and thereby also the marking of register) is crucially multimodal (e.g., Brown & Levinson, 1987), only recently has there been an increase in attention on the role of prosody and gesture in communication and pragmatic studies (see Brown & Prieto, 2016 for an overview). The present study has the goal of assessing how Catalan speakers encode politeness through prosodic and gestural patterns by contrasting comparable pragmatic situations (e.g., requests) in two conditions, namely formal vs. informal registers. To investigate prosodic and gestural components of politeness in requests, twenty Catalan speakers were videorecorded while participating in a discourse elicitation task (6 situations × 2 conditions × 20 speakers = 240 requests). A complete set of prosodic parameters (F0, duration, voice quality and intensity) and gestural markers associated with speech (facial gestures, as well as smiles, eye patterns, etc.) were coded. Results for prosody showed that subjects used slower speech rate and lower mean pitch, as well as less intensity and more breathy voice in the formal condition than in the informal condition (see Hübscher, Borràs-Comes and Prieto 2016). Pilot results for the analysis of co-speech gestures indicate a higher use of hedging devices and visual displays of uncertainty and reservation, as well as smiles and other mitigator gestures which have been typically associated with the expression of uncertainty (e.g., Swerts et al. 2003, among others). We will entertain the hypothesis that speakers might use a set of universal gestural hedging devices which are parallel to the morphosyntactic hedging strategies described in several languages as negative politeness strategies which minimize pragmatic imposition.

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### **Ariadna Sanchez-Hernandez & Eva Alcón Soler**

***Student mobility and pragmatic competence*** (Contribution to *Student mobility and pragmatic competence*, organized by Barron Anne [et al.]

**Pragmatic gains in the study abroad context: General patterns and learners' experiences** Research over several decades has explored second language (L2) learners' pragmatic gains during study abroad (SA) programs ( see Xiao 2015 for an overview on pragmatic gains from SA). More recently, studies have examined the effects of variables such as learning context, proficiency, intensity of interaction, length of stay, and instruction on pragmatic learning in SA contexts (Bardovi-Harlig and Bastos, 2011; Bella, 2011; Félix-Brasdefer, 2013; Vilar-Beltrán, 2014, and Alcón, 2014). However, to the best of our knowledge, no study has compared sociocultural adaptation and intensity of interaction in relationship to gains in pragmatic competence. This longitudinal investigation examines whether SA makes a difference in the development of recognition of pragmatic routines, considering sociocultural adaptation and intensity of interaction as potential predictors of pragmatic gains. The study involves a mixed-method approach. Thirty-one Brazilian ESL students in their first semester of study in a US university completed a pre-test and post-test version of three instruments: a sociocultural adaptation questionnaire, a language contact survey, and a recognition of pragmatic routines test. Quantitative data was complemented with a qualitative investigation of 2 case studies drawn from the sample. Semi-structured recorded interviews provided details about the nature of students' sociocultural experiences and the patterns of interaction they held during the SA program. Research findings revealed that recognition of pragmatic routines significantly increases during a semester abroad. Additionally, both sociocultural adaptation and intensity of interaction exert an influence, intensity of interaction being the main predictor of pragmatic gains. Learners who increased their interaction with L2 speakers, and particularly their language contact outside of class, benefited most from SA. Results from this study emphasize the importance of SA programs for the acquisition of pragmatic routines, and suggest that learners' willingness to acculturate in the SA environment, and exposure to significant situations outside of class are determinant aspects for the development of pragmatic awareness.

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**Anna Sanina**

***Ready... steady... smile: Computer-mediated political irony in Russia*** (Contribution to *Political humor as social action: verbal-visual attitudes towards politicians in late modernity*, organized by Van Hout Tom [et al.]

Mockery of the political reality gives people a certain sense of freedom and revenge against the political elites. Historically, political jokes and caricatures placed conditional enemies in absurd situations and portrayed them in a negative light, distorting their external features and speech deficiencies. Humor as well as visibility is ‘a weapon of the witness’ because ‘to see the exercise of power is the first step towards holding it to account’ (Coleman, 2011, p. 46). The age of digital media significantly widens the field of potential visibility in people’s lives (Brighenti, 2007). The number of images in the world of digital media is steadily growing (Croteau & Hoynes, 2013), and many of these images are politically oriented. The blogosphere has become a second (and sometimes first) home for cartoonists; social networks are laden with ironic motivational posters (‘demotivators’) and ironic vernacular images depicting various forms of political life. This paper discusses the possibilities of using the action approach to study visual political irony in a digital world. The empirical research on digital media is inclusive of material published during the four-year span of 2011 to 2014 and takes into consideration significant events in Russian history, such as the re-election of Vladimir Putin, the rise of the Russian protest movement, the Crimean crises and the collapse of the Russian ruble. The study includes the analysis of ironical pictures published in several weblogs and social networks, as well as 56 interviews with creators and distributors of the visual ironic content. The research methodology is built within the general logic of grounded theory paradigm (Strauss & Corbin, 1998) and in particular is based on the elaboration of Shtompka (2007) and Suchar (1997) that deal particularly with the visual studies. Following this methodological backgrounds, the analysis was carried out through three steps: (1) image selection and coding; (2) visual interpretation (exploring the intentions of the image’s creator); (3) exploring production and reception contexts (using interviews to understand how ironic images are connected with the individuals’ broader social perceptions, their political positions and actions outside the digital media). Following the results of the study, visual political irony could be considered as a reduced form of the political expression of emotions that people prefer in a situation of disunity and societal disintegration. It could be considered as a political action, with some limitations, because its essence is still to emotionally express and reveal the absurdity of a situation. For the majority of the studied cases, the production and consumption of visual content as an ironic social action include both the elements of slacktivism and activism. With the use of visual political irony, people are trying to ‘kidding’ the state officials, their fellow citizens and even their confederates, keeping them all in shape for the possible real actions in future. They are also using it as an *echo of freedom* in the restricted political circumstances, not supporting the freedom itself. Members of online communities show similar emotions and a similar understanding of the ironic sense, which demonstrates the overall political context of the formation of normative and value systems that are characterized by strong political oppositions. In this case, it is important to understand the relations between visual irony and other forms of political deliberation.

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**María Sol Sansiñena**

***The organization of discourse units in colloquial Spanish: A study on complement insubordination, semi-insubordination and ‘sociation’*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

This paper argues in favour of the inclusion of discourse units as an inherent part of grammatical constructions through the detailed analysis of a problematic aspect of Spanish grammar: the limits between non-subordinate uses of initial complementizer *que*. In particular, this paper sets apart three related –and often hard to distinguish– uses of initial *que*-clauses: semi-insubordinate constructions (Van Linden & Van de Velde 2014) (1), complement insubordinate constructions (Evans 2007) (2) and the so called ‘causal *que*’ (3).

(1) *Lástima que Ronaldo fallara esos dos goles*

‘Too bad [that] Ronaldo missed those goals’ (CREA oral, Supergarcía, Cadena COPE, Spain)

(2) J04: *gilipollas que es fácil (.) haces así luego para allá*

‘J04: moron [QUE] it’s easy (.) you do like this then to that side’ (MALCE2-04A, COLA M)

(3) G01: *cuidado (.) que se cae*

‘G01: be careful, [QUE] it will fall’ (MAESB2-01C, COLA M)

In Spanish semi-insubordinate constructions, the *que*-clause functions as the propositional content of a modal element expressing (i) subjective evaluation of the content of the proposition, as in (1), or (ii) evidential or epistemic qualification of the truth of a proposition (see Sansiñena 2015). The interjection derived from the noun *lástima* ‘pity’ used in (1) preceding a *que*-clause in the subjunctive mood develops a factive or evaluative component. The pattern <element + *que*-clause> here constitutes one turn-constructional unit (see Ford & Thompson 1996).

The purpose of this paper is to account for the distribution and functional properties of the semi-insubordinate construction as in (1) above, and to disentangle this construction from complement insubordinate *que*-clauses preceded by prefaces expressing attitudinal, interpersonal or metadiscursive values, as illustrated in (2), and the so-called ‘causal *que*’, a case of sociation (in the spirit of Lehmann 1988) in which an element with illocutionary force precedes a *que*-clause that functions as a justification of the previous speech act, as in (3). In order to do so, the analysis makes use of two types of discourse units: *act* and *subact* (Val.Es.Co. 2014). Whereas an act is a monological structural unit, hierarchically lower than the intervention, with its own properties of isolability and identifiability in a given context (Val.Es.Co. 2014: 39), a subact is an immediate constituent of the act which counts as an informative segment, usually identifiable by semantic and prosodic marks (Val.Es.Co. 2014: 55), and which combines with other subacts to convey full propositional meaning (Cabedo 2014). Each discourse unit will be identified and described on the basis of syntactic, prosodic and semantic-pragmatic features. Based on the analysis of conversational data, the following questions will be resolved: first, what are the syntactic relations between the preceding element and the *que*-clause? Second, by virtue of those relations, what types of elements can precede the *que*-clause? Finally, what are the precise boundaries of the objects under analysis? To answer these questions, it is necessary to clarify whether the combination of the procedural meaning of *que* with the meaning of a preceding (modal) element has a compositional or unitary structure. To this end, the analysis makes use of formal and semantic criteria. Attention is paid to the meanings expressed by semi-insubordinate constructions, their near equivalence to plain *que*-clause alternatives – if any –, the restrictions on the meaning of the *que*-clause imposed by the preceding element, the potential for an intonation break between the *que*-clause and the element that precedes it, and the type of syntactic relation established between them. Instances of the constructions under examination were collected by querying the components from Madrid, Santiago de Chile and Buenos Aires of the *Corpus Oral del Lenguaje Adolescente* (COLA) and the oral subcorpus of the *Corpus de referencia del español actual* (CREA) for *que*-clauses constructed with verbs in both subjunctive and indicative mood in non-initial position in the turn, manually selecting the relevant cases and filtering out noise.

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### **Otto Santa Ana**

***Humor is not language-based*** (Contribution to *Political humor as social action: verbal-visual attitudes towards politicians in late modernity*, organized by Van Hout Tom [et al.]

I offer a model for humor that is based in rhetoric, not language. In this model rhetoric is not language, but an evolutionarily antecedent communication system with its own rule-governed grammar and pragmatics, both of which are prerequisites for human language and conversational pragmatics. Higher animals express signaling and behavior (e.g. predation and mating) with this grammar and pragmatics of rhetoric. Humans also articulate social interactions such as humor (whether physical pratfall or verbal barb) with rhetoric.

In my model, the rule-governed grammar for rhetoric is not be modeled on linguistic premises, and a pragmatics for rhetoric is based on Habermas' Universal Pragmatics.

I draw on research into the nature of humor. In a nutshell, I claim that humor began with the mammalian behavior of playing together. Play in animals was first signaled instinctively. Alex Parrish pointed out when our antecedents developed a Theory of Mind, these inborn Signals became intentional Signs. In stage two, whether signal or sign, play and humor don't employ language, but rhetoric, with its distinctive grammar and pragmatics. In stage three, when language arises with arbitrary sign, a recursive grammar, and a second pragmatics (e.g. Grice's) that governs conversation, it becomes human's main communication system; however, rhetoric is not replaced. Humans today use rhetoric to structure both physical or verbal humor. Across time the goal of humor has not been to converse, but to laugh together, and it has always been structured in terms of rhetoric.

### **Ljiljana Saric**

***Impoliteness in Online comments in Croatian and Serbian newspapers*** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

This analysis concentrates on the semi-public discourse of online comments, particularly on types of impoliteness realizations and their functions in online comments in South Slavic online newspapers. The empirical material is taken from two newspapers, Serbia's *Vecernje novosti* and Croatia's *Jutarnji list* (2016 issues). These newspapers are comparable in terms of readership in their respective countries (both are the second-most widely read daily newspapers), and with regard to their profile: both have some elements of tabloids, but cannot be clearly classified as such (see Media Landscape Croatia; Media Landscape Serbia). Around two hundred online comments on newspaper articles from each newspaper discussing Serbia's EU accession and Croatian-Serbian relations are examined.

A potentially important structural difference in relation to online comments and their civility is that *Jutarnji list* uses Facebook to power its website comments, whereas *Vecernje novosti* uses a standard comment system. It has been indicated that there is a "higher quality of discussion and a significant increase in referral traffic" (Sonderman 2011) in news sources that use Facebook comments; that is, Facebook comments seem to be more civil.

In addition to examining whether this assumption can be confirmed by this sample—that is, whether the frequency and realizations of impoliteness differ in Facebook comments as compared to the standard comment system—other relevant questions are the following: How can existing approaches to impoliteness and types of impoliteness realizations (e.g., Culpepper 2011, 2016) be applied to online news sites? Is impoliteness a communicative standard in online comments, and, if so, how does this relate to the overall topics discussed? What realizations of impoliteness serve what functions in online comments, and what are the differences of these realizations from impoliteness realizations found in face-to-face interaction on the one hand and public discourse on the other? Is impoliteness a strategy, and, if so, what kind of strategy?

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### **Ryoko Sasamoto**

#### ***Onomatopoeia and synaesthesia – Reenacting sensory experience in food writing***

(Contribution to *(Pragmatics) Beyond Verbal Communication*, organized by Sasamoto Ryoko [et al.]

This study concerns the relationship between onomatopoeia and synaesthesia, with a particular focus on food writing. Synaesthesia, ‘crossing-over’ of the senses, has recently started to attract the attention of scholars working on onomatopoeia (Akita 2013). Of course, synaesthesia is not a communicative phenomenon while onomatopoeia is

utinsoftLocal.ByteClass synaesthesia involves idiosyncratic (and involuntary) links between cognitive domains while onomatopoeia can be voluntarily exploited by speakers. However, the common characteristic between onomatopoeia and synaesthesia is that both could involve sensory and linguistic processing. As discussed in Sasamoto and Jackson (2006), Onomatopoeia might result from speakers’ exploitation of connections between sensory domains and linguistic processing for communicative effect. This is very similar to the way individuals with synaesthesia create such links between senses. In addition, synaesthesia is often linked to creativity (c.f. Ward et al. 2008, Mulvenna et al. 2004, Dailey et al. 1997, Domino et al. 1989), while onomatopoeia is often used in creative genres. As Wharton discusses, food writing is a particular genre of procedural discourse that goes beyond providing a set of instructions. The purpose of food writing is not just to inform, but also to share a sensory experience with the readers in order to create the feeling that they had the same sensory experience. Wharton (2010:71) explains how recipes evoke ‘moods, impressions, emotions and feelings’. That is, food writing is an attempt to verbalise what is essentially so intangible, in order for the reader to reenact or recreate this experience in their own mind. As experience with food is predominantly sensory, there is little surprise how such experience cannot be fully expressed in words, as the writers are required to communicate such non-verbal ‘feelings’ using language. In this presentation, examples from a range of food writing in both English and Japanese will be examined in order to argue how humans can take an advantage of linguistic processing in order to share a sensory experience.

### **Megumi Sato, Yuko Higashiizumi, Noriko O. Onodera & Reijirou Shibasaki**

#### ***A historical pragmatic study of the German discourse marker *Weißt du was?* ‘You know what?’ in sermons, dramas, novels, and movies***

(Contribution to *Sequentiality and Constructionalization of Discourse-Pragmatic Markers*, organized by Higashiizumi Yuko [et al.]

This paper discusses the German discourse marker *Weißt du was?* (*Wissen Sie was?/ Wisst ihr was?*) by investigating empirically the diachronic change of its meanings and functions on the basis of linguistic data from the 17<sup>th</sup> century up to the present day. This expression appears in initial position (LP) as an initiator for a (sub-)topic shift. To detect the meanings and functions of this discourse marker on multi-levels, the five-level discourse model in Schiffrin (1987) is employed: 1. ideational structure (what proposition/meaning is informed), 2. action structure (“what action is intended, what action is intended to follow, and what action actually does follow”, Schiffrin 1987: 25), 3. exchange structure (how is “turn” changed), 4. participation framework (relationship between speakers and hearers), and 5. information state (“what speakers and hearers know about their respective knowledge, and what parts of each knowledge base one knows (or assumes to know) the other to share”, Schiffrin 1987: 28). The current study focuses especially on “action structure”. Evidence from my previous study of *Weißt du was?* suggests that its use as a discourse marker began after the 16th century. This expression originally functioned as a device for asking whether the hearer knew the propositional content led by the interrogative *was ‘what’* as in *Weißt du, was ich meine?* ‘Do you know what I mean?’ In the course of time, it came to be used as a discourse marker which draws the hearer’s attention. The instances of the discourse marker *Weißt du was?* extracted from 21 dramas (1680 to 1909) and conversations in 40 novels (from the 18<sup>th</sup> and 19<sup>th</sup> centuries) are used as attention-getters (44 cases) as well as markers of initiating a proposal (47 cases). It is worth remarking that the discourse connecting function of this expression was

recognized by a lexicographer of 18<sup>th</sup> century Germany: *Wei=?t du was?* or *Wissen Sie was?* were described as “[a]n ordinary formula to announce something new or unexpected” (Adelung 1798: 1581). Furthermore, this marker is used to show the mental attitude of the speaker (such as irritation), remarkably in fight or argument scenes of recent movies after 2000, as far as I investigated. This means that the discourse marker *Wei=?t du was* has expanded its function to include use in the “discourse of arguments” (Schiffrin 1987: 14-20) after historical use in the “discourse of narratives” (ibid.).

### **Akira Satoh**

***How Western/Japanese media construct “realities”: Different stories of the nuclear events in Japan*** (Contribution to *How to construct “memory”: stories of the nuclear events from Hiroshima to Fukushima*, organized by Hata Kaori [et al.]

In this paper, I investigate how media construct ‘realities,’ comparing and contrasting Western and Japanese media coverage of the nuclear power plant accident in Fukushima. More specifically, I analyze some articles in Western and Japanese media focusing on the use of commonplace and negative to tell stories. I also compare and contrast an original article published in English and its translated Japanese version in terms of metaphor, quotation, and loss as parts of narrative. Although Western media calls those who worked to prevent full meltdowns ‘heroes’ (the title of an article of CBS News is “Fukushima heroes: Not afraid to die”), Japanese counterparts claim that they should not be viewed as ‘heroes’ (Columns in Asahi Shimbun Newspaper say “They are human beings before being heroes”, “What is needed now is the strategy and logistic support, not moving tales and heroes”). The fact shows that while it is common to describe those who are admired for their brave acts as heroes in Western societies, it is not common, or even discouraged to do so in Japan. While the negative forms in arguments are regarded as the negation of assumption (as columns in Japanese media used them to deny the heroic nature of those who worked at the plant), the negatives in narratives are called evaluation (Labov 1972), since they indicate “the defeat of an expectation that something would happen.” Western media uses negatives in telling that the workers should be treated well but they aren’t (“[TEPCO] aren’t paying the workers extra or providing benefits beyond existing accidents and sickness insurance.... Workers haven’t raised the issue either,” “In any other country, they would have been heroes. In Japan, there have been no awards, no interviews, no publicity”), but Japanese media doesn’t use them, suggesting the values that pursuing self-interest is not expected, sacrificing themselves for someone else is expected. When an original article in an American newspaper is compared and contrasted to its official translation into Japanese, some distinct differences are found. One of them is the deletion of the metaphor of war in the translated version, indicating that war is another commonplace in Western societies. Another difference is the conversion of direct speech into indirect speech in the Japanese translation, suggesting that Western media foregrounds personal voices, but Japanese media doesn’t. Still another difference is the loss of specific information in the translation, such as risk information and pessimism. For example, some paragraphs including “Shifting winds and leaks from unstable reactors have meant radiation levels in the complex have veered wildly in the space of hours, and hot spots move from one area to another” and “he has tried without success to call his son’s cellphone since then. He worries that radiation exposure could sicken his son” are excluded in the translated version, which points to the ideological aspect of translation shifts. The analyses clarify the difference in social attitudes, norms and values and media constructs their own “realities.”

### **Kyoko Satoh**

***“I tentatively work as if” (Torieazu hataraku mitaina): The link between micro-linguistic analysis and macro accounts*** (Contribution to *Exploring roles of ideology in Japanese workplace discourse*, organized by Minegishi Cook Haruko [et al.]

Studies on the Japanese workplace have demonstrated the dynamic and complex aspects of language use (Saito 2010, 2011; Takano 2005; among others). However, discursive analysis regarding how people consider the concept of working itself is sparse. Thus, adopting the multi-level analysis of positioning theory (Bamberg 1997; Davies & Harré 1990), this paper demonstrates the micro-linguistic-analysis of how people describe working in order to clarify macro accounts or dominant discourses on the subject. In particular, this paper illustrates that the presence of two conflicting ideologies hinders people from speaking candidly, causing them to instead employ mitigation, generalization, and quotation devices.

The corpus for this study consisted of two types of four different recordings, approximately 210 minutes in length, of Japanese university students. The first type contains three daily conversations regarding job-hunting.

The conversations were recorded as part of conversation analysis course work. Each conversation was triadic and lasted about 30 minutes. The topic had not been decided beforehand, but job-hunting (*shukatsu*) became the primary subject of their conversations since they had recently begun searching for employment. The second type is an audio-recorded interview discussing gender-equality awareness. Participants, who were just beginning their post-graduation, were recruited for the research interview on Japan's gender-equality policy.

This paper initially focuses on the linguistic devices that participants utilized to present evaluative stances toward working, demonstrating that they frequently employed mitigation devices such as *toriaezu* (tentatively), *mitaina* (as if), and a self-quotation marker *tte* to report their job search experience and ambitions. Mitigation devices obscured their eagerness and determination toward working. Furthermore, participants frequently utilized generalizations. Through these expressions, they concealed their enthusiasm toward working and successfully established a cool stance. Simultaneously, they established solidarity as people who share the same experience without challenging others' statements.

Finally, this paper illustrates that the deployment of mitigation devices, generalization, and intersubjective positioning practices in my data is a means by which the participants carefully positioned themselves between two conflicting ideologies on working: one where an independent person possesses clear foresight and progresses toward a goal, and another where a sensible person must consider personal circumstances such as marriage and children and is forced to relinquish one's ideal career.

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#### Claudio Scarvaglieri

***Change and understanding in psychotherapy: A linguistic perspective*** (Contribution to *The Pragmatics of Change in Therapy and Related Formats*, organized by Graf Eva-Maria [et al.]

Since Freud's first works understanding has been seen as a major factor for change in psychoanalysis and psychotherapy (see e.g. Thomä & Kächele 2006, Sandler et al. 1992): By knowing about the origin of his/ her problems and about vital mental and behavioral structures, the patient becomes empowered to change parts of his pathogenic self, which supports the overall goal of healing in therapy. Despite its prominence in therapy theory though, linguistic research on psychotherapy has largely ignored the notion of understanding. Based on a corpus of 70 tape-recorded therapy sessions from psychodynamic therapy (Wöller & Kruse 2009, Delgado et al. 2015) and client-centered therapy (Rogers et al. 2013), this paper aims at reconstructing understanding and change from a linguistic, conversation-analytic and pragmatic, perspective. In a first step, the paper describes the communicative construction of understanding micro-analytically. Analyzing transcripts of therapy sessions, it is shown that understanding is not achieved unilaterally by the therapist telling the patient what 'is really going on', but through an iterative interactive process in which the therapist first formulates certain ideas, then adapts them to the patient's reaction and reworks the intervention accordingly. Therapists work towards an elaborate reaction of the patient (cf. Peräkylä 2005) and use this reaction to tailor the intervention in a way that it can be understood by the patient. In a second analytic step it is discussed how such understanding contributes to change. Following an action-theoretic approach, it is argued that helpful understanding in therapy consists of an interactive reconstruction of influential mental and behavioral processes. This reconstruction isolates specific aspects of those processes in such a way that they can be manipulated by the patient, which serves as a starting point for change (Scarvaglieri 2013).

#### Rebecca G. Schär & Sara Greco

***Breaking the rules? Small children's argumentation during board games in a family***

**setting** (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.]

This paper is part of a broader project aimed at the study of small children's argumentation in different contexts (Schär 2016, Iannaccone et al. 2016, Schär & Greco 2016). Within this project, our preliminary findings confirm that even small children are able to support their standpoints with arguments and that they are also able to start discussions, if they are given the necessary room to do so. In the present contribution, we would like to focus on how small children between 2 and 6 years of age participate in argumentative discussions within a family context; in particular, we would like to concentrate on *children playing board games with their parents or other adults in a family setting*; in fact, this has emerged as a particularly interesting setting of children's argumentation. Board games typically involve clear-cut rules that pre-define the starting point of interaction and also – as one might expect – define the room for argumentation: in other words, the rules of the game are the macro frame of the situation that guides the interaction. For example, it is not expected that someone will ask to break the rules of the game – nor to advance arguments explaining why he/she wants to break them. The children, however, can be observed to consciously or unconsciously interpret the adherence to the frame imposed by the rules as something flexible, not binding. That is to say that they may interpret the rules of the game in a way that may not be intended by the game and might neither be accepted by an adult. The latter generally seem to be stricter, when it comes to the adherence of game rules. Since the children seem aware of this, they argue for their case. We will analyze argumentative contributions of children that challenge the adherence to the game rules and, thus, the adult's interpretation of the situation. In particular, in our analysis of the ongoing argumentative discussions, we will focus on the discrepancy of *endoxa* (i.e. cultural premises concerning the interpretation of context) between adults and children. In order to do so, we will make use of the pragma-dialectical framework (van Eemeren & Grootendorst 1984, 2004) and the Argumentum Model of Topics (AMT, Rigotti & Greco Morasso 2010). In sum, the context of board games represents a particularly rich setting to investigate: (a) very young children's "spontaneous" argumentation in a family setting; (b) possible sources of misalignments between adults and children's premises and, thus, potential misunderstandings; (c) the space that is left to children's arguments or, in other words, how adults respond to "unexpected" standpoints and arguments advanced by the children.

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**Esther Schely-Newman**

***WhatsApp with tradition? Language, technology and ethnicity in Israel*** (Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

Migration frequently entails a change of language. Language ideologies, policies and practices may coerce the abandonment of mother tongue for easier acculturation and better opportunities for social mobility of the next generations. Evidence shows, however, that root searching of second and third generations include certain return to the old languages, now facilitated by technological developments.

Judeo-Moroccan Arabic in contemporary Israel serves as a case study. Israeli language ideologies and practices gave supremacy to Modern Hebrew and encouraged the erasure of Diasporic languages, Arabic in particular. The Judeo-Arabic of migrants turned into a "language of shame" identified with the social and geographical periphery; a negative ethnic marker. Currently there are attempts of revival, a growing interest in the languages and cultures of non-European (Sephardi) ethnic groups, a controversial issue in the public discourse. As participant-observer in courses of Moroccan Judeo-Arabic and through informal interviews with other students, I witness the creation of news communities of speech based on technology: WhatsApp groups, Facebook pages and such. This current reclaiming of tradition incorporates various verbal genres in Judeo-Arabic (e.g., liturgy,

sermons, exchange of proverbs, jokes), and has sociocultural dynamic dimensions. Using ethnographic approach and based on linguistic studies, the paper analyzes the interaction between new technology, tradition, and evolving linguistic practices.

### **Axel Schmidt & Arnulf Deppermann**

***Between simultaneity and sequentiality: Early responses to instructions*** (Contribution to *Early responses*, organized by Deppermann Arnulf [et al.]

Instructions and instructed actions are prime examples of adjacency pairs. However, the idea of a strict sequential ordering of first and second pair parts in instructions often is questionable. What an instruction projects may not be (fully) obvious by itself, but often is worked out only over the course of instructed action. In other cases the response already starts in simultaneity with the ongoing production of the instruction before a TRP has been reached (Mondada this panel). Thus, intersubjective action coordination in real-time occurs within participation frameworks in which continuous mutual monitoring and anticipation of trajectories of joint activity allows for quasi-simultaneous coordination of expected next actions. This talk deals with bodily responses to instructions which are produced or at least started already before the instructional turn has been completed. The study draws on data from theater rehearsals, tv-production, driving lessons, and emergency drills. These interaction types heavily rely on instructions in order to perform professional tasks. We have identified two constellations of participation frameworks and shared interactional experience, which respondents use for producing early responses:

a) If instruction sequences are highly recurrent, this leads to routinization of joint action. Expected responses become highly projectable given the larger sequential environment of a series of joint actions (see Mondada in this panel) and/or certain features of the incipient instructional turn itself (e.g. pointing gestures starting before the turn, verbs denoting the mandated action before the object is formulated). Routinization involves speeding up joint action by anticipation, an increase in ease and fluency of response production and the automatization of extended series/sequences of actions, which follow a projectable and obligatory order.

b) In professional interaction, the division of labor allows to produce early responses even in the absence of routinization, i.e. if an analogous joint instructional sequence has not occurred earlier. Agents draw on their professional skills and understandings of the objectives of joint activities in order to anticipate what an ongoing turn may be up to and to produce adequate responses embodying their professionally-based contribution to a joint project. The paper aims at contributing to a better understanding of the origins of projection in interaction. It tries to show how a) properties of turn-construction, b) the larger preceding interactional context and c) shared interactional histories beyond the individual interactional episode are used for efficient joint action, namely, to anticipate a speaker's current action and what they expect as a next action.

### **Celia Schneebeli**

***"Haters gonna hate": Impoliteness and aggression as a normalized practice on Youtube*** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

Previous studies have shown that comments on YouTube tend to show a "low degree of neutral stance" (Sindoni, 2014: 203). Comments are often either strongly positive or negative. Negative comments themselves commonly display all forms of aggressive and impolite behaviour (sarcasm, name-calling, hostility, *ad hominem* attacks and a whole variety of other deliberate face-threatening acts). The epitome of this behaviour is the so-called "hater", a commenter that deliberately posts abusive comments ("you suck", "Miranda sings is shit", "fuck you Miranda sings"), generally unconnected to the content of the video and/or not constructive (see definitions in Lange: 2007). Even though their exact proportion, as is the case with other negative figures of the Internet such as trolls and flammers, is still debated, haters are a commonplace of YouTube culture and a common figure on the website. Does it mean that hating comments are considered as a standard practice and that the discourse of haters is normalized? Jean Burgess and Joshua Green write that "to an extent, the apparently anti-social communicative practices of trolls and haters have already become normalized in the cultural system of YouTube, at least for the most popular videos" (Burgess and Green: 2009). This is precisely what this contribution will try to investigate, through a quantitative and qualitative study of hater comments in the comment section of a popular video, "Miranda Sings goes to the park" (posted on 14 December 2015, more than 2800000 views in October 2016), from the famous channel Miranda Sings (almost 7 million subscribers in October 2016). This video combines different characteristics which are needed for the study to be relevant and yield significant results: it has a lot of comments (7890 to this day) but not too many, there seem to be few



censored comments (not many comments which reply to erased posts), there is interaction between users, and the video is rather neutral in terms of content (no controversy, no shocking images or language) and not addressed to a specialized or restricted audience. The main goal of the study will be to provide a linguistic and discursive description of hating comments and their place within the larger discursive frame of YouTube comments in terms of linguistic (im)politeness. Is hating to be considered as a “normalized practice”? Is there something as a standard hater discourse and if yes, what are its defining features and strategies? What is the place of the hater within the usual framework of impoliteness in discourse? To answer those questions, the study will use a discursive approach to hating and mainly rely on Derek Bousfield and Jonathan Culpeper’s theoretical descriptions (and typologies) of impoliteness (Bousfield: 2008, Culpeper: 1996 and Culpeper: 2011). It will also be placed within the scope of an ongoing series of studies on impoliteness and the new media.

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#### Britta Schneider

***Linguistic immobility on a global job market – Postcolonial language ideologies in the tourism industry of Belize*** (Contribution to *Multilingualism, Mobility, and Work*, organized by Moyer Melissa [et al.]

In this talk, I discuss effects of the global capitalist job market, interacting with national power relations and local conditions, as impacting on language ideologies and therefore language choice. I introduce data from an ethnographic study in a highly multilingual and ethnically diverse location in Belize, Central America, which is pervaded by the international tourism industry. The official language of Belize is English, Spanish is the demographically most dominant language and Kriol, an English-lexified Creole language, is the country’s oral lingua franca that has developed into symbolising Belizean identity (Le Page & Tabouret-Keller 1985). In the village context in which ethnographic observation took place, Spanish and Yucatec were the most dominant languages until the 1970s but as a combined effect of national discourses (with Kriol-speaker occupying central positions), the fishing industry (attracting Kriol-speaking migrants) and later, a very high number of incoming international tourists (who regard Kriol as ‘authentic’ expression of Belizean identity), Kriol - despite its non-standardised and unofficial nature - gained in prestige as an index of authentic local belonging. Spanish, in contrast, despite being the language of the local village elite, has very little prestige and is officially constructed as a foreign language. Both languages are embedded in a national and transnational value scale, where English ranks highest. In the local setting, Kriol is a way to differentiate from, firstly, an increasing Hispanic population with refugee histories, and, secondly, from an increasing ‘ex-pat’ (US/Canadian/European) population. Additionally, because of the international tourism industry (where a lot of hotels, bars and tour companies are owned by US Americans or Belizeans who have returned from the US), the most well-paid jobs for the locals are tour guide, boat captain or bar tender. In these jobs, oral English is required (but usually not Spanish) and standard written competence in English is unnecessary, maybe even detrimental to tourists’ expectations and desires, whose imaginations still show traces of colonial nostalgia. This impacts on language choice - where many local villagers identify strongly with Kriol. The ability to produce educated written standard English does

not bring about better working conditions in local realms. Teachers describe this fact as central in a lack of motivation to master standard English. As higher education and white-collar jobs can more or less only be accessed with educational experience in the US and competence in standardised language, the local working conditions, where standard language is of little value, lead to many of the villagers becoming territorially and socially rather immobile. Interestingly, the presence of the global tourism industry, supporting the use of oral local and non-standardised codes, in this case seems to lead to the linguistic, social and territorial immobility of its local workers, where contemporary work-related hierarchies strongly resemble historical colonial economic conditions. The setting gives illuminating insight into processes of sociolinguistic structuration under conditions of intersected national/transnational economic working regimes.

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#### Klaus P. Schneider

***Re-thinking pragmatic variation: The case of service encounters from a modified variational pragmatics perspective*** (Contribution to *Service Encounters in the Spanish-Speaking World from a Variational Pragmatics Perspective*, organized by Placencia Maria E. [et al.]

Variational pragmatics, defined as the investigation of intra-lingual macro-social pragmatic variation, was introduced at the 2005 International Pragmatics Conference in Riva del Garda, Italy (Schneider 2010: 255, Holmes 2010: 449). Since then, the original framework, (tentatively) specifying five macro-social factors and five levels of pragmatic analysis (cf. Schneider & Barron 2008: 15-21), has been adopted in a range of studies on a number of varieties and languages, including first and foremost (varieties of) Spanish and English (cf., e.g., Aijmer 2013, Rüegg 2014, Ren et al. 2013). Overwhelmingly, variational pragmatics has focused on spoken discourse and specifically on face-to-face interactions. There can, however, be no doubt that pragmatic variation across varieties of the same language also occurs in written discourse and (spoken or written) mediated discourse, including digital discourse commonly referred to as computer-mediated communication (CMC). Recent comparison across varieties of English of e.g. death notices, emails, and advice on Facebook (Burmeister 2013, Merrison et al. 2012, and Hampel 2015 respectively) clearly illustrate this point. The present paper addresses the question how the original framework of variational pragmatics can be modified and expanded to include written and digital discourse and cater for the integration of such concepts as activity type and discourse genre into a more comprehensive study of pragmatic variation. Service encounters are taken as an example, as they occur in speech and writing, and, to quote from the description of this panel, “face-to-face, over the phone, and increasingly through the Internet”.

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**Stephanie Schnurr, Olga Zayts, Hannah Shipman, Lucy A. Lord & Angela Chan**  
***The “Mind HK” online resource: Multiple transitions in information delivery in mental health care in Hong Kong*** (Contribution to *Global Transitions in Health Care*, organized by Zayts Olga [et al.]

This paper reports on an on-going project on mental health care in Hong Kong, and focuses in particular on the online information resource “Mind HK”, which is a platform for professionals and patients in mental healthcare.

It is built on the extensive resources and experiences of the sister charity, “Mind UK”, with the aim of adapting the UK resources for the Hong Kong context in ways that reflect local and regional expectations and practices, and meet the needs of the Hong Kong population. Drawing on data from a survey and focus group meetings with website users in combination with a close reading of the on-line resource, we use “Mind HK” as a case study to illustrate some of the socio-pragmatic and discursive processes that reflect the transitions in modes of information delivery that many healthcare systems around the world have been undergoing over the past decade. We demonstrate that the development of the “Mind HK” resource involves more than a simple micro-transition of information from one web domain (the UK resource) to another (the Hong Kong resource). While most literature on transitions in healthcare focuses on the globalization of healthcare and the mobility of the workforce and patients (e.g. Roberts, 2006), as well as the changes that such transitions bring to infrastructure and organization of public healthcare services, our interest are the multiple transitions that are reflected and enacted on the “Mind HK” website, and how they are being perceived and managed by website users. Some of these transitions emerge from the fact that the Hong Kong website largely mirrors the website of the UK charity. But this mirroring is not unproblematic, and involves many transitions, such as the linguistic and pragmatic transitions from monolingual English (in the UK version) to bilingual Chinese and English (in the Hong Kong versions), and the transitions between different socio-cultural contexts and practices, as well as potentially different life-styles in the UK and Hong Kong. We examine some of these transitions and argue that since on-line resources, such as “Mind HK” provide an important platform and invaluable resource for patients with mental health problems - especially in cases where patients want to avoid consulting a healthcare professional face-to-face due to the fear of stigmatization - they need to be managed very carefully and need to consider not only linguistic and pragmatic aspects but also take into account local and regional practices and expectations in order to ensure the delivery of good quality healthcare information.

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#### Ulrike Schröder

*The cognitive-schematic anchoring of cultural styles in (self-)reflexive talk about intercultural experience* (Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.]

Our aim in this presentation is to illustrate how a group of between three and eight exchange students retrospectively co-construct and frame their experiences abroad on a verbal, vocal, and visual-corporal plane in an elicited talk on encountered divergent cultural styles. As a theoretical background, interactional linguistics (Couper-Kuhlen & Selting 1996; Hakulinen & Selting 2005; Selting & Couper-Kuhlen 2001) with its focus on prosodic cues, as well as recent work on the multimodality of cognitive metaphor with its crucial contribution to gesture studies (Cienki & Müller 2008; Müller & Cienki 2009; Müller et al. 2013a, b), will serve as a starting point for a more detailed microanalytic approach as a first step of analysis. In a second step, we will see how the results reveal a metaphoric, metonymic and iconic co-occurrence of prosodic, lexical, syntactic, and nonverbal cues displayed in moments of the description of intercultural styles, thus pointing to studies in the field of intercultural pragmatics (e.g. House 2010) as well as to underlying polar cognitive cultural schemas (Sharifian 2015). Schemas associated with cultural styles and reflected in embodied communication practices are, e.g., strength / looseness (Kövecses 2002), the idea of open / close people which refers to the container schema (Lakoff 1987) or rectilinear / deviating motions in relation to the source-path-goal schema (Johnson 2005). The empirical data originates from the corpus recorded by the Research Group *Intercultural Communication in Interaction* whose activities were initiated at the University of Minas Gerais (UFMG) in Brazil in 2012 (<http://www.lettras.ufmg.br/nucleos/nucoi/>). The aim of the on-going project is to videotape and transcribe interactions between participants with different nationalities as well as between participants from the same cultural background, focusing on cultural and intercultural topics which simultaneously serve as a stimulus for elicited discussions.

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### Angela Schrott & Soenke Siemssen

***Whatever will be, will be: Communicating economic forecasts to non-experts*** (Contribution to *Economics & Language Use: The pragmatics of economics experts' engagement with non-specialists*, organized by O'Rourke Brendan [et al.]

At the core of our research are the linguistic techniques used by experts to communicate economic forecasts to non-experts like governments and the general public. We chose the pragmatic space of communicating forecasts for two reasons. The first reason lies in the fact that real world economics has a strong focus on communicating forecasts appropriately. In the field of economics, non-experts identify experts usually by their forecast quality, i.e. they want to know whether an economic forecast is helpful for decision making such as „voting for Brexit“ or „investing in stocks“. The second reason is a methodological one. According to discourse linguistics we assume that language use not only reflects or interprets the outside world but that language has an important part in constructing reality. This constructivist view of language use is shared by economists who understand the communication of forecasts already as part of a future economical trend. Our corpus is based on the most widely regarded economic publications which are regularly cited in the media and in political debates, e.g. the „Jahresgutachten des Sachverständigenrates“, the „Gemeinschaftsprognose der Wirtschaftsforschungsinstitute“ and – to turn an eye on the international comparison – the International Monetary Fund's „World Economic Outlook“. In a corpus-driven approach our analysis aims to show how experts present themselves as trustworthy (ethos), how they underline the rational quality of their forecast (logos), and how they convince and impress the public (pathos).

We want to highlight three aspects from a linguists point of view combined with that of an economic practitioner. First of all, in forecasts the expression of probability and plausibility is central. We analyse the linguistic means used in order to create semantic values of plausibility and reliability (e.g. tenses, modals, epistemic operators, connectors, topoi of argumentation). We will also look at the (ambivalent) semantics of exactitude, following the word that economists only give decimal figures in their GDP growth forecast in order to prove their good sense of humour. The second part is dedicated to expressions of communicative responsibility. Experts who publish a forecast usually do not want to take full responsibility of their forecasts. This point has become increasingly important because of growing financial market regulation, which can create personal liabilities for the forecaster. Against this background we analyse the linguistic means and rhetorical techniques, which are used in order to reduce communicative responsibility without destroying the plausibility and trustworthiness of the forecast. The third and last part of our contribution brings into focus the metaphors of forecasting. In the language of economics, conceptual metaphors are frequently used to illustrate and explain economic phenomena (e.g. economy as a body suffering from illness, needing a good doctor). This is also true for economic forecasts: As they are based on abstract models they are difficult to explain to non-experts. Therefore, conceptual metaphors are often used in order to illustrate or explain future developments, e.g. as organic evolutions or results of a mechanical process. We see plausibility, communicative responsibility and metaphors as three important aspects of a rhetoric of forecasting that is an important part of the language of

economy.

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### **Isabel Schul & Cornelia Gerhardt**

***The construction of veganism in vegan food blogs*** (Contribution to *Food for thought and social action: Constructing ideologies in food-related communication across digital and cultural contexts*, organized by Gordon Cynthia [et al.]

The proliferation of food as a matter for identity construction and distinction in industrialised countries seems to have coincided with the advent of the internet and the rise of new technologies for sharing information and for interacting across space. One such happy marriage of foodiness and technologically-mediated communication (TMC) instantiates in vegan food blogs. They allow the blogger and users to construct and celebrate a certain food-based lifestyle, to create symbolic capital and a virtual, but real community across the globe. Linguistically, food blogs are of interest since they represent contemporary versions of a centuries-old genre, the recipe. In this paper, we will analyse structural and lexical features of vegan food blogs as opposed to classical written recipes with a view to the communal TMC construction of vegan lifestyle. The structure of vegan food blogs is investigated against the backdrop of classical written recipes from cookery books to highlight their increased interactiveness and communicative thrust. One handy example is the comments section which does not have an equivalent in the book world and allows for a calibration of vegan identity and practice. Lexically, the use of adjectives such as “creamy” or “meaty” flag the inherent problem that veganism is, in the end, defined negatively, in the sense of ‘no animal products’. Nevertheless, it is depicted as a choice for something (positively, as a plus) by vegans themselves. So vegan food blogs construct veganism as an eye-opener, a gaining of independence from trodden paths, a discovery of new ways (e.g. “Culinary discoveries are one of my favourite things about vegan food creation”). Concurrently the bloggers have to tackle the problem that the English lexicon for tastes and textures of food is non-vegetarian and non-vegan, hence terms like “creamy” or “meaty”. While “meaty” is an obvious derivation from a non-vegan (and non-vegetarian product), “creamy” is polysemic and does not only refer to some soft, rich texture, but also to the dairy product, again a “forbidden”

choice. So despite all attempts to show that veganism is ‘more’, not ‘less’, reference to animal and meat-based diets cannot be sidestepped in these blogs. This dilemma also shows in the extremely high frequency of the adjective “vegan” used as pre-modifier for dishes and ingredients (e.g. “vegan pancakes” or “vegan Worcestershire sauce”). Also, in evaluations of dishes, comparison to traditional meat-based versions is all-prevalent.

Considering the aforementioned findings of our analysis of vegan food blogs, we show how bloggers construct an ideology that not only revolves around food but rather transcends it with the result of readers discussing the recipes at hand as well as veganism itself.

### **Maria Eleonora Sciubba**

#### ***F-words in client-lawyer consultations. Can profanity be treated as a laughable?***

(Contribution to *Emotion as an action oriented resource in interaction*, organized by Reynolds Edward [et al.]

The present paper examines the occurrence of a profanity proffered by a peripheral participant to a legal consultation (B, the client’s brother), and the subsequent work done by the three participants to the interaction to overcome the incident and move forward to the main activity at hand, that is, preparing for filing a divorce suit against C’s husband. It will be shown that the three participants treat the production of the F-word in different ways. The speaker himself treats the F-word as dispreferred with regards to its appropriateness to the kind of interaction, marking it with a long preface, with lengthened words and by framing, bracketing it between two identical excuses “mi scuso il termine=sorry for the term”: B: “insomma (dice pure ""nsomma) pure un po:: di:: [>mi scuso il termine< un po"" di ca]zzate mi scuso [il termine ma-]” (in short (healso says in short) also qui::te so::me [>sorry for the term<] quite some bullshits sorry for [the term but-]) The laughter produced by the client (C) and client’s brother (B), are very different from one another and do not treat the profanity itself as laughable, but the lawyer’s reply to said profanity. In fact, the lawyer acknowledges that the use of the term “cazzate” (that is “bullshits”), is indeed apt to describe the situation at hand. Moreover, the lack of laughter by the lawyer (A) during his turn following the profanity displays affiliation and alignment with B, as well as contributes to confirming identities and roles within the interaction. The brother’s burst of laughter shows that he is relieved from not being sanctioned by the lawyer, and affiliates with the lawyer’s stance. On the contrary, the client produces a very soft laughter beginning with a voiceless alveolar affricate and a summons “avvocà” (a contracted word for of “avvocato=lawyer”, typical of Southern-Central Italy) which is produced simultaneously with laughter “°tsahah::=(h)avv(h)oc(h)à°”. Disaffiliation of C is also shown by the change of body posture of C towards A, who shifts from a position of relaxed listening (sitting with head resting on right hand) to an upright sitting position, with both hands in her lap. In conclusion, at least in our episode, profanity is not treated as a laughable by the lawyer, the turn’s recipient, although it is exactly this course of action that sanctions the appropriateness of the F-word in the interaction. The data shown are taken from a small corpus of video-recorded spontaneous interactions taking place in a small law firm in central Italy.

### **Giulio Scivoletto**

#### ***Semasiological cyclicity in pragmaticalization: A case from Sicilian*** (Contribution to *Cyclicity in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.]

This proposal analyzes the semantic-pragmatic cyclicity in the development of a discourse marker in Sicilian, under two different angles: a) across time, from ancient to contemporary Sicilian; b) across languages, from Sicilian to Regional Italian. The evolution of *mentri* (‘while’) from a subordinating conjunction to a discourse marker (a DM, i.e. serving textual functions: Ghezzi 2014: 15) is brought about by a cyclic semantic-pragmatic change, namely the rise, growth and fading of the adversative function. From the cross-linguistic angle, this semasiological cyclicity (Hansen 2015) is subject to cross-linguistic transfer, as a case of contact-induced pragmaticalization (cf. Heine/Kuteva 2003, Fedriani/Miola 2014) from Sicilian to Regional Italian. The original corpus of the study consists of both synchronic and diachronic data. Contemporary data come from recordings of informal interactions (90 tokens produced by 26 speakers), besides a little sample of CMC tokens (15 tokens produced by other 12 speakers). Diachronic data are collected from a selection of written texts (poetry and drama, collections of folk tales, dictionaries, etc.) covering a span of five centuries (17<sup>th</sup>-21<sup>st</sup>). The original function of Sicilian conjunction *mentri* (stemming from Latin *dūm ĩntērim* ‘while, in the meantime’) lays in the temporal domain, expressing two meanings: a) simultaneity overlap (‘while’); b) *terminus ad quem* (‘until, as long as’). This temporal subordinator (‘meanwhile’) develops an adversative connective function (‘whereas’) as a contrast value arises, thus undergoing a semantic change, so as a syntactic one, namely from subordination to

coordination. If two state-of-affairs that are put in temporal simultaneity appear somehow antonymic, the speaker may reanalyse ‘while’ as an adversative connective (as proved for Italian by Mauri/Giacalone Ramat 2012: 20-28). The simple contrast value – at which Standard Italian *mentre* stopped – develops further in modern Sicilian, in that *mentri* can mark counter-expectative contrast, as in (1).

(1) R: *ri università:: no ora finì*  
(‘about university... well, now I’m done’)

PB: *ora finisti*  
(‘now you’re done’)

R: *accuminzai[:*  
(‘I’ve started...’)

PB: *[mentri giovane*  
(‘you’re young, though!’)

In contemporary Sicilian, even this counter-expectative contrast develops further. In other words, the adversative function has been the bridge for the pragmaticalization of *mentri* from temporal subordinator to DM. *Mentri* comes to mark a new kind of contrast, properly at the level of discourse-pragmatics: it links not two sentences but an utterance to its context of discourse, and it serves topic-management. In (2), MS recollects the topic *Peppe* from prior discourse.

(2) R: *ora Peppe si è laureato adesso*  
(‘now Peppe has just graduated’)

[...]

R: *sì. eh:: l’altro amico mio: si laur/ si laurea a luglio, l’altro ad aprile,*  
*quindi stiamo finendo un po’ [tutti*  
(‘yes. The other friend of mine is graduating in July, the other one in April, so most of us are finishing’)

MS: *[ora cu Peppi vi viriti mentri?*  
(‘now are you and Peppe going to meet, by the way?’)

Thus, the first angle by which we understand the cyclic nature of the pragmaticalization of *mentri* is about its functional development: the adversative function has led a complex semantic-pragmatic and also syntactic change, at the end of which it dissolves:

TEMPORAL	>	ADVERSTATIVE <sub>OPPOSITION</sub>	>	ADVERSATIVE <sub>COUNTER-EXPECTATION</sub>	>	DISCOURSE-PRAGMATIC
(- contrast)		(+ contrast)		(+ contrast)		(- contrast)

In conclusion, the functional development of Regional Italian *mentre* is taken into account, as we can see in (3):

(3) MB: *eh:: vogliamo chiamare: giro a un orario, come vogliamo combinare la cosa? sono l’una, meno dieci*  
(‘Do you want to call the last round at same time, how do we arrange it? it’s ten to 1’)

VL: *mentre: ancora qualche giro ce lo possiamo fare tranquilli, no?*  
(‘After all/Anyway/Yet, we could play some other round, couldn’t we?’)

Contemporary Regional Italian *mentre* is in fact replicating the functions of its Sicilian counterpart *mentri*, developing a sematic-pragmatic polysemy (i.e. undergoing pragmaticalization) on the model of Sicilian: a case of *contact-induced pragmaticalization* (and it is proved not to be a process of *polysemy copying*, cf. Heine/Kuteva 2010: 91).

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#### Kate Scott

#### *Ostension, expectations and non-encoded meaning* (Contribution to *(Pragmatics) Beyond Verbal Communication*, organized by Sasamoto Ryoko [et al.]

According to Sperber and Wilson (1986/95) pragmatics should be concerned not only with linguistically encoded non-natural meaning (meaningNN), as defined by Grice (1989), but with all acts of ostensive communication. Furthermore, these acts form a continuum of cases that ranges from meaningNN to showing. According to relevance theory (Sperber & Wilson, 1986/95; Wilson & Sperber, 2012), all ostensive acts carry with them a presumption that the communicator is aiming at optimal relevance, with optimal relevance defined as a function of cognitive effects, on the one hand, and hearer's processing effort, on the other. As first noted by Diane Blakemore (1987; 2002), on this framework, we might expect to find linguistic components whose function is to guide inferential computations and thus reduce hearer's processing effort and/or lower the risk of misunderstanding. Thus some elements of language, such as discourse connectives (Blakemore, 2002; Iten, 2005; Hall, 2007) and pronouns (Wilson & Sperber, 1993; Hedley, 2007; Scott, 2016) have been analysed as encoding not concepts, but procedures. Blakemore's notion of procedural meaning has been hugely influential. In this paper I build on work on non-verbal communication by Wharton (2009) to explore cases where communicators use non-linguistic and, arguably, non-encoded means to guide a hearer's inferential processes. I consider how these cases might be analysed in relation to the notion of procedural meaning and how they fit within the relevance-theoretic pragmatic framework. For example, contrastive stress in English can affect the interpretation of an utterance in several ways (Scott, In Press) but does so via interaction with the normal workings of the relevance theoretic comprehension procedure, without the need for specific encoded instructions. Rather, the communicative act interacts with the addressee's expectations, and the intended interpretation falls out from considerations of relevance and from the assumption that the address will follow the RT comprehension procedure.

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### Darcey Searles

*Achieving co-participation in family interactions* (Contribution to *The recruitment of assistance in interaction*, organized by Kendrick Kobin [et al.]

The practical problem of engaging the cooperation of another party is an inherent part of family life: in order to play certain games or read a book, children often need others to co-participate in these activities. The practices for getting someone to do something can be accomplished through a variety of conversational actions, many of which have been studied extensively, such as requests (e.g. Davidson, 1984; Drew & Couper-Kuhlen, 2014; Mandelbaum, 2014; Walker & Drew, 2008), invitations (Davidson, 1984; Drew, 1984), proposals (Davidson, 1984; Drew, 1984; Stivers & Sidnell, 2016) and directives (e.g. Craven & Potter, 2010; Goodwin & Cekaite, 2013; Kent, 2012). Recently, obtaining assistance from others has been thought of more collaboratively, with the term “recruitment” used to discuss the continuum of practices through which people offer and request help from each other (Kendrick & Drew, 2016). I propose that recruitment also encompasses the practice of getting someone else to co-participate in a collaborative activity. Like requesting and offering assistance, when recruiting another to co-participate in an activity, interlocutors are solving an interactional problem: how to get someone to co-participate in an activity. This paper proposes that the practice of recruitment to co-participate solves the interactional problem of engaging someone in a shared activity. In other words, obtaining assistance is not the problem, but rather engaging someone to *co-participate* in a shared activity. This study examines 144 recruitments to co-participate in various activities, collected from over 23 hours of video-recorded data from 15 different families with young children. First, I detail where recruitments to co-participate occur: after a previous activity has ended, or before or after troubles. Then I explore the varying levels of specificity that these recruitments can take: embodied recruitments, recruitments that leave it to be worked out later what the recruited-for activity is, and recruitments that specify the recruited-for activity. Lastly, I discuss different action trajectories that recruitments to co-participate can take: embodied acceptance, acceptance and movement into the recruited activity, extended acceptance over a series of turns, recruitments that are rejected outright (i.e. that receive a “no” response), and recruitments that do not result in co-participation but are not rejected outright. Solving the problem of getting someone to participate in a shared activity appears to be a ubiquitous practice that young children utilize. Recruitments to co-participate in activities are a practice for engaging cooperation, thus solving the problem of having someone to take part in in an activity that involves two or more participants. Examining recruitments to co-participate exposes a “here and now” (Kendrick & Drew, 2016) problem for these family members: in trying to get someone else to co-participate in a specific activity they are attempting to move them into an activity in that specific moment (and not inviting them to participate in it later, for example). Finally, in contributing to our understanding of recruitment more generally, we can see how the boundaries of recruitment may be broader than the scope of assistance, including the practice of obtaining co-participation.

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**Friederike Sell, Katrin Renkowitz & Klaus P. Schneider**

***Using the functional and lexical levels of requests to measure pragmatic competence: The case of German school students in Canada*** (Contribution to *Student mobility and pragmatic competence*, organized by Barron Anne [et al.]

In the context of the long-term research project Pragmatic Profiling (PRA.PRO), we have pointed out the mismatch between the important role of pragmatic competence in language education frameworks on the one hand and the lack of consensus on how it can be delineated and assessed on the other (cf. Sickinger & Schneider 2014). This discrepancy is of immediate concern to the investigation of L2 learners' pragmatic development, not only in the traditional language classroom setting, but especially in the context of a study abroad experience: Being immersed in a target language environment generally facilitates an adoption of observed behavioural patterns (for a review, see Schauer 2010), potentially shifting learners' pragmatic abilities in their interlanguage (Selinker 1972) towards a more native-like state.

To explore shifts in L2 pragmatic competence over a stay abroad and to move forward the debate about how to convincingly measure pragmatic competence, we present two ways of analysing requests: One of them is a functional analysis of speech act realisation and modification strategies based on the CCSARP coding, which is commonly used for speech act analysis and requests in particular (Blum-Kulka et al. 1989). The other is an analysis of the lexical material used in each utterance, with individual DCT responses transformed into lemma lists and compared for overlap with native speaker requests. These two methods of analysis capture the functional and lexical overlap respectively between learner and native speaker speech act performance, and make it possible to measure whether this overlap increases in the course of the study abroad experience. Our results are based on speech act data from German school students visiting a school in Canada for 10 months, elicited before and after their stay, using the DCT-based Questionnaire on English Usage (QEU, see Schneider & Barron 2008, Schneider 2005). Comparisons are made between learners' developmental stages and between learners and corresponding data from Canadian native speakers.

With our methodological investigation at the functional and lexical level of requests, we aim at providing a more holistic view of the evaluation of L2 speech act performance. As such, the study is valuable to the context of language teaching and controlled, standardised language testing and contributes to making the abstract notion of pragmatic competence more measurable.

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**Elena Semino, Deborah Padfield & Joanna Zakrzewska**

***Exploring the role of visual images in pain consultations: Linguistic analysis in collaboration with practitioners*** (Contribution to *Research versus Practice: Towards a Stronger Partnership between Academia and the Real World in the Study of Institutional Discourse*, organized by Vandendaele Astrid [et al.]

This talk reports on a project on the communication of chronic pain that involves, among others, a linguist (Semino), an artist (Padfield) and a clinician (Zakrzewska). Pain sensations are notoriously difficult to express in language. This is of particular concern in the case of chronic pain, where diagnosis and treatment rely to a large extent on the patients' ability to articulate their symptoms, and on healthcare professionals' ability to make the most of what patients tell them. The project *Pain: Speaking the Threshold* (University College London) aims to investigate the potential contribution of visual images to pain consultations. 17 people with chronic pain accepted the invitation to take into a specialist consultation a small number of visual images selected from a larger collection made available in the consultant's waiting room. The images had been co-created by Padfield and a number of chronic pain sufferers, as part of two previous projects involving collaborations with clinicians, *perceptions of pain* and *face2face* - the latter involving Zakrzewska. Transcripts of the consultations were then analysed by a multi-disciplinary team including Semino, who looked specifically at changes in the language. Qualitative analysis was combined with computer-assisted methods to compare the sections of the consultations in which the images are actively used with the sections in which they are not used.

The findings of the analysis suggest that, when the images are being used, the patients speak more than the consultants and there is a higher frequency of: figurative descriptions of the quality of the person's pain sensations; references to feelings and thoughts; references to the emotional impact of the pain; and positive evaluations on the part of consultants.

The talk will conclude with reflections on the questions, data, methods and findings from the three perspectives of linguistic research, art practice and clinical practice. Both advantages and potential pitfalls of interdisciplinary collaborations will be suggested.

### **Gunter Senft**

***Acquiring Kilivila pragmatics - the role of children's groups in the first 7 years in the lives of children on the Trobriand Islands*** (Contribution to *Emancipatory Pragmatics: Approaching Language and Interaction from the Perspective of Ba*, organized by Saft Scott [et al.]

Children on the Trobriand Islands are breastfed until they can walk - usually at about the age of two years. When they have reached this stage of their development, they are abruptly weaned and the parents - especially the mothers - dramatically reduce the amount of pervasive loving care and attention that their children experienced before this traumatic moment in their lives. To compensate for this deficit in their experience of intimate social bonding, the children have to find a place and position within the children's groups in their village. In these groups the children gradually take over specific roles which they internalize and thus secure the continuance of norms that are accessible by appearance alone. In the various playgroups and in their children's group the children also learn that they have to obey and follow certain norms which as implicit social rules govern social life and interaction within their community. Norms which affect the understanding of gender roles and sex differences are directly experienced by children when they are playing together. Between the age of two and 7 years the children also learn to control their emotions in order to behave according to the norms, rules and values that are valid for the Trobrianders' community. During this time of their life they acquire a relatively strict form of self-discipline, which is necessary to keep the balance between the individuals within their open and very public society. This implies that they also have to learn to laugh about themselves, even in situations when they feel deeply insulted. During this acquisition process the pragmatic concept of the "*biga sopa*" - the joking language, the language which is not vouched for (see Senft 2010: 149ff) - plays the most important role for the overall socialization process on the Trobriands. By gradually acquiring the basic concepts and the rules and norms of language use that is manifest in the *bita sopa* concept, children realize more and more that they can behave properly and adequately with respect to all situations they experience not only in their everyday life, but also in the ritualized forms of life within their community. This provides them with an important emotional security and with a general aplomb. The practicing of the forms of verbal and non-verbal behavior that conform to the Trobrianders' social norms takes place while playing with other children in the playgroups; it is controlled by older members of the children's groups. Thus, it is the children's "small republic" (Malinowski 1929: 44f.) which provides the most important framework for their socialization into their culture. The attempts of parental education are confined to a minimum.

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**Karsten Senkbeil**

***Knowledge in intercultural pragmatics: A cognitive and functional perspective***

(Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.]

Recent studies on the role of figurative language in authentic intercultural communication (e.g. Musolff et al. 2014, Senkbeil 2017a, 2017b) have revealed that the use of non-literal language is less problematic than generally assumed in culture-contrastive studies of conceptual metaphors (e.g. Yu 2003, 2008). This, Senkbeil & Hoppe (2016) and Senkbeil (2017a, 2017b) have argued, is due to several factors discussed in Intercultural Pragmatics, such as the interlocutors' heightened degree of awareness about linguistic differences and commonalities, and more conscious cooperation and co-construction (Kecskes 2014, 19), but also to factors that can be traced back to the cognitive roots of figurative language, such as the embodied mind (Lakoff & Johnson 2010), and image schemas (Hampe & Grady 2005). The latter theories rooted in cognitive linguistics should be therefore, I hold, essential supplements to Intercultural Pragmatics and Cultural Linguistics, which are interested in the real effects of cultural *and* cognitive determinants in authentic intercultural communication. A central element to understand why intercultural communication involving figurative language often works – but also why it does not in other cases – is hence an examination of the types of knowledge that interlocutors involved in ICC draw on, presuppose, adapt to, and co-construct.

Research into knowledge as the key to human communication is wide and deep, including in many branches of pragmatics (Ehlich & Rehbein 1977, Kecskes 2012, Horton 2012, van Dijk 2014, to name only a few). Interestingly, knowledge types centrally discussed in cognitive linguistics, such as “embodied knowledge” as the basis for primary metaphors and thus a universal culture-independent pattern in human cognition (Lakoff & Johnson 2003, Grady 2007), and thus the experiential basis of language, have been rarely discussed in that context, and their applicability for multilingual and intercultural pragmatics hardly examined. This paper shortly reviews knowledge typologies in the leading branches of cognitive and pragmatic linguistics and then proposes an extension of the accepted wisdom that takes into account the similarities and differences that are central for any analysis of ICC. Also, a glance beyond linguistics, into knowledge theories and practical results from anthropology, as the third discipline with clear significance to ICC studies will provide another cornerstone for a theory of knowledge that unites the linguistic pragmatic, the cultural, and the cognitive dimension. This paper will draw on some of the empirical results and examples from Senkbeil (2017a, 2017b) to argue that there exists a type of knowledge that is based on embodied knowledge, but also more complex in that it is embedded in transculturally shared sociocultural domains of practice. This knowledge is highly productive in the creation of compositionally complex literal and figurative utterances (Dancygier & Sweetser 2014), yet also, this knowledge type can still be considered quasi-universal across languages and cultures and hence well suited for communication across cultures. Even though the linguistic expressions for that knowledge may vary widely at first glance, we repeatedly and unconsciously draw on shared domains of practice and shared embodied knowledge to co-construct meaning with others in intercultural encounters. I would like to argue (and discuss with the panel participants at IPrA2017) that compositionally complex meaning (literal and, in fact, non-literal) in intercultural contexts often relies on this type of knowledge, representing a “hidden” Common Ground across cultures.

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### **Renata A. Seredynska-Abou Eid**

***Translating cultures, adapting lives: Reflections on the challenges of bilingual data collection and presentation*** (Contribution to *Interpreting and representing non-English language data in discourse studies*, organized by Zabielska Magdalena [et al.]

Borderless structures of the European Union (EU) and free flow of people contribute to the re/creation of identities and communities. Translation and translanguaging occur within multi-ethnic and multilingual communities, which is relatively common across modern Europe. When Poland joined the EU in 2004, unprecedented numbers of Polish migrants reached the United Kingdom (UK), where the labour market became fully accessible for new member states (A8 countries). Over a decade later, it became apparent that migrant adaptation challenges can also pose greater linguistic demands on researchers. This paper offers reflections on the language hurdles on the examples encountered in the doctoral project *Translating Cultures, Adapting Lives*, conducted among Polish post-2004 first-generation migrants in the East Midlands, UK between May 2013 and March 2014. The study was aimed at exploring cultural interpretation and adaptation issues of Polish migrants while the two languages, English and Polish, gained prominence in the data collected. The paper presents and explores the challenges of choosing linguistic elements that would appropriately reflect the extent of cultural interpretation in migrants' new lives. Secondly, it demonstrates the challenges faced by the researcher in case of presenting non-English language data to English-speaking audiences who have limited knowledge of the other language and explaining instances of mistranslation from Polish into English in the context of differences between British and American English. Finally, the adopted approach of structural explanation and bilingual presentation of data is expounded and illustrated by relevant examples from the study.

### **Olcay Sert**

***The interplay between collaborative sequences and active listenership: Implications for L2 interactional competence*** (Contribution to *Interactional competence: CA perspectives on second language development*, organized by Pekarek Doehler Simona [et al.]

This presentation focuses on collaborative sequences in the domain of "active listenership" (AL) and explores how speakers of English as a Foreign Language (EFL) display the interplay between AL and collaborative turn construction in group discussion tasks. Based on a database of interactions in 174 multi-party L2 discussion tasks recorded at different times throughout two semesters, I will show how L2 users display development of L2 Interactional Competence through demonstration of more active listenership. Instead of *displays* of listenership and reciprocity as studied in different contexts before in the form of, for instance, response tokens (Gardner 2001) and reactive tokens (Xu 2014), I will focus on the concept of *demonstration of active listenership*, through, for instance, collaborative turn completion (Kim 2002), or through what Lerner (2004) calls collaborative turn sequences. The turn completions investigated in this database are strong versions of listenership, as they bring concrete evidence to how understanding is achieved on sequential basis; i.e. the listener of the previous turn in each turn completion demonstrates to the co-participant her understanding of the previous turn. The analysis of this data, collected in a higher education setting in Ankara, revealed that such completions are achieved by participants' employment of resources like (1) subordinate clause completion, (2) offers of candidate lexical items, and (3) turn initial conjunctions. A significant, longitudinal finding is that the deployment of such resources increases over time, as participants become more experienced interlocutors in EFL. The findings have important implications for teaching conversational skills and the development of L2 interactional competence (Pekarek Doehler and Berger 2015).

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**Lucas Seuren, Mike Huiskes & Tom Koole*****Designing topic-initiating sequences*** (Contribution to *Linguistic structures and actions: does function follow form?*, organized by Seuren Lucas [et al.]

Topic organization has not been studied extensively in Conversation Analysis – and for good reason. As Schegloff (1990) clearly demonstrated, participants in talk-in-interaction structure their talk through sequences, not topics. That is not to say that what participants talk about is not relevant, but it is hard to specify what the topic is, and frequently even harder to determine where one topic ends and another one begins. Sacks (1992: 566-567) even suggests that there might be a *preference* for moving stepwise from one topic to the next, making any topical talk invisible to inspection. Yet participants do on occasions recognizably orient to topic as a relevant way of structuring interaction (Svennevig 2000) which raises the question of how they do topical talk?

Previous work (Button & Casey 1984, 1985, 1988; Svennevig 2000; Schegloff 2007) has demonstrated in some detail the various techniques participants use to establish a topic and move into a state of continuous talk (cf., Maynard 1980). One technique is for a speaker to proffer or nominate a recipient-oriented topic, typically by means of a yes/no-type question (Schegloff 2007; see also Button & Casey 1985). The recipient can then embrace the topic by providing a response that is designed to be non-minimal, or reject it by providing only a minimal response – that is, by treating the question as part of a pair and not a topic (Sacks 1992: 565-566).

While both Schegloff (2007) and Button & Casey (1985) show quite clearly how sequences can develop following a specific topic initiating practice (topic proffer or itemized news enquiry respectively), they do not explicate how some turns come to be treated as implementing these actions and others do not. That is, how do recipients distinguish between polar questions implementing a request for information and polar questions as vehicles for topic initiation? While Button & Casey (1985) say news inquiries are designed differently from what they call *knowledge-gap questions*, they do not specify what these differences consist of

In this talk we will begin exploring the role of turn design in making inquiries recognizable as launching topical talk, by studying a corpus of about 20h of mundane phone conversations. In particular, we will focus on one specific grammatical format of topic-initiating inquiries: declaratives and yes/no-type interrogatives. Although both formats are used to implement requests for confirmation, and both make relevant a yes/no-type response, they are not equivalent practices.

First, we will argue that they are used to introduce different types of topics: yes/no-type interrogatives are often used as requests to be brought up to date on ongoing or past events, or future plans, whereas declaratives are used to invite the recipient to simply generate their own mentionables. Second, we will argue that while both practices are used to make relevant confirmation, speakers design them differently, orienting to the epistemic stance that these practices index (Heritage 2012): declaratives are licensed either by being connected to prior talk, or by being presented as hearsay, i.e., as type II knowledge (Pomerantz 1980).

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### **Bal Krishna Sharma**

***Regimentation of intercultural communication skills and the training tourism workers in the Himalayas*** (Contribution to *Multilingualism, Mobility, and Work*, organized by Moyer Melissa [et al.]

Changes in the new work order have valorized both discursive practices in the workplace as well as suggested teaching and learning of specific communicative resources that help language workers meet the demands of the global economic market. Since tourism is a prime example of such industry where much of its work is discourse-driven, investigating discourses in this work domain can provide us important insights on the changing ideologies of language and communicative practices in the late capitalist and neoliberal market. In this presentation, I provide ethnographic details and discourse analysis from an intercultural communication training course in Kathmandu, Nepal in order to investigate what kinds of registers and communicative practices Nepali tour guides are socialized into as part of the development of their professional competence. In order to address the unpredictability and messiness of touristic encounters, tour guides in the present study equip themselves with necessary communicative tools and cultural repertoires by developing “appropriate” ways of presenting and representing themselves and their destinations. Their professional competence includes learning of some tactics of self-presentation to create a certain kind of persona so that they can enhance positive affect in tourists, for example, by making their clients feel satisfied, impressed, pleased and enthusiastic. The findings show that these training courses largely reproduce and reinforce market-oriented communicative practices in order to effectively sell tourism as an object of material exchange in the market. Training discourses emphasize the commodity value of multilingual skills over monolingual skills and they subtly question the taken-for-granted role of English as a global lingua franca, regimenting Chinese as a language of financial gain in Nepal’s late capitalist tourism market. I argue that the nature of relationship between the “first world” tourists and the “third world” tourism workers as valorized in the training courses can be interpreted from a perspective of masculine caring in a professional context. The strategies for managing social relationship and rapport with tourists offer us a window to understanding the hierarchical tourist-guide relationship in Nepal’s tourism industry, which can be recognized as *discourses of servitude* that turn the guest-guide relationship into that of master-servant relationship. The dispositions and strategies that Nepali tourism workers learn to display are indexical of their membership to a social class or group, intending to serve tourists, mostly for economic reasons. The commodification of (multilingual) communication in tourism workplaces is also in some sense the commodification of these workers’ servile persona. While tourist-guide relations may vary across individuals, asymmetrical power relations and hierarchies channeled through service and care produce a culture of servitude that is inexorably intertwined with the availability of low-paid, loyal multilingual tourism workers in a “third world” context.

**Chloe Shaw, Vasiliki Chrysikou, Anne Lanceley, Chris Lo, Sarah Hales & Gary Rodin**  
***Inviting patients to ‘mentalize’ in the context of end-of-life talk: A conversation analytic study of CALM therapy sessions*** (Contribution to *Talking about dying*, organized by Pino Marco [et al.]

Managing Cancer and Living Meaningfully (CALM) is a therapeutic approach designed for patients with advanced cancer who are facing the end of life, with the aim of alleviating distress and promoting psychological growth. A core process postulated in CALM is that of mentalization, which has been defined as “the capacity to understand and interpret human behaviour in terms of underlying mental states” (Bateman & Fonagy, 2003: 191). Mentalizing mortality may be difficult for patients with advanced cancer who feel dominated by the singular reality of their progressive disease (Hales, Lo, Rodin, 2015). Whilst the effectiveness of CALM has been reported in qualitative interviews (Nissim et al., 2012), and shown in phase 2 trials (Lo et al., 2014), much less is known about how mentalization actually occurs in CALM therapy (although see Shaw et al, 2016). Further, the therapeutic concept of mentalization more generally, has only recently begun to be studied from an

interactional perspective (Davidsen & Fosgerau, 2015; Keselman et al, 2016). This paper attempts to fill gaps in our understanding of mentalization as it emerges in the therapeutic setting and specifically with individuals facing impending mortality. We have used the method of conversation analysis (CA) to study sequences in which the therapist proposes or implies a perspective alternative to the patient's, particularly with regard to end-of-life issues. Data is examined from one patient's complete therapy, with a total of seven sessions approximately 45-60 minutes long each. The dilemma for the therapist is in introducing an alternative perspective concerning particularly delicate matters, without invalidating the patient's perspective. A further complexity is that of counter transference, where the therapist may risk imposing their own feelings or concerns on the interaction. Analysis will show how the therapist designs their questions in specific ways so as to implicitly invite the patient to consider an alternative perspective, without claiming superior knowledge and disaffiliating with the patient. This study adds to the small but growing body of CA research on mentalization and end-of-life talk (e.g. Lutfey & Maynard, 1998; Pino et al., 2016; Shaw et al., 2016).

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#### Charlie Sheese

***Who's asking, anyway? Role-switching in a hybrid political interview*** (Contribution to *The Trump Factor: Analyzing the Communicative Practices of Donald Trump Across Broadcast Settings*, organized by Montiegel Kristella [et al.]

The accountability news interview normatively follows a specialized turn-taking system in which the interviewer asks questions and the interviewee answers (Montgomery, 2008; Clayman & Heritage, 2002). But a new form of political interview has emerged - the hybrid political interview (HPI) - that seems to be unconstrained by the neutralism associated with the traditional broadcast news interview (Hutchby, 2011). This form of political interview often trends toward infotainment (Meehan, 2005) and is characterized by a more argumentative and conversational style of turn taking than more traditional broadcast news interviews. As these hybrid forms of interviewing continue to grow in the contemporary media landscape in the United States, the roles occupied by interview participants may also be becoming more diversified. Donald Trump, the 2016 Republican United States Presidential candidate, is a unique figure in the U.S. election process because he is a political 'outsider'. As such, he is often portrayed as not conforming to the norms and conduct characteristic of a 'typical' politician. Trump's identity as an outsider who does not follow the rules raises interesting questions about how interactional conduct unfolds in the interviews in which he participates. This paper uses the method of conversation analysis to explore how Donald Trump manages and negotiates his identity and role as interviewee within the context of a Town Hall interview with Chris Matthews broadcast in Green Bay,



Wisconsin, on March 30, 2016. This single-case analysis describes a co-constructed practice I call “role-switching”, in which Trump adopts the role of interviewer, providing him opportunities to shape the interview agenda. For Trump as interviewee, the role-switch constitutes a form of resistance in which he shifts the topic’s agenda to one that is more favorable to him. A long-time journalist, political commentator, and talk-show host, Matthews, and his institutional role, also contributes to the co-construction of “role-switching”. Rather than assuming the role of traditional interviewer, Matthews’ role constitutes what Clayman (2013) calls a “partisan advocate”. As such, he orients to interviewer norms of argumentativeness and adversarialness associated with the HPI. The role-switch permits Matthews an opportunity to advance this institutional agenda. Thus, I argue that role-switching advances the institutional goals of *both* participants, while simultaneously breaching the conventional turn-taking norm of traditional broadcast news interviews wherein the interviewer asks questions and the interviewee answers them. The analysis has implications for research on the hybridization of interviewing in the political process. As a candidate who is widely viewed as a non-traditional politician, my findings show that Trump negotiates the role of interviewee differently than his political counterparts. As other public figures formally outside of institutionalized politics continue to enter and make their way in relevant political processes (such as election campaigns), the practices that normatively characterize news interview interactions may continue to shift. This supports Hutchby’s (2011) claims about increasing hybridization in the contemporary political media environment. Future research should continue to explore the extent to which the unique identities of interviewees, such as Donald Trump, transform the practices of engagement in political interviews.

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### Brett Sherman

***Hopefully: Evaluatives and At-Issue-ness*** (Contribution to *Foreground and Background: The Conversational Tailoring of Content and Context*, organized by Chun Elaine [et al.]

How do so-called "evaluative adverbs" differ from their descriptive counterparts? For example, how does (1) differ from (2)?

- (1) Fortunately, it is raining.
- (2) It is fortunate that it is raining.

Bonami and Godard (2008) present a multi-dimensional account of evaluatives according to which they tack on an "ancillary commitment" of the speaker without addressing a question under discussion to the context. On their account, when a speaker utters (1), the speaker updates the context with respect to the proposition that it is raining exactly as with an utterance of "it is raining"; in addition, the speaker adds the proposition that it is fortunate that it is raining to the speaker's commitments, without adding the question whether it is fortunate that it is raining to the set of questions under discussion, as with (2). It is thus not up for discussion whether it is fortunate that it is raining.

I argue that this account fails to generalize to the evaluative "hopefully". The problem is that an utterance of (3) leaves open whether it is raining.

- (3) Hopefully, it is raining.

I propose an alternative account of evaluatives according to which, roughly, they function to annotate possible answers to either settled or open questions that make up the conversational scoreboard. Insofar as the contribution of these adverbs is not to answer, or help to answer, a question under discussion, they do not count as making "at issue" updates, on one sense of at-issue-ness. However, their use does pertain to a question under discussion, and their annotating function is often the main point of the utterance. In both of these senses--pertaining to a QUD and functioning as the main point of the utterance--they do count as making "at issue"

updates. By examining the semantics and pragmatics of "hopefully", I argue that we can help to clarify these different senses of at-issueness.

### Reijirou Shibasaki

#### *Clause combining and integration at right periphery of utterance: ..., is what I'm saying in American English* (Contribution to *Sequentiality and Constructionalization of Discourse-Pragmatic Markers*, organized by Higashiizumi Yuko [et al.]

This paper explores the emergence of anacoluthic constructions at right periphery of speaker's thought, i.e. *..., is what I'm saying*, *..., is what I'm trying to say*, *..., is what I'm talking about*, etc. in the history of American English. While utterance-initial WH-cleft constructions or projectors as in (1) have been studied in a variety of research fields (e.g. Collins 1991, 2006; Hopper and Thompson 2008; Hopper 2011; Patten 2012; Guz 2015), utterance-final WH-cleft constructions as in (2), i.e. structurally non-integrated anacoluthic constructions, remain unexplored. Elements in focus are underlined.

- (1) "... What I'm sayin' is, you want my advice." (2000 *Flaming Guns Purple*, FIC, COHA)  
 (2) EDWARDS: "So there's an ethic there, is what I'm saying." (2001 *NPR\_Morning*, SPOK, COCA)

The WH-cleft anacoluthic constructions can be considered to have derived from an amalgamation of two independent but adjacent clauses. As in (3), WH-cleft constructions are used with either demonstrative or relative pronouns that refer to the immediately preceding utterance, while as in (4), such pronouns begin to gradually lose their syntactic status; the sequence of utterances gives rise to a type of anacoluthon, i.e. CLAUSE, *is what I'm Xing*. Pragmatically, they serve to either emphasize or mitigate utterances, depending on the interaction.

- (3) "I will. This is what I'm going to give him," (1868 *After a Shadow and Other Stories*, FIC, COHA)  
 (4) "Those Drinkos are worth a couple million credits, is what I'm getting at, ..." (1954 *Sorry Wrong Dimension*, FIC, COHA)

The diachronic development of the WH-cleft anacoluthic constructions conveys the fact that they developed first at left periphery (LP) and then at right periphery (RP). Several corpus surveys tell us that the LP use of the WH-cleft constructions can be witnessed in the mid-nineteenth century and started to increase from the early twentieth century onward, while the RP use of the WH-cleft anacolutha seems to be established in the past three decades or so albeit with a couple of exceptional cases in the earlier twentieth century. Beeching and Detges (2014: 11) state that discourse-pragmatic functions of right peripheral elements are turn-yielding, modalizing and dialogic, namely, intersubjective-oriented. On the other hand, those of left peripheral elements are turn-taking, focalizing and dialogical, namely, subjective-oriented. As a consequence, the constructional development of the WH-cleft anacolutha lends support to the general direction of semantic change from subjectivity to intersubjectivity. Since right-peripheral elements attract increasing attention from functionally-oriented researchers (e.g. Traugott 2015; Haselow 2016), semantic-pragmatic changes in tandem with formal changes in the development of the WH-cleft anacoluthic construction, i.e. constructionalization, are worth investigation.

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**Yuka Shigemitsu**

***Question-answer sequences in male first meetings: A comparative study of cultural norms in Japanese and English conversations*** (Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

This discourse-analytical study compares question-answer sequences in first conversations between unacquainted people in 15 English and 5 Japanese conversations. The English data were videotaped in the United States, Australia, and the UK. The Japanese data were collected in Japan. The total length of the data is about 10 hours. All participants are male. The participants were instructed to have 30 minutes first conversations with new acquaintances. Utterances which have question forms and question functions which elicit new information from the asker were extracted and analyzed. Taking into account that Japanese language has very different syntax to English, I compared Japanese and English question-answer patterns and examined the correlations between these syntactic-semantic categories of questions and the pragmatic types/functions of questions.

The results of the interviews with each participant reveal that English speakers and Japanese speakers have different perspectives on asking questions. English speakers believe that the goal of the conversation is to acquire new information and knowledge from other participants. They also want to show their competence and intelligence in first meetings. Japanese speakers are inclined to be more considerate toward other participants' feelings. Several participants claimed that asking detailed questions, personal opinions and ideas is viewed as an impolite behavior. The results of the data analysis show how their cultural norms were applied during the conversation. In the English data, participants are inclined to require information, opinions and ideas from other participants. They ask questions to contribute to the topic development and elaborate upon the current topic from the information giver. In the Japanese data, those types of questions occurred less frequently. They ask questions to provide an introduction to a new topic. Moreover, they select what to ask very sensibly in order to avoid being impolite. They tended to ask about simple facts and participants' experiences when the question could be too offensive. They hesitated to ask personal opinions or beliefs especially when their responses were expected to create friction. Japanese participants used hedges which indicate that they knew it would be very rude to ask and apologized repeatedly when they really needed the information. As for the answering part, English participants elaborated their answers. They responded to questions with disclosure and added more information. Thus the speaker and the listeners got involved with each other. On the other hand in Japanese conversations, information receivers appeared to just give the go-ahead sign with brief backchannelings. They seldom asked follow-up questions to elicit more information on the topic. The length of the answer tends to depend on the information giver since other participants avoided elaborating upon the current topic.

The results show how the question and answer patterns create different discourse styles which are attributed to their language and socio-cultural background. It is suggested that English native speakers' aim in conversation may be "to gain a new knowledge from the other participants," whereas Japanese speakers' aim in conversation may simply be to be a good listener and participants will inherently appreciate nearly any information they are given.

**Michi Shiina & Masato Takiura**

***Japanese benefactives in flux and their problematics: Grammaticalisation of "sase-te-itadaku" and its transformation to a new polite form*** (Contribution to *The Diachronic Aspect of Politeness: Value and Form*, organized by Tanabe Kazuko [et al.]

Japanese benefactives such as *yaru/ageru* (give), *kureru* (give), *morau* (receive) and their honorific counterparts *sashiageru*, *kudasaru* and *itadaku* are used as subsidiary verbs as well as main verbs. In this paper, we focus on one compound form, *sase-te-itadaku*, which is composed of causative *sase* and benefactive *itadaku*, and used to express in a courteous way something a speaker does. It has been used increasingly in the last couple of decades (Kanazawa 2007), and is now even becoming one of the commonest forms, overriding other polite forms or honorifics (Inoue *et al.* 2012, Inoue 2013), while there is a consistent criticism of it as feigning politeness (Takiura 2016). Our theoretical interest lies in the contradiction in which such a negative evaluation arises in spite of the euphemistically courteous composition.

We have conducted questionnaires to measure people's level of acceptance and degrees of resistance in respect of 10 sentences with varying combinations of 'benefactivity', causativity and 'essentiality'. By 'benefactivity' we refer to the beneficence that interlocutors are imagined to receive as a result of the acts expressed in

benefactive sentences. By ‘essentiality’ we refer to the presence and/or involvement of the hearer in the act in question. In addition to these three linguistic factors, we also focus on sociolinguistic attributes of participants such as age and gender. As some studies have maintained (e.g., Yamada 2004), we hypothesised that benefactivity and causativity would have stronger effects than other factors since they reflect the linguistic properties of the constituents of the expression, *sase-te-itadaku*. To find relevant factors that may account for the people’s acceptance levels, we have analysed the data collected using a multivariate statistical technique, or decision-tree analysis. The results lead us to the following findings: (1) essentiality has the primary effect, which seems to indicate that the existence of ‘you’, the hearer, in the speech acts plays the most important role in evaluating acceptance levels; (2) causativity has the secondary effect; (3) there are two tertiary factors: (a) age has a significant effect in that acceptance levels are almost always higher among members of the youngest generation and (b) conversational roles also have an effect in some cases; (4) benefactivity has no significant effect; and (5) gender has no significant effect. These results suggest that people’s awareness as regards honorifics and benefactives is changing, and it has already begun to transform *sase-te-itadaku*.

In order to find some evidence in authentic data, we have also analysed two corpora: A-Corpus (Aozora Corpus), which consists of Japanese texts written from around the mid-19c to the mid-20c, and B-Corpus (BCCWJ), which consists of present-day Japanese texts. We have found that, in B-Corpus, a significant number of novel usages of *sase-te-itadaku* occur, to which people tend to feel stronger resistance in our questionnaire survey, while, in contrast, there is little occurrence of them in A-Corpus. A closer look at antecedent verbs has shown that *sase-te-itadaku* has a far wider lexical variation in contrast to other benefactives such as *sase-te-kudasaru*. Moreover, B-Corpus shows this tendency more markedly than A-Corpus. These observations seem to suggest that *sase-te-itadaku* is becoming a more versatile device than other benefactives.

Having said that, we infer that the honorific benefactive phrase, *sase-te-itadaku*, is now changing from an expression of benefactivity and causativity to one of politeness between interlocutors. We also argue that this strongly suggests that *sase-te-itadaku* is undergoing a process of grammaticalisation and is now becoming a single, inseparable auxiliary phrase rather than a compound form, which has not only an implication of negative politeness in terms of honorifics but also a mixture with positive politeness deriving from its tendency to connote the involvement of ‘you’. It should be noted that this new aspect of the phrase tempts people to make themselves sound positively polite, but to those who are not real participants in the acts expressed, this in turn may sound impolite (Culpeper 1996, Takiura 2016), leading to the critical evaluation mentioned earlier. We hope to shed new light on one aspect of the problematics of Japanese benefactives underlying diachronic socio-pragmatic change in the system of Japanese honorifics.

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#### Hannah Shipman, Olga Zayts & Marc Tischkowitz

**“We can talk about it. We can joke about it, you know, which is nice”: Tensions surrounding (in)directness in talk about death and dying involving women with ovarian cancer** (Contribution to *Talking about dying*, organized by Pino Marco [et al.] )

Ovarian cancer been described as the ‘silent killer’ due to the lack of specific notable symptoms experienced by women in the early stages of the disease. It is often diagnosed at an advanced stage and the five year survival rate is low (Cancer Research UK). Almost twenty years ago Lutfey and Maynard (1998) described the interactional caution exhibited by physicians and patients in talk about death and dying. They highlight the collaborative and social nature of the *unpackaging* of the bad news and how allusive and euphemistic stances are maintained. In a systematic review (Parry, Land and Seymour, 2014) of Conversation and Discourse Analytic studies in illness progression and end-of-life across various contexts there were common themes of

indirectness, allusive language, distancing techniques, shifting to the positive and non-verbal behaviours interpreted as conveying sensitivity to the seriousness of the situation. Allusiveness and being indirect appear to be stable features of such talk, despite shifts in healthcare cultures to promote increasing openness about end-of-life and related matters.

In this paper we report on data from research interviews undertaken with eight women with ovarian cancer (in three cases their partner or adult offspring was co-present), following their participation in the Genetic Testing in Epithelial Ovarian Cancer Study. Drawing on relevant Discourse and Conversation Analytic methods we examine how talk about death and dying is accomplished in a moment-by-moment unfolding of an interaction. The purpose of these interviews was to discuss the women's diagnoses of cancer and genetic testing. Thus, in the data, death-related talk is not solicited by the interviewer, but is rather self-initiated by the women in response to questions about their treatment or family history of cancer.

We explore how indirect and more explicit indexing of death and dying occurs through talk and metatalk in the interviews. Aligning with the broader literature, interviewees avoid direct reference to their own deaths and index it indirectly (Lutfey and Maynard, 1998), using interactional strategies such as contrast, metaphor, character work, event work and extreme case formulations. In response to women's distancing and indirect language the interviewer produces generalized or ambiguous utterances, which promote the ongoing implicit nature of the talk about death. Metatalk about death and dying could be more explicit (initiated by the women or healthcare professionals) and was appraised for its appropriacy. Bald statements were construed as inappropriate; appropriate talk was enabled and mitigated through inferencing and implicature, laughter (Glenn, 2003) and humour.

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### **Katsutaka Shiraishi & Kazuyo Murata**

***Multi-layered educational programmes to foster multi-stakeholder discussion*** (Contribution to *Exploring effective ways of group discussions for constructing a democratic society*, organized by Shiraishi Katsutaka [et al.]

The present study first explains the concept of the multi-stakeholder partnership required in Japanese local society. It next illustrates the characteristics of discussions for *machizukuri*, community-planning and town development, and the reasons for developing educational programmes for the young generation. Then it introduces a multi-layered educational programme for undergraduate students to foster multi-stakeholder-discussion abilities. The characteristics of discussions for *machizukuri* include (1) participants being from different sectors, age groups and backgrounds, (2) participants bringing differing, implicit assumptions about discussions, (3) the amount of information related to the discussion topic varying according to participants, and (4) the atmosphere of the discussion often leading to the outcome of the discussion. These characteristics determine the course of the discussions, where those who are in higher social hierarchy and/or older being likely talk more frequently and longer, while young participants tending to be silent. This is also partly because in Japanese school education, while students have opportunities for group discussion, they have been seldom taught how to develop discussions and dialogues. And therefore it is worth developing such educational programmes. Nevertheless, even if students learn in classrooms, they still lack opportunities to have discussions with people of various ages and backgrounds. Classroom discussion is not multi-stakeholder discussion at all and does not link to the real world. Thus we have developed a multi-layered educational programme that links to actual society. Our multi-layered educational programme consists of a basic programme and an advanced programme. The basic programme cultivates discussion abilities by teaching skills and approaches through classroom workshops. Thereafter, the advanced programme allows students to participate in real-world multi-stakeholder discussions in community-based learning as well as to learn about the social system and the importance of citizen-participation, governance, and multi-partnership. The basic programme consists of 15 classes where students (1) experience different types of discussions about various topics related to communication and realise the importance of establishing rapport among participants, and (2) observe and

evaluate discussions in order to raise their awareness of the discussion process. This study reports analysis of students' interactions and their comments about the programme. Meanwhile in the advanced programme, a community based programme, students are encouraged to participate in the actual multi-stake holder discussions for *machizukuri* that a university helps to organise, and to design and conduct discussions with people in the local community.

In the presentation, we would also like to point out that interdisciplinary research is necessary for exploring effective ways to facilitate group discussions for constructing a democratic society.

### **Rachel Shively**

***L2 humor development in study abroad*** (Contribution to *Student mobility and pragmatic competence*, organized by Barron Anne [et al.]

Despite its prevalence in conversation and its importance for building relationships, humor is one aspect of pragmatic competence in an additional language (L2) that has received relatively little attention in the field. Existing studies indicate that L2 learners do produce humor in conversation, but often struggle with the fast pace of spontaneous interaction, cross-linguistic differences in humor topics and mechanisms, and lack of knowledge about cultural references, among other challenges. The present study examines development in the use of humor in L2 Spanish by six U.S.-based students during a semester abroad in Spain and analyzes that development through the lens of language socialization theory.

The data consist of 24 hours of naturally-occurring conversations in Spanish between six L2 learners and their Spanish host families and age peers, in addition to student journals and interviews. The results indicate that all students regularly produced humor in conversations and that their humor was largely successful. Changes in humor use were also observed. For example, several students increased their use of local cultural references and conventional expressions in humor over time. Some began to initiate humorous sequences more frequently as the semester progressed. The relational aspect was critical, since it was through getting to know their interlocutors that students were able to tailor their humor to the recipient through referencing shared knowledge. Although several instances of explicit socialization concerning humor occurred, participants largely made adjustments to their humor based on participation in L2 interactions and observation of how interlocutors reacted to humor and used humor themselves.

### **Pnina shukrun-Nagar**

***Ordinariness as a value and an anti-value in politicians' Facebook posts*** (Contribution to *Constructing Ordinariness across Media Genres*, organized by Weizman Elda [et al.]

The lecture discusses self-positioning (Harré & Van Langenhove, 1999) of Israeli politicians as "ordinary people" (Sacks, 1984) in the course of 2016 in their Facebook posts – a genre which is "undermining the ontological divisions between the public and the private, the official and the informal, the mediated and unmediated experience" (Kopytowska, 2013: 382). I show that politicians often position themselves as ordinary people by discussing themes that ordinary people deal with:

1. Reporting on ordinary acts and experiences: filling gas in the car, cooking, etc.
2. Writing about popular themes in the public sphere from a popular point of view: praying for the recovery of the former president; expressing joy when Israelis win Olympic medals.
3. Acting as ordinary people: inviting diners to a restaurant that employs disabled people; calling drivers to give soldiers a ride during a train strike. The posts are written from an ordinary (not authoritative) point of view, mostly in an informal, everyday register. However, I argue that self-positioning of politicians as ordinary people, specifically in their Facebook sites, which usually serve to promote political messages, is necessarily a dialogical phenomenon (Bakhtin, 1981), i.e. the ordinary voice is interpreted according to its interactions with the knowledge, beliefs and expectations of the readers regarding both politicians and Facebook posts in general, as well as specific politicians and their posts. Furthermore, I posit that the dialogical nature of this self-positioning is reflected, first, in the readers' comments, which serve for diverse kinds of "second-order positioning" (Weizman, 2008) of the politicians; and, secondly, in their meta-comments on the original self-positioning (Fetzer, Weizman and Berlin, 2015; Weizman, 2008; Weizman & Fetzer, 2015), including the way it should be read. I argue that in dialogical terms, self-positioning of politicians as ordinary people in Facebook posts have three common readings:

1. One-voiced reading: the ordinary voice is seen as authentic, legitimate and independent. This reading is reflected in direct content-responses to the posts, usually in an informal register, which re-position the politicians as ordinary people (like the readers themselves).

2. Double-voiced reading: the ordinary voice is seen as authentic and legitimate, but is read in relation to the common political-authoritative voice of the politician, and therefore is viewed as partial, and at times even marginal. This is reflected, first, in meta-comments that compare the two voices and discuss their mutual implications on each other; and secondly, in extending or switching the positioning of the politicians by pointing to them as authoritative.
3. Polyphonic reading: the ordinary voice is seen as unauthentic and illegitimate - a fictitious, manipulative voice, designated merely to promote political agenda. This undermining reading, which de-constructs the ordinary voice, is mainly reflected in meta-comments that discuss or allegedly reveal the "real", covert motivations, aims and messages of the posts. These findings show that self-positioning of politicians as "ordinary people" should be considered as a rhetorical value only in regard to part of the readers (and in varying degrees), while in regard to others it is actually an anti-value.

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#### Polina Shvanyukova

##### ***"In haste, but sincerely": Sincerity and truthfulness in nineteenth-century business***

***interactions*** (Contribution to *Sincerity and Epistolarity*, organized by Fitzmaurice Susan [et al.])

The present contribution aims to investigate the conceptualisations of the notions of sincerity and truthfulness in the context of nineteenth-century business communication. By examining patterns of usage of closing formulae in commercial letters, the paper analyses the role and the status of sincerity in the system of values which encompassed such well-established norms as trust, respectability and proper conduct (Del Lungo Camiciotti 2005, Dossena 2010, Haggerty 2012, Dossena 2014). "Risk, trust, reputation, obligation and networks" are presented, for example, in Sheryllyne Haggerty's portrayal of the business culture in the British Atlantic as "the "institutional elements"" upon which the success of this culture depended in the second half of the eighteenth and early nineteenth centuries (2012: 236). One way of internalising the essential elements of the contemporary business culture, which, as I will argue, included sincerity and truthfulness, was through learning the skills of commercial letter-writing at the early stages of one's career in trade. Specialised epistolary manuals as a distinctive type of advice literature targeted young men who started their careers as correspondence clerks, with the ambition of becoming successful entrepreneurs (Shvanyukova 2016). One of the most popular of such letter-writing guides, Anderson's *Practical Mercantile Letter-Writer* (1860 [1836]), offered a collection of model letters in which different contemporary business scenarios were staged. The analysis of closing formulae in the sample letters shows that conventionalisation is a prominent characteristic. In fact, the most common standard formula, "We remain, gentlemen, your obedient servants", is used consistently. However, in many other instances this standard formula functions as the basic structure to which additional elements may be added:

*I remain, most truly, Gentlemen, your obedient servant*  
*I remain, most sincerely, sir, your very obedient humble servant*

The frequency with which these expanded formulae appear in the guide raises some questions. Why did the writers feel the need to be more creative on some occasions? What kind of pragmatic considerations guided their choices of the elements to be added? The additions of *truly* and *sincerely* represent two particularly interesting cases given the frequency with which these two additional components were employed. Hence the strength of

the emphasis on truthfulness/sincerity deserves to be investigated further. The paper will attempt to answer these questions by examining the micro-contexts of the specific epistolary exchanges which will then be analysed in the broader historical environment of nineteenth-century business community within which they are embedded.

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### Sylvia Sierra

***"That's me doing a Native American thing": Cultural stereotypes, humour, and identity construction in everyday conversations among friends*** (Contribution to *From self to culture: Identity construction in humour-related discourses*, organized by Sinkeviciute Valeria [et al.]

This study integrates theorizing on intertextuality in everyday conversation (e.g., Gordon 2009; Sierra 2016; Tovares 2012) and research on humour as a resource for constructing identities (e.g., Boxer & Cortés-Conde 1997; Fine & de Soucey 2005; Schnurr 2010) and for mitigating conflict (e.g., Everts 2003; Norrick and Spitz 2008; Tannen 2006) to investigate humorous intertextual media references in the audio-recorded everyday talk of a group of university-educated European-Americans friends in their mid-twenties. Specifically, I explore instances where speakers humourously perform regional or foreign accents from media, as well as speakers' own acknowledgment of their stereotypical portrayals of marginalized groups that emerged in post-recording playback interviews.

In the example below, four speakers have been discussing their cat, Gaia. Describing Gaia, they reference the problematic 'Strong black woman who don't need no man' online meme. This meme presents a stereotype of African American femininity, and the speakers perform African American Vernacular English (AAVE) features from the meme as part of referencing it:

- 1 Fred [Gaia knows only-
- 2 Lana [Sh- hey, she's "a stro:ng independent..African woman."
- 3 Sylvia mh!
- 4 Dave [Damn right she is.
- 5 Lana ["She don't need no man"]
- 6 Fred ["Who don't need no man"]

In response to Lana's reference (2), Dave uses the emphatic affirmative "Damn right" (4), possibly associated with AAVE, while Lana and Fred complete the meme's template, repeating AAVE's double negation with "don't need no" (5,6). In appropriating this meme and its AAVE features, these speakers playfully mock their cat, but they also activate and reinforce the meme's linguistic and social stereotypes. They also 'give off' (Goffman 1978) their own identities as white Mainstream American English speakers.

While the humorous key of such interactions serves social functions, such as resolving epistemic imbalances, shifting frames, and constructing group identity (see Sierra 2016a; 2016b), Mannell (1977) suggests that "humour activates a 'playful judgment set' in which one's usual attitudes towards socially unacceptable actions or sentiments are temporarily suspended" (273); similarly, Husband (1977) argues that humour "blunts" the audience's "critical sensitivity" to events one would normally find socially unacceptable (268). However, Kothhoff (2006) discusses how stereotypes in joke content can bring sensitive issues (such as gender) to the fore – in affirmative or subversive ways. Extending these ideas, my analysis reveals how speakers activate, reinforce, and sometimes, through irony, subtly reject the social stereotypes represented in the media they reference. I also demonstrate how these humorous moves index the speakers' individual as well as their shared gendered,



cultural, ethnic, and national identities vis-a-vis the 'others' they voice. Evidence of ambiguous evaluative stances towards instances of stereotyping emerges in playback; as Fred states when he observes "That's me doing a Native American thing" (e.g., mimicking a stereotypical Native American accent), "it's kind of terrible." This study contributes to our understanding of the functions of media intertextuality, how and why speakers invoke media-embedded cultural stereotypes in humour, and how humour serves as a site for reinforcing, negotiating, and perhaps even dismantling such stereotypes in everyday interaction.

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#### Rein Sikveland & Elizabeth Stokoe

##### *Upgrading in pursuit of a response: Repeated and intensified efforts to prevent suicide*

(Contribution to *Upgrading/Downgrading in Interaction*, organized by Prior Matthew [et al.]

In this paper we explore how interlocutors repeat, and/or intensify, their efforts to get a response from highly resistant co-participants. This is a conversation analytic study based on a dataset of 15 hostage negotiations, in which the negotiators are on site to intervene with a person's threat to commit suicide. We investigated a range of practices that the negotiators use as part of their extended attempts to bring the suicidal person to safety: from seeking agreement during the relatively quiet and stable stages of the encounter, to more critical efforts to get the suicidal person's attention and get them to move to safety. In this paper we focus on instances where the hostage negotiators repeat or intensify their efforts to generate a response; that is, not backing away from or otherwise seeking to remedy their initial action (cf. Pomerantz 1984; Bolden et al. 2012), but persisting with the initial action. Comparing the lexico-syntactic and phonetic formatting of the initial and subsequent attempt(s) to get a response, we identify how interlocutors may or may not upgrade, or intensify, their pursuit of a response. We show how upgraded efforts to get a response can lead to both agreement/compliance and disagreement/no compliance, depending on sequential context. We end the paper with a discussion on how (no) upgrading supports a negotiator's attempt to remain both persistent and calm, and whether this is effective. List of

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### Daniel Silva

***Models of personhood in the escalation of violence: Empirical vs. idealized ideologies of the subject in Pragmatics*** (Contribution to *On language users and their relations with others: Debating notions of the subject and intentions in pragmatics*, organized by Silva Daniel [et al.]

This paper argues that the escalation of violence - i.e. the process that reduces language and dialogue to violence and force - is lodged in particular cultural chronotopes, models of time-space-and-personhood which, as Bakhtin claimed, imbue linguistic forms with both value and understandability. In Brazilian policing and politics, authoritarian chronotopes have been able to resist the end of dictatorship, persisting in the disjunctive re-democratization of political life that began in 1986. The everyday policing of urban peripheries in Rio de Janeiro display cases of police violence that seem to validate micro-interactional practices of vigilance, repression and destruction in macro-sociological processes of Brazilian authoritarian political culture. My point is that a micro-analysis of the disruption of dialogue in some police-residents interactions may index specific models of personhood that are at once historic and infectious; these models withdraw their force to injure from circulations that repeat old ideologies of the “enemy” (e.g., the ‘communist’, the ‘black person’, the ‘poor’, the ‘favela’ resident). The historicity and spread of these models of personhood in everyday interactions stand in sharp contrast with traditional ideologies of the subject in pragmatics. In Gricean pragmatics, for instance, conversationalists are expected to act rationally in their inferring of their interlocutors’ potential implicatures. Whether one understands ‘rational’ as opposed to ‘emotional’ or as ‘following contractualist rules that facilitate one’s working out of implicit meanings’, the escalation of violence doesn’t seem to fit in neither. Language users who escalate the conversation into violence appear to couch the interaction in rather exceptional rules of speech communion, which may evince that rationality is neither a given nor a universal application. In addition to my engaging with empirical evidence from the escalation of violence and with the pragmatic literature on rationality in inferential communication, I also intend to entertain the accomplishment of cooperation in some interactions in the same urban peripheries. As a response to the escalation of violence, residents, activists and human rights advocates have cooperatively deployed linguistic resources in creating networks of solidarity and resistance — a process that is verified in other peripheral groups and otherwise around the world. Some scholars name it ‘hope’ (Bloch, 1996; Myiakazi, 2004, 2006; Crapanzano, 2003; Lear, 2006; Mahmood, 2016), i.e., the linguistic-ideologic work by means of which subjects oppose violence and political destruction by collectively devising a collective perspective of survival. In entangling models of personhood perceptible in both the escalation of violence and in hope, I expect to further complicate the premise of an-already-existing-rationality in the subject of pragmatics.

### Mika Simonen

***Responding to directives: Caretakers are instructed to walk with their dogs*** (Contribution to *Talk in/with the Environment and Other Life Forms*, organized by McIlvenny Paul [et al.]

This presentation investigates how dogs and their caretakers organize and coordinate their mobility together. Prior studies of mobile formations have considered human interactions (e.g., McIlvenny et al., 2014; Mondada, 2014; Broth & Mondada, 2013); this presentation advances our understanding of interspecific formations. A recent study on dog-human interaction has shown that dogs’ embodied and vocalized actions are sequentially organized (Simonen et al., 2014). Dogs may also treat human pointing gestures as imperative (Kirchhofer et al., 2012). Hence, it is analyzed with conversation analysis how human and dog participants enter, maintain, and withdraw from a mobile formation that is secured with a leash.

The video data are gathered from an experimental setup (the Boldness study, conducted by University of Helsinki and the Folkhälsan Research Center), in which dogs (n=49) and their caretakers are performing various tasks. The animal scientist leads the experiment that is conducted in a hall. She has previously greeted the dog participant and now she orients to the caretaker and instructs them to move to the other side of the hall; the animal scientist deploys imperative formatted suggestions (Sorjonen, 2001: 99) and pointing gestures.

In this presentation, I am interested in how the dyad responds to the instruction, and the following patterns were found:

- i. The caretaker receives the directive and turns her head to the direction the animal scientist is pointing. Then, she moves as instructed and the dog follows. The dog initiates her movement after the caretaker has taken two or three steps. The caretaker is first to arrive at the other side of the hall.
- ii. The caretaker receives the directive, turns her head to the direction the animal scientist is pointing, and

begins to move, but the dog is not moving. The caretaker keeps moving forward, but looks behind her shoulder as if checking why their mobile formation is not moving properly. Perhaps there is a slight pull of the leash as well. Finally, the dog initiates walking and follows the caretaker.

- iii. The caretaker receives the directive, but the dog is already moving to the opposite direction. The caretaker pulls the leash and the dog turns and proceeds to the expected direction. The caretaker needs to follow the dog, which arrives first at the other side of the hall.

Any participant in these dyadic interactions can invite the other to join in a mobile formation. Even so, they might need to do extra work in order to establish an orderly moving formation that e.g., helps them to fulfill the task. Moreover, these findings underline that imperative formatted suggestions have less relevance for dogs—caretakers clearly display their binding character in their subsequent embodied actions.

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#### Valeria Sinkeviciute

***Juggling individual and collective identities: A case of Australian and British views on jocularity*** (Contribution to *From self to culture: Identity construction in humour-related discourses*, organized by Sinkeviciute Valeria [et al.]

Identity construction has been a topic of many analyses in the areas of social psychology, variationist sociolinguistics as well as in the field of interpersonal pragmatics (Benwell & Stokoe 2012; Fitzgerald & Housley 2015; Spencer-Oatey 2005; Mullany 2010). Indeed, it is in interaction that participants construct and negotiate identities, whether their own or those of other parties involved (e.g. Mullany 2008; De Fina 2010; Clift 2013). This paper focuses on the question of identity in relation to jocular interactional practices in Australian and British English. The analysis is based on qualitative interview data where native speakers were shown a number of videos with potentially jocular verbal behaviours from both cultural contexts. Even though evaluating jocularity that was present in the videos primarily involved judgements upon the others’ interactional behaviours, the data sets also exhibit frequent references to the interviewees’ own communicative patterns and perceptions of what counts as ‘funny’. The main objective of this paper is to observe what role jocular verbal behaviours and particular cultural preferences associated with them (e.g. ‘not taking yourself too seriously’) play in claims to identity as well as in the attribution of identity to others via their interactional behaviour. The results suggest that identity related to jocular verbal practices is primarily constructed in two different, though overlapping, ways: either via (1) perceiving oneself as part of a cultural context where particular preferences are shared among the majority of people (what is referred here as ‘collective identity’), or (2) arguing that one’s evaluations and reactions to jocularity highly depend on personal characteristics (here ‘individual identity’). Interestingly, even though both patterns could be observed among the speakers of Australian and British English, more references to ‘collective shared identity’ were made by the Australian interviewees, while the British participants tended to highlight their individual preferences rather than associating their communicative patterns with cultural values.

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## **Eeva Sippola**

### ***Home in the Utopia - Finnish migrants' discourses of place in South America***

(Contribution to *The Pragmatics of Place: Colonial and Postcolonial Perspective*, organized by Levisen Carsten [et al.]

This paper studies the way "place" is construed and enacted in the discourse of two Finnish utopian migrant communities in Latin America, Colonia Finlandesa (Argentina) and Villa Alborada (Paraguay), and the ways in which context contributes to meanings of "place" from a postcolonial perspective. These migrant communities were formed in the early 1900s by groups of nationalist and idealist vegetarian Finns (Pärssinen 1974). Nordic settler communities have sometimes been described as colonies without colonialism (Lüthi & al. 2016). However, the early Finnish communities show some prototypical features of colonialism, as described by Osterhammel (1995), in that they often remained insular in the first generations, showing ethnocentric arrogance and a refusal to adapt to their new societies. In addition to describing the place discourse of the communities, a general aim of this paper is to examine these spaces of late settler colonialism and address their specific involvement in colonial endeavors (see also Vuorela 2009). The analysis is based on archival materials, such as interviews, letters, and travel accounts, from first and second generation migrants in Colonia Finlandesa and Villa Alborada. It focuses especially on the concepts linked to real and imaginary places in the migrant experience. Salient place discourses enacted by the migrants can be divided into two main themes. The first includes place keywords related to utopia, such as *paratiisi* 'paradise' and *tropiikki* 'tropics', which reflect a desire to return to nature and a clear exoticization of the Latin American landscape. These keywords were often used to promote the migration projects in Finland and paint a positive image of the destinations, but they also appeared much later in the discourse of the migrants themselves. The second group of keywords is especially salient in private correspondence and consists of Spanish loanwords describing the migrants' new everyday life and environment. These include, for example, *kaasa* 'home, house' (< Spa. *casa*), *potrero* 'pastureland' (< Spa. *potrero*), and *rancho* 'farm' (< Spa. *rancho*). Their function was to construct a new identity by marking differences from their original land and culture in Finland. The results of this study offer insights into colonial discourses of place and broaden our view of the ways in which colonial heritage is constructed in non-prototypical settings.

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## **Julia Snell**

***Beyond the status/solidarity dichotomy: A socio-pragmatic perspective on speaker selection of standard versus vernacular forms*** (Contribution to *Tensions within the repertoire of prescribed, prestige, and non-prestige forms*, organized by Netz Hadar [et al.]

Speakers in the UK face increasing pressure to moderate, or even erase, their local accents and dialects and conform instead to prestige standards. Despite this pressure, however, non-standard (or 'vernacular') ways of speaking remain strong, especially in traditional working-class communities. Sociolinguistic research (both quantitative/survey style and ethnographic) has explained working-class speakers' adherence to the vernacular as a response to their relative powerlessness in relation to the demands of the 'standard language market'

(Bourdieu and Boltanski 1975). Scholars have emphasised how, in the face of such powerlessness, working-class and other marginalised communities turn to local support and group solidarity, and use of the vernacular is seen as part of this more general orientation. As a result, two competing social values – status versus solidarity – have often been used to explain speakers’ choices between standard and vernacular forms, and these concepts have been dominant within sociolinguistics more generally (Woolard 1985: 739). In this paper, I aim to present an alternative hypothesis for speakers’ use of vernacular forms, one that engages with language *in use*, and thus with ‘a pragmatic perspective’ (Verschueren 1994, 2009). I draw upon interactional data from an ethnographic study of children’s language in Teesside, north-east England, to investigate the meanings speakers invest in their use of local vernacular forms. Focusing on the communicative effect of these forms in interaction provides the social contextualisation that Garrett, Selleck and Coupland (2011: 63) argue has been missing in a great deal of attitudinal/ideological research. For example, language attitudes research has consistently shown that non-standard varieties are associated with solidarity, while standard varieties are associated with status, but this generalisation does not necessarily hold in individual cases. In the Teesside data, salient features of the local dialect are often used to assert status and authority in the peer group and to restrict the behaviour of others, rather than to convey a sense that ‘we’re all in it together’. The conventional link between vernacular forms and low social status thus breaks down. I use these analyses to question the dominance of the status-solidarity dichotomy within sociolinguistics and to highlight some possible future avenues for research on language, standards and social class.

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### M Amparo Soler Bonafont

*La expresión de la subjetividad en el predicado doxástico creo* (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.]

Desde finales del siglo XX, la lingüística se ha venido preocupando por un conjunto de verbos de operación mental –conocidos como verbos de opinión o cognitivos, de actitud proposicional o predicados doxásticos– en cuyas manifestaciones declarativas de primera persona del singular del presente de indicativo el locutor (L) expresa su actitud sobre el contenido proposicional del enunciado (Benveniste 1966). El verbo *creo* es uno de los más complejos de este paradigma, dada su polisemia y su polifuncionalidad. Se trata de un predicado con una doble posibilidad semántica: bien puede expresar una impresión o creencia vaga –que suele derivar en funciones de atenuación–, bien puede manifestar una convicción o creencia fuerte sobre lo enunciado –lo que, aparentemente, es incompatible con una función atenuadora– (Gachet 2009). En estas lecturas, *creo* despliega una serie de responsabilidades o puntos de vista sobre lo dicho, atribuibles a distintas voces de la enunciación (García Negroni et al. 2013), cuyo desglose podría explicar su funcionamiento semántico-pragmático. El objetivo de este trabajo es estudiar el comportamiento de este verbo subjetivo en estos sus dos valores principales, partiendo de la hipótesis de que cada uno de sus sentidos –creencia vaga y creencia fuerte– puede venir avalado por un esquema enunciativo polifónico distinto. En este sentido, la investigación se plantea (1) qué voces de la enunciación pueden reconocerse en el uso de *creo* en géneros textuales diversos; (2) y cómo se comportan estas en diferentes circunstancias discursivas en las que aparece el verbo (en sus formas parentética –*creo*– e integrada –*creo que*–, junto con un sujeto sintáctico explícito –*yo creo*– o implícito –(*yo*) *creo*– y en sus dos lecturas semánticas comentadas). El análisis realizado evalúa este comportamiento polifónico de *creo* en tres géneros discursivos orales del español, entre lo más informal y lo más formal –conversaciones coloquiales, entrevistas semiformales y sesiones de debate parlamentario–. Nuestro propósito es observar un variado y amplio rango de circunstancias enunciativas que permitan determinar las posibilidades polifónicas de *creo* y, de este modo, contar con datos más completos sobre sus condiciones de aparición, lo que facilitará la descripción de su funcionamiento. Los resultados de la investigación avanzan que el juego de voces de *creo* podría funcionar, en unos momentos, como mecanismo de distanciamiento que explica el menor compromiso de un

enunciador (E1) con lo dicho –y su separación del locutor (L)–, para el desarrollo de un valor de creencia débil atenuante; y, en otros, como mecanismo de asociación de las voces de un enunciador (E1) y del locutor (L), en aras de manifestar una convicción y, por tanto, un refuerzo pragmático. Asimismo, la observación de algunos criterios de análisis ha permitido detectar que la polifonía de *creo* podría incluso posibilitar que la atenuación y el refuerzo se manifestaran a la vez, si bien en planos distintos, en algunos usos del verbo.

### Sandrine Sorlin

*Manipulation and (im)politeness in House of Cards (Netflix 2013-2017)* (Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.])

This talk will focus on the pragmatics of ‘manipulation’ whose scope extends from ‘aesthetic’ influence (with the aim of pulling the reader/viewer into the novel/series) to more ‘sombre’ manipulation (where the purpose is to force characters/people into agreement without them being conscious of it). To explore the notion of influence/manipulation, one needs to go beyond Gricean pragmatics. Grice conceded that some maxims were probably missing in his general Principle of Cooperation as it is mainly concerned with the exchange of information and not so much with the way one exerts some influence on the other: ‘the scheme needs to be generalized to allow for such general purposes as influencing or directing the actions of others’ (Grice, 1975: 28). As Chapman (2011: 132) indicates, politeness theory has tackled these ‘general purposes’ ‘to try to explain the social motivations for speaking to each other as we do’. In the analysis of language and manipulation I have carried out on a fictional corpus, the American political TV series *House of Cards* (Sorlin 2016), manipulative acts indeed prove to be parasitic on politeness: the strategies of politeness are used in the series not as a means (or not solely) of maintaining social harmony but of controlling and ‘directing the actions of others’. Yet on closer analysis, manipulative discourse uses both polite and impolite strategies that make it a hybrid form of (im)politeness that this paper will evidence. Interactions between inside participants will thus be evaluated in this theoretical light as the protagonist, Frank Underwood, brings Congress members to act in a certain way that is only advantageous to himself. But if one extends the concept of face from ‘face-to-face’ to ‘face-to-screen’ (Spencer-Oatey 2007: 653), one also needs to study the manipulation of the viewer into following the protagonist in spite of his amoral crimes. The impact of the direct address in the asides will be grasped in light of the same (im)politeness framework.

This talk thus intends to show what pragmatics can offer to the analysis of fictional communication (the collective sender – protagonist – viewer level) as well as to the interpretation of interactions in the series – dialogues being traditionally neglected in more technical or thematic approaches of films and TV series (see Kozloff 2000: 6) – but also how the explanatory power of certain theoretical approaches can be explored and extended to accommodate the less investigated aspect of manipulative discourse, with the hope that the ‘fictional’ will in turn contribute to the study of naturally occurring spontaneous interaction.

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**Helen Spencer-Oatey**

***Culture and (im)politeness evaluations: Cultural practices and the moral order***

(Contribution to *Current issues in intercultural pragmatics*, organized by Kecskes Istvan [et al.]

Evaluation is an important aspect of (im)politeness and it is particularly pertinent to intercultural interaction. However, as Kecskes (2014, p.200) points out, research in this area is “almost uncharted territory”. In this paper, I explore its interconnections with ‘cultural practices’ on the one hand and ‘the moral order’ on the other, and argue that social psychology can offer some valuable insights into both of these elements. Kádár and Haugh (2013, p.67) define the moral order as “what members of a sociocultural group or relational network ‘take for granted’ ... the expected background features of everyday scenes”, and they argue that “An evaluation of politeness or impoliteness ... always involves an implicit appeal to the moral order, or to be more accurate, an appeal to a moral order perceived to be in common amongst two or more participants by at least one of those participants.” Here they seem to treat the behavioural expectations/regularities associated with cultural practices as constituting the moral order. I would argue that the two are separate phenomenon and should not be conflated. The paper starts by describing an ‘intercultural incident’ that I personally experienced in China. I consider the (im)politeness evaluations that the various participants made and the extent to which they were related to the behavioural expectations that they held. Here I refer to work by Cialdini (2007, 2012) on descriptive and injunctive norms and discuss how they relate to (im)politeness evaluations. I then argue that while an understanding of behavioural expectations and associated norms is important, it is inadequate for explaining all aspects of this particular ‘intercultural incident’, even after other pragmatic variables (e.g. contextual factors) have been taken into account. I propose that Haidt’s (2007, 2010, 2012) moral foundations framework is needed for a more comprehensive explanation. I outline the key elements of his framework and consider its potential for enriching (im)politeness theory and rapport management in particular. I end by re-evaluating the conceptualisation of culture in the light of these social psychological perspectives.

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**Thomas Spranz-Fogasy & Eva Graf**

***Working with examples to promote clients’ change: Elicitation and processing strategies***

*across therapeutic and coaching data* (Contribution to *The Pragmatics of Change in Therapy and Related Formats*, organized by Graf Eva-Maria [et al.]

This paper aims to develop a typology of ‘example work’ in the discourses of therapy and coaching. Working with examples or with clients’ narration of concrete situations is considered a crucial element in both formats given that “(a)dequate reflection on one’s experience is often seen as a stepping stone to change because reflection can allow the client to construe his or her life and social relationships in additional and alternative ways” (Muntigl & Zabala 2008: 188). While example work in the context of illustration and clarification or of allowing problem-relevant structures to emerge in the first place thus acts as an interactive agent of change in both professional contexts, the exact nature of the action, the local consequences and the format specific functions need yet to be investigated (Vehviläinen et al. 2008: 188ff). Given that coaching is defined as result-oriented self-reflection (Greif 2008) or psycho-managerial discourse (Schulz 2013; Graf 2015), we hypothesize to find a different picture as regards not only the initiatory or responsive character of examples, but also as regards their prominence and local processing functions. By comparing eliciting and processing strategies in the example work of psychotherapy and executive coaching in its function as change agent, this paper adds to our understanding of where and how psychotherapy and executive coaching converge and diverge from an

interactional perspective (see e.g. Graf & Pawelczyk 2014; Pawelczyk & Graf 2011). More specifically, this analysis offers deeper insights into how change is format-specifically promoted in and through example work. Our analysis thereby is embedded in the larger CA work on transformational sequences in the therapeutic context (Voutilainen et al. 2011; Voutilainen & Peräkylä 2015; Weiste 2015) and more specifically on illustration techniques (Brünner & Gülich 2002: 23; Gülich 2003) and expansion techniques (Muntigl & Zabala 2008) in professional interaction such as e.g. requesting examples, defined as “retrospective requests from the therapist to the patient to elaborate their directly preceding utterance via an exemplary concretization” (Spranz-Fogasy & Graf in prep.). In our analysis we restrict the collection to cases where the word “example” is explicitly use

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### Irena Srdanovic

***The notion of kyara(kuta) as reflected in corpora*** (Contribution to *Japanese-born “characters” meet European and American insights*, organized by Sadanobu Toshiyuki [et al.]

Research on *kyarakuta* (character) and *yakuwarigo* (role language) is a relatively new and original contribution of Japanese linguists, in particular Sadanobu and Kinsui. The research originating as research on recent communication practices in popular Japanese literature (*manga*) and film (*anime*) is not limited to language but spans disciplines, such as sociolinguistics, anthropology, semiotics,... Sadanobu (2015:13) defines *kyara(kuta)* (character), the central notion on which this research is based, as a notion, based on colloquial Japanese expression used to describe characters in manga, anime etc., and extended to describe one's behavior. In his words: *I view character as a range of stability (i.e. unchangeability) in people, which is "more than a style, less than personality."* In my paper, I want to reexamine Sadanobu's choice of the notion



of *kyara(kuta)* on in the light how *kyara(kuta)* appears to be used in recent large scale corpora of contemporary Japanese, i.e., BCCWJ, JpTenTen, Tsukuba Web Corpus etc.

Using the methods of corpus lexicography I delineate the scope of use of *kyara(kuta)* in everyday speech and writing. The expected final result of the analysis puts the notion in sharper profile and helps elucidate possible extensions by providing the notion's detailed collocational profile as well. Use of *kyara(kuta)* seems to span all the three meanings that Sadanobu (ibid.) mentions, i.e., *dramatis personae*, individualization and his own definition.

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### Larssyn Staley

#### *Utterance--initial discourse-pragmatic variation in restaurant service encounters*

(Contribution to *Creating worlds from the inside: Turn-initial positions as Creators of Discourses and Worlds*, organized by Kosta Peter [et al.]

In her recent work on pragmatic markers Aijmer (2013) asserts that in order to thoroughly understand them, it is necessary for researchers to include regional, cultural, and social factors in their analysis to see if the frequency or function varies in different settings. Tottie (2011: 173) also highlights the need to analyze pragmatic markers in a range of contexts, stating that *uh* and *um* have a pragmatic function similar to pragmatic markers such as *well*, *you know* and *I mean*, and that they “are sociolinguistic markers that differentiate between registers of English and along gender, age and socio-economic class”. She maintains that while there is clear socio-economic differentiation, there may be other factors involved as well, such as the length and complexity of the turn. In her 2014 study, however, Tottie finds that the use of *uh* and *um* are more dependent on the extralinguistic context and register (2014:25), and that the topic and type of conversation may affect their use more than the socioeconomic class or gender of the speaker.

The present study examines utterance-initial, discourse-pragmatic markers in restaurant service encounters in three different socioeconomic classes. The data used in this project are from the Los Angeles Restaurant Corpus (LARC), a corpus of 22 restaurant service encounters, from three different price points, recorded with the consent of the servers and guests. By comparing the use of these discourse-pragmatic markers in LARC the topic and type of conversation are held constant, providing comparable discourse to be contrasted on a scale of socioeconomics and formality. In this study, I examine the function and frequency of *uh* and *um* in relation to other utterance-initial, discourse-pragmatic markers, *alright*, *oh*, *so*, *well* and *okay*, across restaurants in three different price ranges. Frequencies are normalized to the number of turns. Servers in the restaurants in the lowest price point use approximately 30 percent more utterance-initial, discourse-pragmatic markers and more than 50 percent more *uhms* than both other price points.

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### Leticia Stallone & Michael Haugh

#### *A comparative investigation of joint fantasising amongst speakers of Brazilian Portuguese*

***and speakers of (American and Australian) English*** (Contribution to *Trickery, Cheating, and Deceit in Language Play*, organized by Bell Nancy [et al.]

Joint fantasising involves the (co-)construction of imaginary worlds with their own local logic. As a conversational activity it is invariably accomplished through a sequence of mock claims, proposals, questions and the like, which invites both laughter and incremental elaboration (Hay 2001; Kotthoff 2007; Priego-Valverde 2006). We have recently observed that in mundane conversations among a group of Brazilian close friends joint fantasising is frequently accomplished through voicing (Stallone and Haugh forthcoming). Participants act out their contributions through animating the voices of others as well as adopting different personas for themselves. This paper undertakes a cross-linguistic study, comparing sequences of joint fantasising that arose amongst speakers of Brazilian Portuguese with such sequences arising amongst American and Australian speakers of English drawing from extant corpora. While joint fantasising occurs in a range of relational groups, we focused on matched samples from groups of close friends in an attempt to understand whether there are cultural or linguistic preferences with respect to the ways in which joint fantasising may be accomplished, or whether it is driven primarily by interpersonal concerns.

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**Anastasia Stamou & Theodora P. Saltidou**

***The construction of ‘cool children’ and ‘super seniors’ in Greek family comedy sitcoms: Laughing at the youthful ‘other’*** (Contribution to *Laughing at the ‘other’: Critical pragmatic insights into the humorous construction of opposing groups*, organized by Chovanec Jan [et al.]

In popular cultural entertaining texts, such as films (e.g. Stern 2005), advertising (e.g. Stamou 2013) and TV series (e.g. Stamou & Saltidou 2015), the portrayal of youth has been traditionally revolved around the so-called ‘generation gap’, and thus, young people constitute the ‘other’ with respect to adults, being part of ‘us’. In this study, we present data from famous Greek comedy family sitcoms, in which this bipolar opposition is differentiated, and ‘others’, who function as the ‘target’ of humorous fictional representations, are the children and the elderly who adopt a youthful lifestyle (i.e. way of speaking, 510rganize) and are 510rganized510 by their family (parents, grandson). By highlighting the ideological role of fictional discourse to construct rather than to reflect (in a deforming way) the sociolinguistic diversity ‘out there’ (see Stamou 2013; Stamou 2014), our study is theoretically informed by critical discourse analysis, and, in particular, by the socio-cultural approach of Fairclough (e.g. 1992; 2003), which is one of the most influential ones (Rogers et al. 2005). Fairclough has developed a three-dimensional framework for the analysis of (fictional) discourse: the micro-level of text, the meso-level of discursive practice, and the macro-level of social practice (see also Stamou 2013). Our proposed framework develops along these three analytical levels. For the purposes of micro-level textual analysis, we used a combined analytical framework, drawing from diverse sociolinguistic strands, all putting a stress on the discursive construction of identity, namely, sociocultural linguistics (Bucholtz and Hall 2005), ethnomethodology (Sacks 1992), and interactional sociolinguistics (Gumperz 2001). In discursive analysis, we attempted to determine the various discourses (discourses of adolescence, of childhood, of ageing) drawn upon in fictional texts, as traced through textual analysis. Moreover, considering that the TV representations of youthfulness are examined in the context of comedy family sitcoms, humour evidently plays a prominent role. Thus, our analysis is also informed by the Attardo’s (2001) General Theory of Verbal Humour (GTVH) and is supplemented by Miczo’s (2014) reading of humour from the perspective of MCA, as well as by Dynel’s (2011a; 2011b; 2013) insights into the role of humour in dramatic discourse. Finally, in the macro-level social analysis, we attempted to delve into the ideological role of fictional discourse in the construction of youthful identities.

Our analysis indicates that it is the adult-centered perspective which is eventually promoted, reproducing established and stereotypical meanings about youth (language). Consequently, three groups of ‘others’ are constructed in Greek TV fictional discourse: the children, the elderly and, indirectly, the ‘young people’ (youthfulness) as well, due to whom the other two age groups are 510rganized510o. This construction of

- youthfulness could be probably explained by the ideological role of family sitcoms, which, in an attempt to avoid upsetting the family audience they target, they tend to be conservative by promoting traditional values and by teaching viewers how to sustain the domestic harmony of the family (Jones 1992; Mills 2005).
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### **Karyn Stapleton & Anthea Irwin**

#### ***Tracing discourse, power, and identity in NHS complaints*** (Contribution to *Complaints in Institutional Settings: Accountability, Affect and Identity*, organized by Rhys Catrin S. [et al.])

The act of complaining requires negotiation of discourses and identity positions, because by definition complaining is a site of struggle that threatens norms and relationships. In institutional contexts, complaining involves navigating both micro-level interactions and macro-level identity positionings. Complainers must attend to issues of identity and accountability in the interactive event, and to the prevailing discourse formations and perceptions of the institution in the wider context. This necessarily involves negotiation of power and, as such, invites a Foucauldian approach: ‘there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations’ (Foucault 1991). Crucially for Foucault, while institutions hold more power than individuals, power is (re)produced not only top-down, but also bottom-up. This is all the more relevant for the focus of our paper, the UK National Health Service (NHS), which is a powerful institution, yet one whose aim is to be enabling to every individual who has need of its services, and as such somewhat contradictory and difficult to negotiate territory. We explore the ways in which a complainer self-positions in relation to the official, public discourses of the institution, in order to manage their identity as simultaneously a complainer and a ‘reasonable person’. As part of this analysis, we examine the ways in which the public discourses are reproduced and/or challenged through the act of complaining, and how these actions are reinforced or mitigated through the complainer’s narrative construction of events. In the present paper, we trace specific discourse formations through analyses of the spoken and written complaints of one complainer. We show how the act of complaining evokes specific discourses and positionings. The complainer, while reproducing those formations, also uses narrative structures and identity strategies to challenge their own ascribed positioning within the public discourse, and mitigate the force of the challenge where necessary, in order to maintain the status of both the complaint and the institution.

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**Maija Stenvall**

***The construction of roles and responsibility in “Europe’s” migrant crisis – a study on news agency reports*** (Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

The study examines – what news agencies call – “Europe’s migrant crisis”. In 2015 more than a million people came to Europe “fleeing war and poverty in the Middle East and beyond”, as Reuters says. In October and November, the situation along the so-called Balkan route was chaotic: Hungary had closed its border with Croatia, leaders of the neighbouring countries were quarrelling, and “the torrent of refugees”, as AP says, was “bottlenecked at one border or another”. By March and April 2016, several European countries had resorted to containment actions, either by closing the border or tightening the border controls, and thus, “the torrent” had “slowed.. to a trickle” (Reuters). However, the crisis itself was far from solved; the problems were now elsewhere, or they were ‘hidden’. My present data consist of two batches of AP (the Associated Press) and Reuters news reports (from autumn 2015 and spring 2016), and more material will be collected before the Belfast conference. As powerful distributors of news, the big news agencies – AP and Reuters – carry a huge journalistic responsibility, since their reports reach the other media all over the world and are often copied as such (cf. Stenvall 2016). The migrants’ story in these news reports starts in Europe, most often in Greece; their past is referred to only fleetingly. My focus is on the issues of responsibility, and on the roles construed for migrants, on the one hand, and for various European states tackling the crisis, on the other. States have metaphorically been organized on (on the *state-as-person* metaphor, see Chilton and Lakoff 1995), and can thus be evaluated by Appraisal values (e.g., Martin & White 2005): Sweden is “tolerant”, Germany “lenient”, “tiny Slovenia” is “worried”, etc. At the same time, migrants are often organized: they are described through the use of liquid metaphors as “the tide streaming toward rich EU nations” (AP), or as “the flow of around 135,000 people” (Reuters). AP even sees them as the symbol of humanity: “[t]he miserable wave of humanity”. Since these two global news agencies strive for objectivity and factuality, their journalists are cautious about naming the culprits for the crisis, and, instead, resort to an organized style: e.g., “the surge of people spilled over from neighboring Balkan states” (AP). However, Reuters puts, at least indirectly, some blame on “hundreds of thousands of migrants whose chaotic movements have divided EU leaders and organized to the bloc’s open internal borders”. In fact, the images construed by the agencies of “waves” and “flows” passing the borders conflict with their other reports on refugees “stuck in the open” (AP), spending nights in muddy fields, and on migrants’ determination to move on to “wealthier countries”, such as Germany or Sweden. When exploring the issues of responsibility, I draw on Halliday’s notion of *ergativity* (Halliday 1994), and in the analysis of liquid metaphors on the studies of Charteris-Black (2006) and Musolff (2011).

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**Melisa Stevanovic, Tommi Himberg, Maija Niinisalo, Anssi Peräkylä, Mikko Samsa & Riitta Hari**

***Eye movements during proposals and their responses in dyadic decision-making***

(Contribution to *Mobile Eye-Tracking in Interaction*, organized by Stukenbrock Anja [et al.]

Establishing a joint decision involves one participant making a proposal for a desired action or state of affairs, while the recipient may respond to it with acceptance, ignorance, demur, or rejection. Previous conversation-analytic (CA) studies have illuminated the lexical and prosodic practices used to establish joint decisions (Egbert 2011; Stevanovic 2012a,b; Landmark et al. 2015). Here we investigated the participants' gaze as a resource in this regard. Nine pairs of participants were studied in an experimental setting where the task was to decide jointly on adjectives to describe a fictional character. We recorded these interactions (mean duration 237 s, range 100–398 s) while monitoring both participants' gaze direction using portable SMI ETG-1 eye-tracking glasses (sampling frequency 30 Hz). We identified all proposals (N = 155) from these interactions and coded for their reception, using 4 response categories (accepted immediately or with delay, commented upon and subsequently ignored, ignored with silence, rejected). We counted separately gaze fixations landing to co-participant's face, body, or other areas, and analyzed how frequently proposers and recipients fixated their gaze on each other's face during proposals and their responses (2-s interval after the proposal). The sequential outcomes of the proposals were strongly connected to the participants' gaze behavior, most prevalently in the recipients ( $\chi^2$ -test,  $p < 0.0005$ ). In the instances of proposals that were subsequently accepted (either immediately or with delay), the recipient looked at the proposer's face during 85% of the cases but in the instances of rejection only during 57% of the cases ( $p = 0.004$ ). Interestingly, when silently ignoring the first speakers' proposals, the recipients looked at their face in 73% of the cases. These instances, however, were characterized with the lowest frequencies (24%) of mutual gaze. Our findings on the use of gaze in joint decision-making interaction increase understanding of the different aspects of joint action that may have significant consequences on what gets jointly decided upon (cf. e.g., Nullmeier & Pritzlaff 2010). Thereby the results also illuminate the collaborative construction of "non-decisions" (Lukes 2005; Stevanovic 2012) as a mechanism by which proposals may be rejected *de facto*, without posing a threat to the face of either participant.

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### Lesley Stirling, Joe Blythe, Rod Gardner & Ilana Mushin

***Tools of engagement: Eliciting participation in multiparty Australian Aboriginal conversations*** (Contribution to *Multimodal Turn-Taking*, organized by Zima Elisabeth [et al.]

Early research in Conversation Analysis established that next-selected speakers are obligated to speak, with failure to do so being 'officially absent' (Schegloff & Sacks 1973). While little is still understood about the pragmatics of Aboriginal conversational practices, it has been claimed based on ethnographic observation (Eades 2000; 2007; Walsh 1997) that Aboriginal conversationalists aren't obliged to promptly speak at the next TRP, suggesting a non-focused participation frame (Goffman 1963; Schegloff 2010; Couper-Kuhlen 2010). The non-focused nature of many Aboriginal conversations is also implicated in claims that Aboriginal conversationalists need not face each other (Walsh 1997) – they are not required to maintain an F-formation (Kendon 1990). Yet the consequences of not maintaining a tight participation frame for participation management have not been fully explored. Furthermore, CA research has organized investigation of verbal and non-verbal person selection and response devices in dyadic rather than multi-party interactions, yet the claimed "broadcast" nature of Aboriginal conversational contributions presumes a multi-party context.

In recent CA approaches to the study of conversations in one Aboriginal community, Gardner & Mushin (2015) showed that transition spaces could be unproblematically extended beyond what had previously been described for European languages, and Gardner (2010) found that non-responses to some kinds of next-speaker selection did not result in an explicit display of trouble. Nonetheless, this research also showed that Aboriginal participants do in general orient to the rules of turn-taking as described in Sacks et al (1974), and that troubles in next speaker selection do arise.

In this paper we consider in more detail linguistic and embodied practices for eliciting responses from potential interactants and securing their participation, through examination of multiparty conversations video-recorded in four different Aboriginal communities (Murrinhpatha, Garrwa, Gija and Jaru). In particular, we consider multimodal characteristics (configuration, proximity, gaze, gesture) and epistemic/deontic characteristics of interactions where transitions between speakers proceed unproblematically, as well as instances where negotiation over next speaker/next action ensues.

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#### Ioana-Maria Stoenica, Anne-Sylvie Horlacher & Simona Pekarek Doehler

***Emergent noun phrases in French talk-in-interaction*** (Contribution to *The Pragmatics of the 'Noun Phrase' across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.])

Noun phrases (NPs) are amongst the most well-established units in research on grammar. In this paper, we document the temporal and locally contingent nature of NPs as they are configured on-line in the flow of social interaction. We show that, in mundane conversation, the unit 'NP' is often produced as an interactional accomplishment, gradually emerging from how speakers adapt to recipients' co-occurring conduct, both verbal and non-verbal. To this end, we focus on NPs that occur in different types of grammatical constructions: left and right dislocations and relative clauses (RCs). We draw on a database of 20 hours of audio and video recorded French conversations, occurring in a variety of settings. The data has been transcribed according to conversation analytic transcription conventions. We provide two types of empirical evidence in support of an understanding of the unit 'NP' as a local accomplishment in real-time.

First, we show that a NP may occur in spontaneous interaction as a 'simple' lexical NP, and then be extended into a complex NP in response to local interactional contingencies, and that, in this process, the NP can emerge as co-constructed between two participants. Ex. (1) provides an example :

(1) « Que je t'avais dit ou pas » [Corpus Pauscaf (Pause 12) – 13m50-14m02]

01 ALI : à part ça il est assez beau gosse le- le mec euh,

*other than that he is a pretty handsome kid the chap*

02 CHR : ah, **que je t'avais dit ou pas ?**

*oh that I told you (about) or not*

03 ALI: mais no::n.

*but no*

04 CHR : non ?

*no*

05 qui ?

- 06 ALI: *who* le- le- le mec en [en, ]  
*the chap in*
- 07 CHR: [ah oui :]  
*oh yes*
- 08 le gars qui fait les enregistrements ?  
*the guy who makes the recordings*
- 09 ALI: mhm

Here, what is first interpretable as the lexical NP *le mec* ‘the chap’ (l. 01) is then extended by means of a RC (l. 02). This extension is not done by the speaker, but by the recipient, resulting in a joint construction of the complex NP ‘the chap that I told you about’. We show that through such extensions, whether done by speaker or recipient, participants accomplish various interactional tasks, such as other-initiating repair. In excerpt (1), Christian formulates a candidate understanding of the referent mentioned by Ali (see the turn-final rising intonation), thus displaying trouble with referent identification and, with the same turn, initiating repair (see l. 04-09).

Second, the grammatical function of NPs, as well as other properties such as gender, may be revised on-line, in the course of utterance production. For instance, a NP that first occurs as a left-peripheral constituent of a left-dislocation, may then be re-exploited to represent a hanging topic constituent, i.e., a constituent that is not syntactically related to the subsequent stretch of talk, but merely juxtaposed to it. An example is provided in (2):

(2) FNRS C, 149 «la 515rga»

- 01 JEA: ouais mais aussi si **la 515rga elle a pas la: ça vient pas**  
*yeah but also if the mother she has not the it does not come*
- 02 **naturellement [dans une autre langue** eu:h [on arrivera pas  
*naturally in another language one won't manage*
- 03 MYR: [mhm
- 04 CEC: [mhm
- 05 JEA: à (lui) parler.  
*to speak to her*

At line 01, Jean starts off a left-dislocation by means of the NP ‘*la 515rga*’ ‘the mother’, but then recycles that NP as a hanging topic with regard to the subsequent ‘*ça vient pas naturellement dans une autre langue*’ ‘it does not come naturally in another language’; the two together mean something like ‘to your mother another language does not come naturally’.

In this paper, we document the emergence of NPs and their grammatical functions along the two lines sketched above. Thereby we extend recent considerations on the expandability of syntactic trajectories (Auer 2005, 2009, Deppermann & Günthner 2015, Pekarek et al. 2015, Thompson et al. 2015) to the unit ‘NP’. And we argue that this unit, in use, is flexible, adaptable, emergent.

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### Anne Storch

***The place inside – spatial discourse in spirit possession.*** (Contribution to *The Pragmatics of Place: Colonial and Postcolonial Perspective*, organized by Levisen Carsten [et al.]])

This talk presents data and analyses on places and spaces that are located within a speaker, as part of spiritual power and emotional investment, as well as in the sense of a person’s knowledge about historical narratives. In the context of West African spirit possession practices, there is a constant production of texts that explain and translate these practices, and often specifically focus on the places that are associated with a particular spirit – as a place of origin, a stopover on a spiritual journey, or a destination. At the same time, historical narratives about the foundation of villages and communities often exhibit fairly similar ways of naming and listing places,

for instance in order to explain migration histories. A salient feature of such performances is, however, the construction of prestige identities through association with historically important places (such as the Nile and Ancient Egypt) or culturally relevant persons (such as environments where the prophet's kin lived). "Importance" and "cultural relevance" here are highly relational concepts which often reflect colonial and postcolonial experiences of marginalization and social inequality. The elaborate lists of toponyms that are quite central in discourse about identity and agency thereby appear to form a genre in its own right - as list that in a very abstract sense contains the essence of what a person might be: in the colonial contexts these toponyms refer to, a person is not so much what he or she is supposed to be, but what has happened to him or her. These ways of speaking about the past and the present are not meant only to conceal and hide, but also to express a critique on the discursive formations of 516rganized516onal516. They are an expression of "bargaining of weakness" (in the sense of Gomm 1975): they reflect historical crisis, emerge out of acculturation processes, and are situated in the marginalities of dominant religious and social practice.

**Claudia Strey**

***Non-propositional communication and affective effects: Reaching for the dark matter***

(Contribution to *(Pragmatics) Beyond Verbal Communication*, organized by Sasamoto Ryoko [et al.]

Propositional communication could be related to bright matter: we can see it, and there are a lot of studies among linguists. Non-propositional communication, on the other hand, could be understood as dark matter: we know it is there, we kind of know how to talk about it, and we know it interferes with the bright matter. The problem of non-propositions is that they cannot be exactly described; they cannot be laid down on a surgical table and dissected. We can infer some of their properties based on how they behave and interplay with propositional communication. In this paper, I am going to focus on how non-propositional effects, especially emotional effects, may interplay with the proposition expressed by the speaker (following Strey, 2016). The overall aim is to show how we colour our speeches to convey emotions - or information about our feelings. For that, I will develop Sperber and Wilson's (1986/1995, 2015) relevance theory in order to argue for a broader pragmatics, which involves both verbal and non-verbal behaviours (in line with Wharton, 2009). The focus is mainly on how natural behaviours, such as facial expressions and prosody, convey emotions. I will assume that emotions are non-propositional and non-conceptual. In this sense, I will focus on the following question: *could relevance theory account for emotions in communication?* I will claim that there are two levels of communication: a propositional one and an emotional (non-propositional) one, both guided by relevance. Then, I will discuss how non-verbal behaviours, words, descriptions of emotion and loose uses of language may encode emotional-reading procedures, which help guide the comprehension process in order to yield cognitive-affective effects To evaluate my hypothesis, I will do the follow: (a) present how relevance theory accounts for weak communication, especially when talking about impressions; (b) describe emotional communication, discussing the difference between propositional and affective effects; (c) propose an emotional-reading procedure (following Wharton, 2009). It is passed time to understand what is beyond the bright side of communication.

**Anja Stukenbrock**

***Sharing attention on the move: Eye-tracking mobile participants "in the wild"***

(Contribution to *Mobile Eye-Tracking in Interaction*, organized by Stukenbrock Anja [et al.]

Gaze serves a variety of different functions in social interaction (Kendon 1967; Goodwin 1980; Rossano 2012; Streeck 2014). Some of its functions such as e.g. self-, other- and object-monitoring, gaze pointing etc. play a crucial role in the sequential and temporal organization of multimodally referring to and sharing attention on a phenomenon in the participants' visible surroundings (Stukenbrock 2015, forthc. A, b). While most conversation analytic studies on embodied reference (Eriksson 2009; Mondada 2012; Stukenbrock 2015) rely on video-recordings that lack the precision for fine-grained micro-analyses of gaze, eye-tracking studies (Clark/Gergle 2012; Hanna/Brennan 2007) inversely suffer from a lack of ecological validity because they are for the most part undertaken in highly controlled settings, often stationary, with the participants seated. The present study strives to overcome both the precision problems of video-analytic research on naturally occurring interaction and the validity deficits of eye-tracking studies in controlled experimental settings: It pushes the mobility factor of mobile eye-tracking technology to its limits by recording participants "in the wild" and witnessing their gaze behavior in everyday life. Here, joint attention appears to be an interactional achievement of mobile participants in a world of fleeting phenomena that may be noticed, pointed out, gestured at and shared, or left passing by.



The paper explores the gaze practices used by participants to share attention in three kinds of mobile situations. The aim of the paper is twofold: On the one hand, it uncovers recurring gaze practices used in concert with other resources to share attention on visible phenomena in the participants' surroundings. On the other hand, it reflects on the benefits of using mobile eye-tracking for conversation analysis and on the challenges posed by *in situ* recordings of naturally occurring interaction with participants on the move. The data consist of eye-tracking recordings undertaken with two pairs of eye-tracking glasses worn by participants in non-laboratory, everyday situations: 1. Shopping together on a market, 2. Searching for a book in a library, 3. Building a piece of furniture together. Whereas the analyses of the shopping- and library-data are based on frame-precisely synchronized split-screen videos consisting of the two complementary eye-tracking videos, a third camera provides an additional observer's perspective in the furniture-data.

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#### Noriko Sugimori

***From press conference to newspaper article: Diachronic changes in verbal honorific use for the emperor in post-World War II Japan*** (Contribution to *The Diachronic Aspect of Politeness: Value and Form*, organized by Tanabe Kazuko [et al.]

Newspapers in Japan have used honorifics of highest deference for the emperor and his family at any given time in modern history. A dominant view is that the use of imperial honorifics remained constant from the Meiji Period (1868-1912) to Japan's defeat in World War II in 1945, after which they were drastically simplified. However, Sugimori (in press) argues that this is a view retroactively created and promoted by the National Language Council's *Korekara no keigo* [Forthcoming Honorifics] (1952), which became the standard of honorific use in Japan for subsequent several decades. Past studies examining diachronic change in honorifics use have also revealed more complex realities. For example, Watanabe (1986) points out that newspapers in the Meiji Period used honorifics for politicians and other nobles as well, but their use centered on the emperor and his family with Japan's imperialization. Sugimori (2010) examined the use of imperial verbal honorifics in annual articles marking the emperor's birthday in *The Asahi*, a major newspaper, from the Meiji Period onward. The findings include an increase in Japan's war years from 1927 to 1945, a chaotically varying decline in 1946 and 1947 during the Allied Occupation, a surge in use surrounding the time of Emperor Hirohito's death, followed by its discontinuation in 1993. With Fishman's fundamental question of sociolinguistics to pay attention to, who speaks what language to whom and when, (1965) in mind, the current study reexamines the

diachronic changes in the use of verbal imperial honorifics in newspaper more deeply. More specifically, the study focuses on the recontextualization process in newspaper honorifics. Emperor Hirohito began to interact with newspaper journalists in 1945. Building on Satoh (2001), the current study compares verbal honorifics used by the journalists to the emperor at the press conference to those used in newspaper articles that reported it. The paper will discuss how dramatic change in the journalistic standards of the press conference has contributed to the simplification of imperial verbal honorifics in post-war Japan.

### **Chiho Sunakawa**

*Visual encounters in webcam-mediated interactions* (Contribution to *The Pragmatics of “Bonding” in Cross-Cultural Encounters: East Asian Perspectives*, organized by Ide Risako [et al.]

The development of communication technologies has a huge impact on our social lives in a range of situations including at work, home, and school. For example, in global work settings, a telecommunication system is often used in order to achieve efficient work activities across geographic boundaries (e.g. Heath and Luff 2000). Among transnational family members, the use of Skype video chat becomes popular as the Skype allows long-distant family members frequently talk and “see” each other (e.g. Sunakawa 2012, 2014). Recently, MOOCs (Massive Open Online Courses) become popular as a new opportunity for learning. Commonalities underlying these emerging phenomenon are that the use of digital communication devices may challenge what we take for granted in social, institutional, and cultural contexts and that as a consequence, it may change how we understand the nature of the activity itself (Carroll 1991, Mey 2009). Then, how do participants make sense of the emerging communicative context? How do they negotiate when they encounter difficulties in talking through a webcam? How do participants find resources in local and virtual spaces in order to solve problems and achieve communicative goals? To address these questions, I analyze webcam-mediated encounters between family members, friends, and colleagues. Instead of focusing on the acquisition of computer skills, I pay attention to how participants (re)organize their interactional space in order to maintain their social encounters. I discuss what kind of resources are used in this negotiation process and how participants display and (re)define their socio-cultural assumptions about communicative activities such as greeting, organizing a business meeting, and parenting. An example is derived from a webcam conversation between an aunt in the United States and her nieces in Japan, who rarely meet in person. Before the camera is connected, only the audio channel is connected. The aunt and her niece verbally exchange morning greetings and move on to a new topic, going shopping. When the webcam is finally connected, they stop talking and insert a playful exchange of V-sign gestures. At the end of the V-sign gestures, the aunt goes back to the topic of shopping. This example suggests that the aunt and her nieces playfully use two types of discursive and interactional repertoires: ritualistic greetings that are provided at the beginning of an encounter, and V-sign displays that are typically made in front of a camera or video camera. Discursive practices of displaying each other’s cross-spatial presence can also be found in mediated workplaces such as teleconference meetings (Keating and Jarvenpaa, 2010) where speakers are aligned to each other’s space by greetings as they acknowledge time differences. However, as the aforementioned example indicates, greetings do not necessarily mark the onset of a “beginning” of a talk. Rather, participants collaboratively calibrate their speech, shift between media, spontaneously create playful exchanges, and orient their interactions *towards* a visual encounter. In this paper, I illustrate this type of developmental process in which participants create and maintain their social encounter as they adapt themselves to the temporarily created virtual space.

### **6998 Karita Suomalainen**

*Sinä (‘you’) in the middle of action: Second person singular and organization of experience in Finnish conversation* (Contribution to *Construal of person in interaction – a cross-linguistic comparison*, organized by Visapää Laura [et al.]

This paper investigates the interactional role of the second person singular in the organization of experience in Finnish everyday face-to-face conversation. The focus is on the second person singular forms used in such a way that they do not refer (exclusively) to the addressee, but rather create open or non-specific reference (see Helasvuo 2008; Laitinen 2006). This kind of deictically non-specific use of second person singular forms has lately invoked considerable attention, and recent research has shown that second person singular provides potential for generic or impersonal reference in many different languages (see e.g. Kitagawa & Lehrer 1990; de Hoop & Tarenskeen 2015; Jensen & Gregersen 2016; Kluge 2016). A great deal of previous research has

focused on the referential aspects of the phenomenon, explaining the ambiguity between the standard deictic usage and the generic usage of second person singular, and compared it to other generic ways of construing person reference.

In this presentation, the primary focus will be on the dialogic and social aspects of the second person singular. I will demonstrate how the reference of *sinä* ('you') is created, interpreted and understood in the course of conversation (see also Lerner 1996), through joint action and as a result of intersubjective negotiation between the participants (see e.g. Enfield 2013; Linell 2009). In my data, the deictically open second person singular forms can be used to refer to some or all of the participants of the speech event as well as to a third party whose perspective is being adopted. The participants' co-operation in creating the reference point is a crucial factor in the construal of the open second person reference in conversation.

In addition, my presentation will discuss the ways in which the conversational participants employ the open second person singular as an interactional resource. The second person singular forms can be used to modify the participation framework of the speech event and the construal of experience in the ongoing sequence. The second person singular with open reference has interpersonal potential to construe involvement (cf. Nielsen et al. 2009 on the Danish generic *du*); in my data, the open second person singular is often used in the tellings of personal experience, and especially in the evaluative parts of those tellings (cf. O'Connor 1994). Based on the data, it seems that speakers of Finnish usually employ the open second person singular in the course of interaction to establish beliefs and experiences they want to construe as mutual and shared. In the presentation, I will suggest that the second person singular has an important role in Finnish conversations when it comes to organizing, and creating, experiences that go past the borders of individual selves and that thus become interpersonal, jointly shared.

My data consist of audio and video recordings of Finnish everyday face-to-face conversations, drawn from the Arkisyn corpus of conversational Finnish. The framework adopted is that of interactional linguistics, supplemented by conversation analysis and the dialogic approach to language (see Linell 2009).

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#### Satoko Suzuki

***Linguistic nationalism and feminine language normativity: How language ideologies affect the representation of Ellie Kameyama's speech*** (Contribution to *Nationalism, Courtship, Elitism, and Enemy Language: Linguistic Ideologies in the Japanese TV Show "Massan"*, organized by Suzuki Satoko [et al.]

This presentation involves two language ideologies by focusing on the speech of the Scottish heroine, Ellie

Kameyama. The first is linguistic/cultural nationalism. Many in Japan believe that “race, language, and culture are tied together and cannot be separated” (Gottlieb 2005: 4). In other words, only the ethnically Japanese can own Japanese culture and language.

While conversant, Ellie continues to use simple, fragmented utterances for many years. Also, she only speaks in Standard Japanese even though she is supposed to have learned Japanese from her husband, Masaharu (a Hiroshima dialect speaker). Although she uses some Osaka dialectal forms, her usage is limited to greetings and marked utterances. This is in stark contrast to two male Japanese characters, Masaharu Kameyama and Kinjiro Kamoi, who consistently speak in Hiroshima and in Osaka dialects, respectively. This is intentional on the part of the drama creators. The scenario writer, for example, mentions in an interview that the Hiroshima dialect helped characterize Masaharu as a simple, clumsy, and honest man.

By making Ellie speak exclusively in Standard Japanese and in fragmented utterances, the producers clearly mark Ellie as the Other. As an outsider, she never develops proficiency or speaks in regional dialects, which are considered “authentically Japanese.” This manipulation reinforces the idea that only Japanese can know the Japanese language and culture.

The second language ideology in Japan dictates that female individuals speak in *joseigo* ‘feminine Japanese.’ Many expect women to use certain personal pronouns, utterance-final expressions, and more polite language. Although multiple studies report that actual women rarely use *joseigo* or use them only in certain contexts (Okamoto and Shibamoto Smith 2004, Inoue 2006), media frequently depict fictional female characters speaking in a prominently feminine manner (Nakamura 2010). This applies not only to Japanese characters but also to non-Japanese characters in translation (Inoue 2003, Nakamura 2013).

Although her physical appearance is feminine, Ellie hardly uses *joseigo*. We could interpret this in two ways. First, we could surmise that Ellie does not speak femininely because she is an incompetent speaker of Japanese. The producers do not assign *joseigo* to her because it is a linguistic resource available only to Japanese or those who can speak proficiently. However, Suzuki (2014) found that novelists assign *joseigo* to female non-Japanese characters who speak imperfect Japanese. Thus, the lack of proficiency does not necessarily lead to the non-use of *joseigo*.

An alternative interpretation might suggest that the TV producers intended to create a new image of a woman in Ellie. As Endo (2000) observes, some media producers have started to depict women as speaking similarly to men. The gender-neutral speech might symbolize a new era. As Nerima (2014) observes, Japan’s public TV morning dramas often depict their heroines as torn between the old, conservative Japan and the postwar, more liberated ways of living. Even though the drama creators portrayed Ellie as a traditional woman who stands by her man, they might have attempted to provide a hint of modern, freshness by having her speak more like a contemporary woman.

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**Ryoko Suzuki**

*Predicate-centered view of NPs: A case study in Japanese conversation* (Contribution to

*The Pragmatics of the 'Noun Phrase' across Languages: an Emergent Unit in Interaction,*  
organized by Thompson Sandra [et al.]

It is quite common to find predicate-only sentences or utterances (i.e., without any related nouns explicitly mentioned) in Japanese written and spoken discourse. Researchers point out that NPs are quite commonly found in predicates and discuss some genre-specific characteristics of such predicate nominals. Niiya (2014) extensively discusses a range of structural characteristics and functions of predicate nominals in written language to show “noun orientation” in the language. In essays on weekly magazines, for instance, she points out that NPs provide spatial/temporal information for a key event to happen, or introduce an item at the beginning of a new development of an episode, among many other functions (*ginza no yoru*. ‘(lit.) A night in Ginza.’ *watashi nitotte hitsujuhin de aru pasokon*. ‘The PC, the absolute necessity for me.’) T. Suzuki (2012) focuses on the workings of NP+copula predicates and how they work differently in (a) live news broadcast (‘previewing the news’: *Otoko o meguri shinjijitsu desu* “(lit.) Regarding the man, (it) is a new fact” and (b) blogs (‘avoidance of imposition on the readers’: *hoshizora ni kandoo desu*. “(lit.) (It) is excitement for starry sky”). Then what about NPs (in predicates) in informal conversations? In this study, the following observations, associated with the spontaneous nature of conversation, can be made. 1. Creating words on the spot in conversation involves NPs to a large degree. 2. Newly generated NPs are repeated right after by speakers themselves or by interlocutors, and commonly become laughables (Takanashi 2015). 3. Speakers utilize templates of common word-formation processes and/or the materials available in the context to create NPs. In other words, the ‘new’ NPs are fairly transparent in meaning, rather than appearing out of the blue in the context. Overall, predicate nominals in Japanese, though they share some structural characteristics with argument NPs, retain adjectival/verbal/adverbial meanings, suggesting the functionally flexible nature of NPs in Japanese. Approaching the dynamic aspect of predicate nominals in conversation is completely new. Looking at predicate nominals in spontaneous conversation broadens our understanding of NPs, suggesting that predicate-based views of NPs, which applies to Japanese cases more readily, would look differently from argument-based views of NPs.

**Kimmo Svinhufvud, Katariina Harjunpää & Lorenza Mondada**

*Entering a shop: Establishing an interactional space and projecting the imminent service encounter* (Contribution to *Entry and re-entry into interaction*, organized by Antaki Charles [et al.]

Openings have been largely studied in phone conversations, where they begin with the telephone ringing. But face-to-face, when and where does the social interaction begin? What kind of multimodal practices are involved in the opening? The paper addresses these questions, with a special focus on the beginning of institutional encounters in shops. As Clark and Pinch (2010: 141) point out, “there is an almost ubiquitous assumption that encounters between salespeople and shoppers begin from the point at which verbal contact commences between these parties.” By contrast, this paper focuses on what happens as the customer takes the very first steps into the shop. The paper studies openings of service encounters in bakeries in Finland, France, Switzerland and Germany, gathered within a comparative project. The video recorded data are analyzed using multimodal conversation analysis, in order to unpack the praxeological, interactional, spatial and material organization of openings. The focus is on the first moments of the service encounters, largely before any verbal utterance is produced: on how the client enters the physical space of the shop and on how gaze and body orientations are used to create a shared interactional space (Mondada 2009). Special attention will be given to the way the client positions herself within the space of the shop, either projecting an orientation and attention toward specific products – which are specifically localized – or displaying “just looking.” This also projects the kind of requests she is about to make. The paper will also explore, how the seller uses her position at the counter and movements within space to manage her availability to the client, and orients to the client in such a way that the client’s presence is not only acknowledged but also publicly considered and categorized (as a regular or a new client, as a client in a hurry or with lots of time, as a client knowing what she wants or exploring the products, etc.). The specific ways in which the shared interactional space is established reveal the first, embodied, mutual orientations and often categorizations, that provide for the praxeological and intersubjective basis for the service encounter and project what will come next.

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### **Polly Szatrowski**

***Japanese food descriptions and evaluations at Dairy Taster Brunches*** (Contribution to *Food description and assessment in individual sensory evaluation, focus groups, and spontaneous face-to-face and SKYPE conversations in English, ELF, Japanese and German*, organized by Szatrowski Polly [et al.]

In this paper I examine how Japanese participants describe and evaluate dairy products using their five senses (sight, hearing, touch, smell and taste) at a Dairy Taster Brunch. Previous studies of talk-in-interaction related to dairy products have focused on children's socialization and healthy food practices (Karrebaek 2014). The data for this study are videotaped conversations of adult triads eating and talking about the products served at a 7-course Dairy Taster Brunch. Each course featured a different dairy product (milk, butter, yoghurt, cheese, whipped cream, creamer) with 3 different types of that product served at each course (e.g., whole, skim, and soy milk at the Milk Course). My analysis addresses the following questions: 1) How do participants describe and evaluate dairy products in talk-in-interaction?, 2) In what order and what ways do they use their senses to do so?, and 3) How do positive evaluations differ from negative evaluations? Participants began with descriptions of color and texture based on sight, made identifications using smell, described texture based on mouth feel, and ended with evaluations based on taste and touch (and rarely used hearing). For example, in the Milk Course, based on visual appearance soy milk was described in terms of color (*iro tigau* 'the color is different', *kiiroi* '(it)'s yellow') and texture (*kosoo na kanzi* '(I) feel it looks thick'), the skim milk was described as *teesiboo* 'low fat', and its texture as *usui* 'thin', and the whole milk as *hutu* 'regular/ normal'. Participants identified the soy milk as *toonyuu* 'soy milk' from smell (*Akiraka ni nioi ga tigau* 'Clearly the smell is different', *mame no nioi* 'smell of (soy) beans'). After drinking some they described the texture of the soy milk as *saratto site ru* 'silky/ smooth', and the whole milk as *itu mo nonde ru gyuunyuu* 'the milk that (I) always drink' and *nookoo* 'thick'. After drinking all 3 types of milk they gave relative evaluations (*kore ga ii* 'This (is the) one (that) is good', *mannaka no ga suki* '(I) like the middle one', *toonyuu oisii* 'The soy milk is tasty'), and indicated their dislikes with less direct expressions (*toonyuu nokosiyatta* '(I) ended up leaving (some of my soy milk)', *takusan nomenai* '(I) can't drink a lot (of it)', *kirai zya nai n da kedo* 'it's that (I) don't dislike (it) but'), and conditionals (*moo tyotto amai, amai to nomiyasu-, nomeru ka na;, nanka* 'if it were a little more sweet, sweet, it would be easier to drink-, (I) wonder if I could drink it, somehow'). Results show that participants gave more descriptions of less familiar foods, formulated their descriptions based on similarities and differences among the 3 different product types, and tended to make relative rather than absolute evaluations. They also used deictic gestures to indicate which type they were referring to, and facial expressions and stories of past experiences with similar foods to support their evaluation. This research contributes to the growing body of research on language and food, the integration of linguistics and food science, and cross-cultural understanding.

### **Liisa Tainio & Sara Routarinne**

***Teasing and touching with objects in classroom interaction*** (Contribution to *Touch in Social Interaction: Integrating Haptics into Embodied Interaction Research*, organized by Cekaite Asta [et al.]

Classrooms are spaces that are densely packed with bodies. The physical closeness of students calls for haptic interaction. Haptic interaction, in its turn, may align with pedagogic purposes, such as asking for help or guiding co-students, or it may be used for reasons of entertainment, such as having fun or teasing (Kääntä & Piirainen-Marsh 2013; Tholander & Aronsson 2002). These activities can be seen as ways of constructing different social roles in school. Namely, students are balancing between at least two social positions in school: the position of a studious student acknowledged by the teacher, and the position of a mate confirmed by other students (Francis, Skelton & Read 2012). Also during lessons, students use a variety of strategies in order to be recognized as a popular person among co-students but, at the same time, they try to avoid the risk of losing the position of a student committed to learning in the eyes of the teacher (Öhrn & Holm 2014). These balancing strategies include silent embodied activities, particularly touching, that can be carried out without observably violating classroom order or intruding to the auditive space that is dedicated to pedagogic interaction. In this paper we focus on students' teasing each other by using objects for touching. We see teasing as a playful provocation that is addressed to increase social solidarity and closeness between the participants (Drew 1987; Keltner et al.

2001). The students may poke or tickle each other with different material artifacts, such as a pen, a cap, a book etc., or they may throw each other by certain objects, such as erasers or pieces of paper. Even if there is a substantial body of conversation analytic research on teasing (see, e.g. Yu 2012; Gradin Franzén & Aronsson 2013), the embodied practices of teasing have gained less attention, and the ways of using material artifacts as tools for a teasing touch are rare (but see Reynolds 2007, Tainio 2016). We will analyze teasing carried out by touching with material objects, in two classroom environments. First, we analyze interaction between teenagers in the 9<sup>th</sup> grade where the participants are native speakers of Finnish; and second, interaction between 8-10 year old pupils in an elementary school classroom where the speakers are learners of Finnish language. By this research design, our aim is to catch both the design and functions of mediated teasing touch between students in classrooms across different contexts. Using conversation analysis as a method, we explore sequences of artifact mediated teasing touch. We will examine, first, sequential organization and responses to this category of haptic interaction, and second, the borderline between teasing and bullying which is problematic and obscure both for participants of the actual situation as well as to the analysts.

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#### Akira Takada & Michie Kawashima

***Caregiver’s strategies for eliciting toddlers’ storytelling in Japanese caregiver–child interactions*** (Contribution to *Storytelling in adult-child and children’s peer interactions*, organized by Burdelski Matthew [et al.]

Storytelling is not an easy task for young children, because they are inexperienced at talking, and storytelling usually requires extended “turns at talk” on the part of the teller (Mandelbaum 2012). To tell a story successfully, a child needs considerable support from the recipient. In this presentation, we will examine how it becomes possible for children to do this during Japanese caregiver–child interactions, focusing on strategies used by caregivers to elicit toddlers’ storytelling.

Our data set includes cases of early storytelling by toddlers when they were reading a picture book with their caregivers. This makes sense because a picture book provides both the speaker and the recipient with a visual script for the story. Using the picture book as a set of environmental clues, a toddler and a caregiver can jointly deploy the story. The following excerpts are taken from a case in which a 2-year, 8-month-old girl (S) and her mother (M), who was 9 months pregnant, engaged in reading several picture books at home.

The toddler’s storytelling was often initiated by the caregiver. In excerpt 1, M suggested that S read a picture book to “the baby in my tummy” (line 1). However, S did not accept this suggestion, and using onomatopoeia, indicated the sound of cutting M’s tummy with scissors (line 2). M expressed surprise (line 3), and then complained about S’s action (line 4). S looked at the bookshelf and then stood up, murmuring (line 5). M then requested that S read a picture book (line 6). Thus, a toddler may not easily comply with a caregiver’s directive to tell a story. In response, the caregiver often issues a modified directive or directives, while monitoring the toddler’s behavior.

**Excerpt 1**

- 1 M: *ehon yondeagetara?*  
 picture book read-TE-CAU-COND  
 How about reading a picture book ((to the baby in my tummy))?
- 2 S: *choki*  
 SSW
- 3 M: *.hh #bikkuri shita#*  
 surprise do-PST  
 .hh #I was surprised#
- 4 M: *naiteharu wa, sonnan shite*  
 cry-TE-HON PP such thing do-TE  
 ((The baby is)) crying about ((your)) doing such a thing
- 5 S: *u:n*  
 IJ
- 6 M: *yondeagete:*  
 read-TE-CAU-TE  
 Read ((a picture book to the baby in tummy)), please

Even when the toddler started telling a story, it was difficult for her to construct the story appropriately. The caregiver then tried a number of diverse strategies to elicit further telling on the part of the toddler. Such strategies included co-telling an utterance, taking over the toddler's narration, accounting an utterance to make it relevant to the story, and clearly marking the story's closing.

In excerpt 2, seeing that S's attention was distracted from the picture book, M asked whether S was still reading the story (line 1). S replied that she would not read it, and said "*oshi↑mai*" (it's finished), an idiomatic phrase that indicates the end of the story (line 2). Then, M repeated the phrase and uttered onomatopoeias representing the sound of clapping (line 3). Thus, caregivers sometimes acknowledge a child's storytelling when it follows the conventional format.

**Excerpt 2**

- 1 M: *soshite yoku zaisan no hanashi wo omoidashimashitatte, mou yomanai no?*  
 then often Mr.Zai LK story ACC remember-POL-PST-TE any more read-NEG Q  
 Saying "then he often remembered the story of Mr. Zai." You're not continuing to read ((it)), are you?
- 2 S: *mou yomanai no, oshi↑mai.* ((S reiterates the gesture of clapping.))  
 any more read-NEG PP finish  
 ((I)) won't read ((it)). It's finished. ((S repeats the clapping gesture.))
- 3 M: *oshimai. Pachipachipachipachi:* ((M brings back the picture book to the bookshelf.))  
 finish SSW  
 It's finished; pachipachipachipachi: ((M returns the picture book to the shelf.))

Our analysis indicates that toddlers are fond of stories long before they can tell stories on their own. On the other hand, caregivers are eager to shape toddlers' utterances according to the culturally and historically constructed script of the story. Hence, storytelling practices work as an effective device to orchestrate attention, affect, convention, and morality during caregiver-child interactions.

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**Tomoyo Takagi**

*Young children's practices for answering through storytelling* (Contribution to *Storytelling in adult-child and children's peer interactions*, organized by Burdelski Matthew [et al.]

Defining "storytelling" is neither an easy task nor a major preoccupation of researchers using a conversation analytic approach to investigate storytelling activities in interaction. What we can do is to see whether what a participant is doing is hearable/observable/recognizable as storytelling and so treated by the co-participants. It is often the case that a participant is hearable as doing storytelling when s/he talks about a sequence of past events removed from the "here and now", assuming his/her K+ ("knowing") epistemic stance I the recipients. In this paper I will investigate a few recurrent practices that Japanese young children employ to make their action recognizable as storytelling in interacting with their caregivers. One of such practices found in almost all the cases of children's possible "storytelling" collected for this study is their use of past-tense predicates in



answering the caregiver's question about their past experience. In these cases, responding children necessarily put themselves in a K+ position by demonstrating their capability of answering the question. These children also often initiate their responding turn with a Japanese interactional token *anone*, which is traditionally treated as a filler *ano(o)* followed with an alimnet-soliciting particle *ne*. However, as Takagi and Morita (2016) argue, *ano(o)* is not a mere filler when used in an initial position of a response to a question. According to Takagi and Morita (2016), *ano(o)* is used to index that the upcoming action has special relevancy to the recipient, and that it requires the recipient's immediate collaboration as an attentive participant. When *ne* is attached to *an(o)*, it explicitly solicits the recipients alignment with such interactional urgency. The use of *anone* to initiate storytelling in response to a caregiver's question is then a very powerful way of securing the co-participant's collaborative reciprocity throughout the process of constructing a storytelling turn while signaling its special relevance to the recipient. Children also display their orientation to the plurality and sequentiality of the past events they are talking about through the use of the clause combining *-te* form of predicates: the multiple past events are presented as sequenced and related to each other rather than as independently happening one after another. Another practice recurrent in the collected cases is children's physical re-enactment of what they did in the past events. The re-enactment of their own past acts serves to remove the talk from the "here and now" while establishing their K+ status to the extent that they can "embody" what happened. I will provide a detailed analysis of fragments in which a two-year-old child employs all the practices described above even though she is yet to develop vocabulary necessary to express what she means to tell in response to the caregiver's question. I will then argue that children's employment of these practices indicates their understanding of relevance and interactional efficacy of storytelling action produced at that particular moment.

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#### Hiroko Takanashi

##### *Multiplicity of playful stance markers in Japanese: A dialogic syntax approach*

(Contribution to *Multiplicity in Grammar: Modes, Genres and Speaker's Knowledge*, organized by Iwasaki Shoichi [et al.]

Much progress has been made in the past few decades to both theorize and describe the forms spoken language takes in interaction, as typified by the paradigms of "grammar in interaction" or "interactional linguistics" (e.g., Ford and Wagner 1996, Laury, Etelämäki, and Couper-Kuhlen 2014, Ochs, Schegloff, and Thompson 1996, Thompson, Fox, and Couper-Kuhlen 2015). In line with these discourse-functional approaches to grammar, this study specifically adopts a "Dialogic Syntax" approach (Du Bois 2014) to explore the multiplicity of grammar, paying special attention to a range of Japanese playful stance markers in the genre of conversational play, with some comparative analysis of their use in non-playful contexts. I will demonstrate that dialogic and intersubjective representations of these forms enable the situated "invited inferences" (Traugott and Dasher 2001), promoting them to be grammaticized under the unified functional category of "playful stance markers." Dialogic Syntax focuses on dialogic relations between utterances, although it accords with other studies of grammar in interaction in its conception of grammar as shaped by language use. The underlying "resonance," or "the catalytic activation of affinities" (Du Bois 2014) across dialogic utterances invites analogic reasoning, providing resources for inferences for the pragmatic meanings of the new form, and thus, serves as the driving force in the process of generating such new forms. The target grammatical morphemes are: 1) the quotative *tte/toka*, 2) the simile marker *mitaina*, and 3) the general extender *tari*. In my data, these morphemes occur either by themselves (e.g. *mitaina* in line 8 of (1)) or in combinatory structures with other morphemes (e.g. *tte-kanji* (quotative + 'feelings') in line 1 of (1)). In these distinct morphemes inheres the common "hedging" function, which seems to be foregrounded with the twist of "playful" or "non-serious" stance toward the content of the utterance in the playful context. It was found that the three grammatical morphemes all retain non-playful functions in non-playful contexts. However, when used in play, they function as playful stance markers, structurally following a playful proposition, as demonstrated in (1), where two female friends are playfully creating an imaginative scenario, based on Miku's experience of having had her navel pop out during her pregnancy. (1) 1 A: *goma tori-hoodai tte kanji?* '(It) feels like, you can take away all the dirt (out of your navel)?' (6 lines omitted - laughter, reactive tokens, and word repetition) 8 B: *kon:nani haitteta n da mitaina.* '(It's) like, this much (dirt) was inside (my navel).' The resonance between the utterances in lines 1 and 8 may not be readily recognizable because it is not morphological/lexical. Rather, resonance in operation here lies in their utterance structure on the pragmatic/functional level: [playful proposition + playful stance marker]. My analysis shows that dialogic language use facilitates the emergence of different forms which resonate with the

prior form, due to their common position within the parallel structure. Finally, I argue that Dialogic Syntax contributes to an understanding of multiplicity in grammar in interaction.

### **Lala Takeda**

***Diachronic change in politeness through overlaps: A case study of Japanese asymmetrical interactions*** (Contribution to *The Diachronic Aspect of Politeness: Value and Form*, organized by Tanabe Kazuko [et al.]

This presentation attempts to examine how the functions of Japanese overlaps differ according to the level of intimacy and hierarchy between speaker and listener through diachronic, chronological change. In doing so, I intend to clarify one aspect of the recent decline of honorifics in reference to third parties and change to addressee honorific usage in Japanese (Tsuji 2009; Tanabe 2016) by broadening the scope of discussion from word or phrase level to interaction level. Overlaps have been investigated from the perspectives of several research fields, including Conversation Analysis (Sacks et al. 1974; Schegloff 2002; Hayashi 2013), sociolinguistics (Tannen 1990; Fujii 2012; Takeda 2015), and anthropology (Moerman 1988; Sugawara 2012). However, none of these studies have discussed overlaps from the viewpoint of linguistic politeness, understood as an index to embody social or psychological distance between speakers and listeners (cf. Obana 2016). On the other hand, Lim (2010, 2011), from the perspective of language teaching, has explored the relationship between overlaps and the politeness strategies devised by Brown and Levinson (1987), and has classified Japanese overlaps as a negative politeness strategy, because Japanese interlocutors try to adjust their speaking manner to that of overlaps chiefly by overlapping backchannels and to take account of them in order not to disturb their talk. She proposed an important idea—that overlaps function as a device for mitigating the degree of infringement on conversational partners' topic area by the content of the speaker's utterances—but her research perspective remains merely synchronic and dichotomous; it is important for us to shed light on the diachronic aspect of politeness and dynamic features of interaction to elucidate the context-dependence of politeness in general and overlaps in particular. My presentation focuses on the use of overlaps in interactions between Japanese participants of asymmetrical dyads by diachronically comparing talk show data recorded recently and that recorded twenty years previously, with different participant groups. Instead of focusing on the use of overlaps as a politeness strategy used to mitigate face-threatening acts from utterance to utterance (Brown and Levinson 1987), this study analyses how speakers-in-interaction give consideration to addressees and keep distance from each other from a broader and more dynamic perspective. The tentative results show that overlaps by the participants in the newer data reflect less sense of distance and less concern for silence in interactions than those in the data recorded twenty years before, clarifying the participants' opinions including commonality in the content of overlaps as well as expressing a sense of intimacy and empathy that helps the conversation to progress under asymmetrical relationships. From this observation, I suggest that diachronic change in prevalent Japanese understanding of how to manage addressee-oriented politeness appearing through overlaps derives from the effect of the addressees' overlaps based on a dynamic relationship dependent on socially contextual factors in interaction, not on a static relationship between interlocutors.

### **Makiko Takekuro & M. Yamaguchi**

***Influences from outside and forces inside an insular community: Linguistic practices and regional identity on Ishigaki*** (Contribution to *Responsibility, migration, and integration*, organized by Östman Jan-Ola [et al.]

Based on ethnographic research conducted on Ishigaki Island in Japan's Okinawa Prefecture, this study examines linguistic practices, among native islanders and settlers from other parts of Japan, in its sociocultural and historical context. The purposes of the study are 1) to illustrate ways in which modernization and migration impacted local linguistic practices, and 2) to discuss the "responsibility" (Solin and Östman 2016) of community members who struggle with an accelerating loss of regional identity. Ishigaki is the main island in the Yaeyama archipelago, which is 420 kilometers southwest of Okinawa Island. In the past, the Yaeyama region, particularly Ishigaki Island, integrated numerous migrants from Taiwan, Main Okinawa Island, and the nearby island of Miyako, cherishing diversity in the community (Miki 2010). The last three decades have seen an increase of migration of people within Japan, and that included many moving to Ishigaki. Today, an estimated five thousand of the island's 47,000 inhabitants are "newcomers." Linguistically, Ishigaki is a dialect community, but people over eighty tend to be only fluent in the Ishigaki dialect. UNESCO (2009) classified the dialect as severely endangered, and indeed people under forty often cannot comprehend it. In light of these

circumstances, we aim to examine influences from outside the island and changes within. First, we present instances of linguistic transformation that were brought to the island. The most influential one is standard Japanese imposed through compulsory education. For instance, as part of the nationwide movement of abolishing dialects in the early twentieth century, pupils were forced to put a *hougen fuda* ('dialect tag') around their neck when they were found speaking a dialect at school. Besides education, the media also helped spread standard Japanese, thereby eradicating dialects. Today one can comfortably survive on the island without being able to speak the dialect. Next, in order to illustrate active efforts and a sense of responsibility that arise from community members, we will present examples in which both migrants and islanders sometimes pay careful attention to employ locally significant linguistic practices. The most striking set of examples is found in some migrants' descriptions of the east-west grid in the downtown area. Even though a "relative spatial frame of reference" (Levinson 2003) would be more natural to migrants from outside the community, some actively and purposefully use an "absolute spatial frame of reference" that is very common among the native islanders. Other cases we found include examples in which some islanders strongly protested against improper uses of the dialect at cultural events such as a traditional harvest festival. Thus, responsibility is a dynamic and variable resource that language users negotiate in interaction. The examples in this study show that community members do seek for linguistically and socioculturally responsible ways to maintain regional identity. Despite their efforts and sense of responsibility, the Ishigaki dialect will probably be heard less and less in the face of the hegemony of standard Japanese.

### Aurelija Tamosiunaite

*'Sincerity' in Lithuanian correspondence: Diachronic perspective* (Contribution to *Sincerity and Epistolarity*, organized by Fitzmaurice Susan [et al.]

Recent historical sociolinguistic studies have evidently showed that writing experience seems to be determining factor when analyzing degree of orality and historical variation patterns in written language (Rutten & van der Wal 2014). Moreover, writing experience have a strong effect on the use and frequency of epistolary formulae, as less experienced writers often tend to rely on pre-fabricated word strings to structure and compose the text (cf. Elspaß 2012, Rutten & van der Wal 2013, 2014). While some epistolary formulae perform text-constitutive function, other foreground the interaction between the writer and the addressee and serve intersubjective function by manipulating and persuading the addressee. Similar to epistolary conventions described for other European languages (cf. Austin 2004, Elspaß 2012, Rutten & van der Wal 2013, 2014 among many others) introductory and closing sequences in Lithuanian letters are often highly formulaic. Such epistolary formulae convey conventionalized inscriptions of writer's attitude toward addressee, and these may or may not involve expressions denoting 'sincerity', i. e. 'honesty', 'frankness' or 'genuineness of the feeling' (in Lith. ADV *atvirai* 'frankly', *nuoširdžiai* 'sincerely', *širdingai* 'sincerely', *tikrai* 'truly' and prepositional NP *iš širdies* 'from the heart' etc.). Preliminary corpus analysis, based on the data coming from the *Database of Private Lithuanian Letters* ([www.musulaiskai.lt](http://www.musulaiskai.lt)), indicates that these intensifiers frequently appear in two types of letter opening formulae (greeting and contact formulae, which convey gratitude and appreciation for the received letter) and in the subscription formulae that close the letter. Even though their use is rather conventionalized, the diachronic analysis of the data points to quantitative and qualitative changes over time. In my presentation I will attempt to describe lexical, grammatical inventory and pragmatic functions of letter opening and subscription formulae found in Lithuanian correspondence covering the period from the late nineteenth century to the beginning of the twenty first century. My goal is to trace and examine diachronic changes and discuss possible links between writing experience and expression of (inter)subjectivity in Lithuanian letters.

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## Kazuko Tanabe & Lala Takeda

### *Transformation of the Japanese honorific style from referenced person to listener*

(Contribution to *The Diachronic Aspect of Politeness: Value and Form*, organized by Tanabe Kazuko [et al.] )

The purpose of this paper is to show that the honorific for the referenced person and that for the listener coexist in present spoken Japanese, which is essentially undergoing a transformation: the Japanese honorific style has been changing over the past few decades from that which addresses the referenced person to that which addresses the listener. In other words, the previous Japanese honorific style used for the referenced person depended on the relationship between the referenced person and the speaker, whereas the modern Japanese honorific style focuses on honoring the listener, as determined by the relationship between the speaker and his/her listeners.

Examples:

#### 1) The honorific style for the referenced person

This statement between friends references and honors a teacher.

*Sensei wa gakko ni irassharu kashira.*

teacher topic p. school p. honorific of 'to come' (plain form) final p.

'Do you think the teacher has come to the school?'

p. = particle

#### 2) The honorific style for the listeners

This is a spoken statement from a student to a teacher.

*Tanaka sensei, ringo o meshiagari-masu ka?*

An apple accusative p. honorific of 'to eat' (polite form) aux. final p.

'Mr. Tanaka, would you like to eat an apple?'

aux. = auxiliary

In 1), the speaker only adopts the honorific form of the verb 'to come' in describing the teacher's action, and overall the statement is spoken in a casual style. Conversely, in 2), the whole statement employs the honorific style with the polite verb form.

According to Tanabe's survey (2016), the modern Japanese honorific style exemplified in 1) is employed to address a referenced person when the listener is of equal or higher status than the referenced person. However, when the listener is an intimate friend of the speaker, honorific expressions are far less likely to occur, even when the referenced person is of a higher status. It may thus be said that in present-day Japanese, the two honorific systems are related to each other.

For example, in Tanabe's research (2017) of 115 female university students, listeners were categorized into the following eight groups depending on their relationship with the speaker: 1) the school principal, 2) a teacher's colleague, 3) a school guard, 4) a senior student, 5) a student in the same year, 6) an intimate classmate, 7) a student younger than the speaker, and 8) the speaker's family. The proportion of honorific use to the referenced of the higher status at each of these levels was as follows: 1) 98%, 2) 98%, 3) 93%, 4) 56%, 5) 24%, 6) 22%, 7) 23%, and 8) 21%. Two wide gaps were observed between 3) and 4), and between 4) and 5). The gap between 3) and 4) was wider (37%) than that between 4) and 5) (32%).

In conclusion, the present-day Japanese honorific system features co-related styles: the style that honors the referenced person, and the style that honors the listener.

## Lidia Tanaka

*"Questions in Japanese political settings"* (Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.] )

Research on Japanese questions suggests that the canonical form is avoided in everyday interactions because of its illocutionary force (Takagi, 1999; Tanaka, 2006; 2015). If used at all, it is accompanied by hedges and mollifiers or left grammatically unfinished to diminish its force. This phenomenon has also been observed in more formal interactions such as television interviews (Tanaka, 2006; Yokota, 1994); however, in more confrontational settings question types are expected to be different to those found in the above mentioned interactions. Studies of questions used in relatively antagonistic settings such as political debates or interviews have mainly been carried out on English (Clayman, 1993; Heritage, 2002; Ilie, 2010, 2013, 2015a, 2015b) and other European languages such as Italian (Gnisci and Bonaiuto, 2003; Gnisci and Pontecorvo, 2004), Spanish (Perez de Ayala, 2001) or Swedish (Ilie, 2010, 2013). However, with some notable exceptions (Shibamoto-Smith, 2011; Yokota, 1994), there is a paucity of similar research on Asian languages. Yokota's

study suggests that Japanese politicians use hedges and strategies to soften the illocutionary force of the questions; however, whether it occurs in all political encounters is not known. This study focuses on questions in question-answer sessions in The House of Representatives Plenary Sittings (2014-2016). Based on conversational, functional and grammatical perspectives the present analysis shows that Japanese politicians draw on very polarized questioning strategies. On one hand, they use extremely polite requests and on the other they employ very aggressive linguistic strategies. Despite the common perception that Japanese people are very polite and avoid open confrontations (see e.g. Brown and Levinson, 1978; Yokota, 1994; Watts, 2003) politicians in these question-answer sessions create very antagonistic and hostile questioning through the use of canonical questions without hedges, negative questions and other linguistic strategies, including very formal honorific forms (Shibamoto-Smith, 2011), that nevertheless do convey a confrontational attitude. The higher frequency of canonical questions over other forms of questioning suggests that this type of question is very forceful and confirm the findings of previous research on Japanese questions.

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### Sanna-Kaisa Tanskanen

#### *Softening extreme case formulations in computer-mediated interaction* (Contribution to *Upgrading/Downgrading in Interaction*, organized by Prior Matthew [et al.] )

Extreme case formulations, such as *every, all, none, always, never*, are used by interactants in conversation for several purposes. Earlier research has shown how extreme case formulations can help counter challenges, legitimize claims or propose that something is right because of its frequency of occurrence (Pomerantz 1986). More recently, Edwards discusses how interactants qualify or modify extreme case formulations, because their “very extremity makes them rhetorically brittle” and subject to easy refutation; a nonextreme, softened version consequently becomes rhetorically and interactionally stronger (Edwards 2000: 352-354; see also Lindström & Londen 2013). This paper analyses the modification of extreme case formulations in a computer-mediated context. A specific strategy used by discussion-forum interactants for downgrading or softening extreme case formulations is in the focus of the analysis. The strategy can be illustrated with the following examples:

- (1) Re: do all guys want sex? Oh please, if you went into the street and asked every man you met "Would you like sex at some point in the next week?" 99% will answer yes.\*  
\*Unless they're either really old, or really young.
- (2) Re: immigration The debate about refugees at the political level is ridiculous. Nobody\* has anything against immigrants who are willing to work and pay their taxes. ... \*nobody with a normal brain

In both examples, the interactants modify their extreme case formulation with a softener. In example 1, the interactant has marked the extreme case formulation (*99% will answer yes*) with an asterisk and added a softener (*unless they're either really old, or really young*) at the end of the message. In a contribution to a discussion on immigration, the interactant in example 2 modifies *nobody* with the same strategy, i.e. by adding an asterisk and a softener (*nobody with a normal brain*) at the end of the message. The fact that the modifications occur in computer-mediated interaction makes them both sequentially and interactionally interesting. They are offered in the same message as the extreme case formulation, which has thus been neither accepted nor challenged by fellow interactants. By analysing such instances the paper throws light on softeners as interactional resources in computer-mediated interaction.

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### Hongyin Tao

***From existential to conversational solicitation: The emergence of haiyou 还有 'additional-existence/what-is-more' as a linking device in Mandarin conversation*** (Contribution to *The Emergent Grammar of Complex Clausal Structures in Interaction*, organized by Keevallik Leelo [et al.]

Traditionally, linking elements are analyzed at the clausal and inter-clausal levels, and they are seen as functioning primarily to mark various semantic/propositional relations among clausal units. However, as interactional linguists have repeatedly shown, while such relations certainly matter, in actual language use speakers may use clausal linking elements for interactional purposes, such as the case of the causal markers *because/cause* in spoken English mitigating anticipated negative reaction in a dispreferred sequence (Ford 1993).

In this paper, I investigate the additive marker *haiyou* 还有 in Mandarin Chinese. *Haiyou*, consisting of two morphemes, the adverbial *hai* 'addition/additionally' and the verbal *you* 'exist/possess', literally means 'also exist' (e.g. *women hai you wu fenzhong* 'we still have five more minutes'). Over time this combination, like many other adverb-verb combinations in Mandarin, has evolved into a single lexical item, conveying an adverbial/conjunctive meaning of 'additionally, furthermore, what is more, and' (e.g. *ranhou, haiyou, mei nian you hen duo fuli ya* 'and, furthermore, there is a lot of benefits each year'). However, an examination of natural conversation reveals that in addition to those verbal and adverbial/conjunctive uses, *haiyou* has expanded its usage to the interpersonal realm, with two broad additional interactive functions, both of which help to introduce or solicit more materials (typically clausal units) into the discourse, hence the term *conversational solicitation*. These pragmatically loaded functions are best analyzed in terms of conversational structure and not just clausal relations.

First, when *haiyou* is used within the same speaker turn, it can function as a placeholder for the speaker to organize the upcoming talk, to draw the attention of the addressee, and/or to enhance a suspense effect when the speaker is recounting some state of affairs. (This is illustrated by Extract 1 in the Appendix.)

The second interactive function can be observed when *haiyou* is used by the next speaker either to respond to the previous speaker as a way of forging stance alignment (Extract 2) or to solicit more from the previous speaker (Extract 3).

I suggest that the pragmaticization process taking place in *haiyou* can be characterized as proceeding in a pattern similar to what Traugott (1982) describes for grammaticalization but with a crucial conversational dimension: from clause-internal to turn-internal, and finally to the inter-speaker & inter-turn domain. Furthermore, an analysis of over 500 tokens of *haiyou* in a corpus of over 30 conversations shows that when *haiyou* evolves from the clausal domain to the interpersonal domain, it draws upon resources from other aspects of the language, such as final particles and interrogative pronoun-based vague expressions, resulting in formulaic chunks that are not

commonly seen in clause-internal uses. In addition, speakers are observed to sometimes use list-like hand gestures to go with *haiyou* to elicit more materials from the previous speaker. Thus the Mandarin additive marker *haiyou* provides an excellent case showing how grammar emerges from social interaction and operates in a larger ecology of multimodal interactional resources.

Appendix:

Appendix: Three Data Extracts

(1) F explains to M how the shift system works in a factory where she used to work.

F: *Zhe jiao, zhe jiao baiban.*

M: *En hm.*

-> F: *Keshi **haiyou** ne shi,*  
*You de chejian shi sanbanr-dao.*

F: This is called day shift.

M: Uh huh.

-> F: But **what is more (is),**  
some workshops have a three-shift system.

(2) H asks F to talk about her hobbies, which leads to discussions of movie-going and specific movies.

F: *Kanle bantian hen feijie erqie ye shi bijiao kongbu.*

H: ... (7 IUs indexing her agreement with F's comments on different types of movies deleted) *Donghuapian a,*  
*dou hen xihuan.*

...***haiyou** ne,*  
*chule xi- kan dianying yiwai hai xihua-*

F: *Oh liuyou, <L2 traveling L2>.*

F: These movies are hard to understand, and some are actually horrifying.

H: ... (7 IUs indexing her agreement with F's comments on different types of movies deleted) Animations are,

quite popular.

-> **Besides this,**  
other than watching movies,  
what else you like to do in your past time?

F: *Oh travel, <L2 traveling L2>.*

(3) Two friends reminiscing their college days.

M: *Manman de xiangfa jiu bian le.*

F: *Dui, hui yingxiang women de xiangfa.*

-> **Haiyou?** @@

M: *Ni- buyong guan ta.*

M: Gradually the thinking will change.

F: Yes, it will impact our thinking.

-> **Then what else?** (Laugh)

M: Well, the rest, you don't have to bother.

## Liang Tao

### *Multimodality in negative responses and self-initiated self-repair in Beijing Mandarin*

(Contribution to *Multimodality and diversity in Chinese interaction*, organized by Li Xiaoting [et al.] )

This talk discusses multimodality and self-initiated self-repair (repair) in Beijing Mandarin Chinese conversations, focusing on repair in negative responses. This study proposes that repair often occurs during negation as speakers try to formulate their responses to offer explanation or clarification to a question. Concurrent with repair are bodily-visual behaviors (Ford, Thompson & Drake, 2012) as speakers try to display stances. Both repair and embodied movement display hearer-oriented efforts from the speakers to reach

intersubjectivity (Du Bois, 2007) during interactive communication. Negative responses to questions that elicit agreement or assessment may be ‘dispreferred’ because they potentially pose challenges to the hearer; therefore negations often involve delay or repair (Levinson, 1983: 333-341) to soften the tone of the responses. The present study focuses on responses that do not offer any potential threat to the questioners, so no dispreferred environment is involved. In this situation, repair still occurs, coordinated with embodied movements, for stance display as speakers offer clarification and/or explanations to the hearers. The bodily-visual behaviors that are concurrent with repair offer special culturally-situated social-actions as an integral part of the negative responses. The data in this study came from video-recorded spontaneous conversations by native Beijing Mandarin speakers. Repair reflects speakers’ mental processes during language production. It is a common practice in the interactive social organization of conversations, often carried out with recycling, replacement, or restructuring of the utterance (Fox, Fox, Hayashi & Jaspersen 1996; Schegloff, Jefferson & Sacks, 1977). In same-turn self-repair, an emerging utterance may be stopped at some trouble spot. Then some non-lexical initiators such as cut-offs and sound stretches are often produced, followed by repair. In the present study, repair often occurs within or immediately following negation, often correlated with bodily-visual behaviors. This multimodal or embodied repair in formulating negation displays the process of the selection and grouping of words that reflects the impact of interactive syntax (Fox, et al. 1996: 193; 2009; Wouk 2005). It also illustrates how speakers utilize all resources available, both linguistic and non-linguistic, to reach mutual stance in the interactive conversations. This talk will present several cases of repair during formulating negative responses to illustrate how it is done within the means of Chinese grammar, and within culturally inherited bodily-visual practices to achieve local coherence in a conversation. The final products of repair in this study represents proper utterances that not only contribute to local coherence. More importantly, the processes reflect speaker’s consideration of the audience, and the involvement of the audience in the conversation. Finally, the talk will illustrate on how embodied language helps to organize/construct interactive communication in Beijing Mandarin Chinese.

### **Naohiro Tatara**

#### ***A contrastive analysis of sports broadcasting discourse in English and Japanese***

(Contribution to *Linguistic Expressions and Devices that Yield the Implicature of Cause and Effect*, organized by Hanazaki Miki [et al.]

The contrastive analysis of Sports broadcasting between Japanese and English gives us a fruitful insight into the language structures and communicative characteristics of both languages. Sporting events nowadays, such as World Baseball Classics and FIFA World Cup tournaments, are broadcast and commented on in various languages without translation. The aims of this presentation are to examine the communicative strategies of English and Japanese speakers in sport live broadcasting and post game commentaries, and endeavour to elucidate that English and Japanese speakers use the same cognitive resources in different ways and also refer to different resources in the same events to construct sports commentaries.

### **Tahmineh Tayebi**

***Taking offence and the heterogeneous distribution of cultural schemas*** (Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.]

Grounded in Cultural Linguistics as a field of inquiry (Sharifian, 2011), this presentation seeks to explain why people take offence. The fact that perceptions of impoliteness are different across individuals has already been discussed by scholars working in the field (e.g. Culpeper, 2011). Yet, the interactional dynamics of taking offence (Haugh, 2015) and the possible underlying reasons why people are offended have not received the attention they deserve. This presentation is an attempt to explain how taking offence and perceptions of impoliteness are based on certain expectations (Tayebi, 2016). It will be argued that people’s behavioral expectations are informed by certain cultural schemas that provide an important clue for the evaluation of impolite linguistic behaviour. By drawing on several examples from Persian, it will be argued that expectations of polite behaviour vary according to people’s level of internalization of the cultural schemas in question (Sharifian and Tayebi, forthcoming). Along the way, the ongoing tension between heterogeneity and homogeneity of the expectations will also be explained by referring to cognitive, relational and cultural bases of expectations.

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### **Kerry Taylor-Leech**

#### ***Timorese talking back: The linguistic landscape of protest in the Timor Sea Dispute***

(Contribution to *Postcolonial linguistic landscapes: Reading globalisation in the margins*, organized by Juffermans Kasper [et al.]

In a neoliberal age, postcolonial relationships and tensions between centre and periphery take on complex forms, especially in aid-dependent political economies of the Global South. In a situation where powerful donors shape development agendas and aid is tied to outcomes set by supranational bodies, peripheral players, even at state level, get little opportunity to air their views - and ordinary individuals are by and large afforded no voice at all. However, demonstrations and protests give people the opportunity to “talk back”. As Seals (2015: 229) notes, since the paraphernalia of protest (flags, posters, banners and other semiotic resources, such as clothing) start an extended conversation, they are inherently polyphonic and dialogic. Protests, as Seals writes, give visibility to the cause concerned, giving protestors at least momentary power to challenge predominant discourses.

This presentation explores the linguistic landscape of protest in Dili, capital city of East Timor. East Timor is one of the world’s newest nations. It achieved formal independence in 2002 after a protracted struggle for self-determination. Its post-independence dispute with Australia over the maritime boundaries between the two nations has recently intensified. This long-running dispute highlights the inequalities involved in globalisation. While the issues are inevitably complex and have involved Portugal and Indonesia as East Timor’s former colonial masters as well as Australia, many activists perceive the dispute as a David-and-Goliath struggle between an Australia as an affluent and bullying neighbour and East Timor as a poor and powerless victim. The linguistic and semiotic resources deployed in pro-East Timor demonstrations present the opportunity to look closely at the discursive resources used by a protest movement of the Global South to “talk back” to the Global North. In addition, it affords an opportunity to consider whose voices are represented in the discursive production of protest.

In this presentation I will analyse the intertextuality and indexicality manifested in photographs in international and social media of protests in Dili and Australia against the Australian government’s stance on the maritime boundary. I will use the linguistic landscape to explore language choices, imagery, metaphor and the discursive interactions between protesters and their target audience at these events.

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### **Ana Maria Terrazas-Calero**

#### ***‘That’s when I, like, seriously seriously flip?’: Fictionalized Irish English and the***

***pragmatics of ‘like’*** (Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.]

The versatile nature of *like* is well known among researchers who have looked at the variety of pragmatic functions it serves mostly in British and American English, ranging from its role as an approximator, exemplifier, hedging device or, among other things, as a quotative verb on the rise (see Buchstaller 2001, 2006; Jones and Schieffelin 2009, among others). However, it has been its role as a discourse marker which has garnered the most academic attention in the last few years (see Tagliamonte and Darcy 2007 or Buchstaller 2013, among others).

In the context of Irish English, researchers have analyzed its use as a discourse marker, remarking upon the preference of this variety for utterance-final *like* (Siemund, Maier and Schweinberger 2009; Corrigan 2015), while noticing a recent shift toward clause-medial position (Schweinberger 2015; Amador-Moreno 2015), and some have looked at the rise in use of quotative *like* (Amador-Moreno 2015, 2016). However, very little research has been done on the pragmatic uses of *like* as represented in fictionalized Irish English (*ibid*).

This paper will carry out a comparative quantitative and qualitative study of the varied pragmatic uses of *like* as presented in a growing corpus of 16 contemporary Irish English novels. In doing so, this study will determine which are the most common uses of *like* as portrayed in contemporary literature as well as what their use *enregisters*. Furthermore, the results will be contrasted with the data from a corpus of real spoken Irish English, the *Limerick Corpus of Irish English*, in order to determine the validity of the findings as well as any potential linguistic development there may have been in the use of *like* in contemporary Irish English.

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### Wolfgang Teubert

*Constructing the inequality of nations* (Contribution to *Some Are More Equal: Constitutive and Regulative Rules in Pragmatics Revisited*, organized by Bhaya Nair Rukmini [et al.]

Is equality a good or a bad thing? In Britain, it is, I believe, less perceived as a British than as a French value. Still, most Britons think of themselves as being somehow in favour of equality. They find it wrong, for instance, if pigs claim to be more equal than other animals. Across the ‘civilised world’, we all agree that authorities should treat people irrespective of the person concerned. However, we are not always in favour of applying this principle to migrants. Wittingly or unwittingly we also can side with inequality. After 9/11, for instance, many would have subscribed to a sentence like “The civilised world is under siege from Islamic terrorism.” Most readers would have supported this statement, and for them, US military raids, for instance on Libya, would not have fallen into the same category as Islamist attacks. Western media discourse provides no narrative inspiring its readers to lump ‘us’ together with ‘them’. We are told we are part of the international community, while other countries are not included: “If *Iran* is serious about *joining* the community of nations, it should

demonstrate that commitment in practical ways.” Denying equality works as long as the issue of equality is not addressed. Equality as well as inequality is a matter of contingent perspective. The culture in which we grow up tells us when the principle of equality applies. Equality cancels out the abyss between ‘us’ and ‘them’. Dropping this principle from the agenda enables mainstream media to surreptitiously divide people and collectives into ‘us’ and ‘them’. It makes readers forget that ‘we’ and ‘they’ are not so different, that they have things in common. This strategy seems to be particularly successful if ‘us’ and they are associated with different registers. Thus we find that in the case of reporting on altercations in the security council, the west (i.e. ‘us’) is habitually described through lexical items such as *condemn* (“The UK’s ambassador has delivered a speech to the Security Council condemning Russia’s action.”); *demand* (“The U.S. has demanded that the United Nations remove Russia from the Security Council.”); *urge* (“The US urged Russia to press the Assad regime to put an end to blockade.”). *The west’s adversaries, on the other hand, are described by words like admit* (“Russia admits to sending military aid to Syria.”); *defy* (“Russia has defied the international community.”); *veto* (“Russia has vetoed a United Nations Security Council resolution.”). Only very rarely and only in narrowly circumscribed situations these action verbs are assigned to the other side. The result is the construction of radically different actors, excluding commonality and suppressing a perspective of equality. Equality is not something ‘natural’. It is a relatively recent discourse construct, originating in a particular way to look at society, often associated with the enlightenment. Thus the concept of equality of human beings requires a hypernym category that allows us to lump together notions that can be different in many other aspects, e.g. ‘equality of the sexes’, ‘equality of opportunity’, ‘equality before the law’. The UN was founded on the similar principle of the equality of sovereign nations. My aim is to analyse the linguistic devices that western mainstream media employ in order to abstract from the notion of equality of countries described as the adversaries of the ‘civilised world’.

### **Nadine Thielemann**

#### ***Foreshadowing disagreement – how Russians signal disaffiliation in conversation***

(Contribution to *Creating worlds from the inside: Turn-initial positions as Creators of Discourses and Worlds*, organized by Kosta Peter [et al.]

Interlocutors usually guess from a very early stage of turn production on whether a speaker agrees or disagrees with a previous utterance. Delayed onset, diverse paralinguistic cues, specific discourse markers as well as more elaborate turn prefaces all signal a dispreferred action to come. From a conversation analytic perspective these cues are referred to as dispreference markers, from a relevance theoretic perspective their procedural meaning signals how the upcoming discourse segment connects to the previous discourse. Linguistic pragmatics focusses on discourse markers and similarly analyzes the kind of discourse connection established by a specific marker. The paper tries to combine these perspectives and analyzes the core means employed by Russian interlocutors in order to foreshadow disagreement in casual conversations. It further attempts to correlate the cues or combination of cues with the kind of adversarial relation indicated. In doing so, a sequential perspective combines with a wider discursive perspective, which accounts for the activity and activity type the interlocutors are involved. Data stem from recordings by the author (conducted in Russia, the Ukraine and Germany) as well as from the ORD-corpus collected at the University of Saint Petersburg, Russia.

### **Jenelle Thomas**

#### ***Sincere or heart-felt?: Sincerity, convention, and language competence in French and***

***Spanish letters*** (Contribution to *Sincerity and Epistolarity*, organized by Fitzmaurice Susan [et al.]

In this paper, I use a corpus of private family letters from the 18<sup>th</sup> and 19<sup>th</sup> centuries to explore bilingual letter writers’ expressions of ‘sincerity’, which can be shown to vary according to the author’s choice of Spanish or French, intimacy with the interlocutor, and recourse to (and competence in) language-specific epistolary conventions. The corpus I examine is a collection of letters in French and Spanish from the family of Francisco Bouligny, a Spanish soldier of French ancestry in colonial Louisiana. Bouligny married a Francophone Louisiana woman; they and their family members corresponded between New Orleans and Europe in both languages for more than a century, to both known and unknown interlocutors.

The concept of ‘sincerity’ has links to honesty, openness, politeness and, from the 18<sup>th</sup> century, authenticity, including of feelings (Williams 2002, Fitzmaurice 2016). In English correspondence, reference to sincerity has even been codified as part of the closing formulae. In my corpus of French and Spanish, however, explicit mentions of ‘sincerity’ (*sincère, sincero*, etc.) are limited. These tokens are almost exclusively found in the

French letters, almost always co-occur with *amitié* ‘friendship’, and appear particularly in more conventionalized subgenres, such as letters of congratulation, condolence, or petition. Strikingly, most authors who use the word ‘sincere’ are writing in their less dominant language. It is obvious that most authors, particularly those writing in Spanish, choose other means to convey honesty and genuineness of feeling. I therefore argue that ‘sincerity’ is only explicit in these letters when the author is forced to rely on convention due to unfamiliarity with the language or subgenre or in communication with an unknown or socially superior interlocutor, and that this occurs particularly in French.

This opens the question, however, of the other methods which letter-writers use to index sincerity, particularly in Spanish. I therefore move on to explore other strategies utilized in this letter corpus, such as language choice, reference to emotion and affection (e.g. the heart, *corazón* (González Ruiz 2005)), appeals to family relationship or personal details, and external reference points such as religion.

### **Rachel Thompson & Jerry John Nutor**

***Invective in political comments on GhanaWeb: Ethnopragmatic perspectives*** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

The use of insults, vilification, and intemperate language against state officials and other people in authority is increasingly becoming common in public comments on many media outlets in Ghana (Agyekum 2004, Marfo 2014, Ofori 2015). This communicative behaviour has been attributed to factors like anonymity and pseudonymity that characterise the media (Suler 2004, Thompson 2014). The present study focuses on enhancing the understanding of invective in reader comments on GhanaWeb, a popular host platform for print and electronic media agencies in Ghana. GhanaWeb provides a platform for “absolute freedom of speech”, unmoderated and uncensored comments that are generally signed with pseudonyms to make participants effectively anonymous. The opportunity for participants to express themselves with no restriction has resulted in the prevalent use of antagonistic language, especially, in comments that are related to the national elections in December 2016. An example of such comments is below. The referent of this comment is the current president of Ghana. MAHAMAH ARE YOU A BEAST? KWASEA INTOXICATED FOOL WHO IS GOING TO GIVE TWO TERMS. DON'T MAKE YOUR MIND TO RIG THIS ELECTION. KWASEA GOING ON DREAMING. SENKOAAH 09/07/16. 09:26. Engaging in name-calling with words like ‘beast’, ‘kwasea’ (an Akan word that can be translated as fool, idiot or stupid person) and ‘intoxicated fool’ against a person of such social status is striking because the traditional Ghanaian speech culture does not permit abusive language in public and generally places high value on face and decorum (Agyekum 2004, Thompson 2014, Ofori 2015). It is argued that although this communicative behaviour appears to be “normal” in terms of the online context, it is still considered a transgression in relation to the socio-cultural norms of communication in Ghana. Drawing on the ethnopragmatic approach (see Goddard & Ye 2015), the study analyzes a sample of comments in light of their characteristic textual features (including code mixing with Ghanaian languages such as Akan and Ewe), and further interprets them in the socio-cultural context of Ghana. It also analyzes the actual meaning of common insults found in the data, such as *beast* and *fool* in the Ghanaian context and shows how their meanings are different from mainstream Standard English forms. Using the ethnopragmatic techniques of semantic explication and cultural scripts, the study attempts a rich culture-informed interpretation of characteristically Ghanaian online speech practices.

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### **Sandra Thompson & Patricica Mayes**

***NPs and other-initiated repair in atypical interaction*** (Contribution to *The Pragmatics of*

*the 'Noun Phrase' across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.]

This study draws on work in the field of Atypical Interaction (AI), which focuses on everyday social interaction involving one or more people with a communication disability. As Wilkinson (2016) has argued, this research is important for both its clinical applications and for what it can tell us about interaction in general.

With this in mind, we examine the role of NPs in repair in interaction between a co-participant and an individual who uses an Augmentative and Alternative Communication (AAC) device, equipped with speech-generating software that enables vocalization. Previous research shows that in AI repair is structured differently than in everyday conversation, e.g., in AI, not only does repair occur more frequently, it also differs sequentially due to the relative prevalence of other-initiated repair and is essentially a collaborative activity (e.g., Bloch & Wilkinson, 2004; 2009; Goodwin, 2003; Perkins, 2003). These findings are pertinent in AAC interaction because the AAC-using participant must first type an utterance before the device will vocalize it, a process that causes delays in verbal production as well as errors. These features suggest the importance of a close examination of the trouble source in repair processes. Yet, this is one issue that has not received as much attention in AI research (Penn et al., 2015; Wilkinson, 2009). Here, we explore this topic by examining the grammatical structure of the trouble source and asking in what ways NPs become relevant in the repair process. A (simplified) example illustrates the significance of NPs in AI repair. The target utterance is *he goes in other people's rooms*. (F = the AAC-user's vocalizations; FD = the AAC device; M = the co-participant.)

- 01 FD: he goes in other pepow.  
 02 F: .hah  
 03 M: (other), hh, pepow, you mean other-  
 04 F: .hhah  
 05 M: rooms↑  
 06 no that's not rooms ((leans back away from D))  
 07 [other,]=  
 08 F: [.hhha]  
 09 M: =parts?  
 10 F: n↑o↓.  
 11 M: what's that last word.  
 12 FD: rooms.  
 13 M: what were you tr(h)y(h)ing to say(he).

The trouble source *pepow* is vocalized by the AAC device (line 01), and F stops typing and begins laughing. M then initiates repair (line 03), and produces a candidate completion (line 05), which she retracts (line 06) because it does not conform with the phonological structure of the trouble source. She then produces a second candidate repair (lines 07 & 09), which is rejected by F (line 10), leading him to complete the repair with his AAC device (line 12). Despite repair completion, M initiates another repair (line 13), returning to the trouble source. Eventually, it becomes clear that the trouble source is a possessive (*people's*) rather than an NP functioning as an argument.

Understanding the grammatical role of the trouble source is necessary in order to understand the action underway in F's utterance. Indeed, the candidate repairs produced by M are nouns, designed to complete the NP in the prepositional phrase *in other \_\_\_\_\_*. Our analysis suggests, then, that when the linguistic form of the trouble source can be a noun, the recipient tends to interpret it as an NP and to initiate repairs designed to establish its role as an argument. In AI, such strategies often extend and complicate repair, but they also suggest that in all kinds of everyday interactions NPs may play a significant role in achieving mutual understanding.

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### **Timothy Thurston**

***Gesar's Horse Herder: The metapragmatic work of twenty-first century Tibetan comedy in China*** (Contribution to *Political humor as social action: verbal-visual attitudes towards politicians in late modernity*, organized by Van Hout Tom [et al.]

In Tibet's closely monitored mediascape, any public expression—particularly one disseminated on state-sponsored stages and airwaves—is political. But this does not always mean that such public expression necessarily articulates only the political and discursive goals of the hegemonic state. Instead, in the context of the twenty-first century's rising Tibetan nationalism and a burgeoning language purity movement, Tibetan *gar chung*—a highly popular genre of Tibetan-language sketch comedies broadcast on state television—provide an excellent case for examining how local intellectuals use language as a key issue around which to articulate local, rather than national goals. This paper examines the relation of language use and character in a wildly popular Tibetan sketch comedy entitled “Gesar’s Horse Herder,” from the Northeastern Tibetan ethnolinguistic sub-region known as Amdo. Juxtaposing a Tibetan herdsman, a foreign ornithologist, and a local schoolteacher in a staged grassland encounter, this performance articulates a variety of social issues, including ecological conservation, eroding cultural knowledge, and, importantly, incipient Tibetan purist language ideologies. Using Asif Agha’s theory of enregisterment and Bauman and Briggs’s work on metadiscursive modernities, I analyze how comedy links specific discursive practices with stereotyped characters to discuss politically sensitive topics like encouraging a distinctly Tibetan modernity predicated on “pure” Tibetan language. First, I introduce “Gesar’s Horse Herder,” and the comedian who wrote and acted its eponymous character. Through attention to the language practice of individual characters within this scripted “grassland” encounter, I show how twenty-first century Tibetan comedians place language purism at the heart of a Tibetan modernity that resists the hegemony of the Chinese state’s monoglot language ideology.

### **Anna Claudia Ticca & Véronique Traverso**

***Re-shaping non-native talk in multilingual institutional encounters in France*** (Contribution to *Linguistic differences, interpreting and institutional re-shaping of non-natives' talk in social encounters*, organized by Traverso Véronique [et al.]

In this presentation we explore multilingual social encounters taking place in France among participants within institutions providing health services to foreign users. One of the main features observed in our data, consisting of a corpus of video-recorded healthcare-related interactions with migrants, is the re-shaping of the non-native user’s talk accomplished by the institutional service providers (healthcare practitioners, social workers, interpreters). This may consist in re-orienting, rephrasing, or translating non-native talk in order to make it fit the institutional agenda and to what is expected or wanted from the user. By means of such interactional work participants set the context of their talk through a continuous process of negotiation all along the unfolding of the encounters (Duranti & Goodwin 1992). One aspect we are interested in in our study is the way non-native speakers align or disalign with the setting up of the institutional agenda, and how they attempt to shape the context in order to pursue their own interests. In such situations, the participation of interpreters is crucial since they play a central role in re-shaping talk and negotiating the interactional context. As a matter of fact, interpreters in our data navigate different, sometimes parallel activities with both institutional and non-native participants (Ticca & Traverso, forthcoming, 2016). This has implications for the non-natives participation and positioning regarding institutional expectations. In our study we draw on the approach of Conversation Analysis to examine the multimodal organization of sequences of interactions in which talk is re-oriented and re-shaped. We also draw on ethnographic methods (participant observation, (in)formal interviews) in order to build an understanding of both the institutional and the non-natives’ agendas, as well as more general features regarding the institutional context (healthcare and civil procedures and laws, the organization of local healthcare systems

for non-native/precarious people, etc.) in which these social encounters take place. The latter is particularly important inasmuch as the successful progression through the French healthcare and civil system depends on the outcome of each social encounter non-natives have to go through.

**Larissa Timofeeva-Timofeev**

***Humor, butterflies, and other bugs: 12-year-olds expressing their identities in written humorous stories*** (Contribution to *Exploring identities through humor*, organized by Timofeeva-Timofeev Larissa [et al.]

Children learn to understand, define and linguistically express their identity as a part of their cognitive, psychosocial and metalinguistic development (Erikson 1968, 1996; Gombert 1992; Eccles 1999). In this process, humor becomes a powerful means towards sociocultural and personal affirmation, and the linguistic procedures children use in their humorous production may reveal patterns of their identity maturation. The explanation of this lies in the opportunity the humorous context provides to voice ideas, worries and concerns which would probably be hidden in serious communication. On this basis, 160 6th grade Primary School children from 5 schools located in the province of Alicante (Spain) were asked to write a humorous story where they became insects. The quantitative and the qualitative analysis of these stories

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utinsoftLocal.ByteClassunveils some interesting findings about the identity- and the self-esteem-building process at this age band. The age of 12 becomes crucial in Spanish schoolers' life since it marks the pass from the Primary to the Secondary school-level. Concurrently, the passage from infancy to adolescence causes dramatic changes in their psychosocial and psychosexual development. Needless to say, all these facts have an impact on children's identity molding and, more especially, on their self-esteem maturation. The notion of self-esteem emerges from the comparison between the ideal self and the real one: the longer the distance between them, the lower the self-esteem. Such a comparison is self-centered in the early childhood, so that is why children under 7-8 usually present a high level of the self-esteem. The situation changes, however, from this age onwards, when the gap between the real and the ideal selves increases depending on the degree of child's awareness about his or her personality, frequently based on the comparison with the peers (cfr. Iborra *et al.* 2009). Thus, the more realistic the youngster's vision about his or her abilities and limitations is, the more successful the process of self-esteem adjustment will be. The age of 12, hence, represents a pivotal development period during which all these vicissitudes take place. Doubtlessly, they also will be reflected in the youngsters' linguistic performance, since the discourse and the identity are two closely interwoven notions (cfr. Yus 2015). Furthermore, it should be borne in mind that children at this age have already achieved a high level of metapragmatic ability, although their metatextual competence is under development yet (Gombert 1992). As for their humor competence, children aged 12 find themselves able to mostly comprehend and produce adult-like humor (McGhee 2002), even if such maturing process is still not completed. This study is a part of the research projects: *Metapragmatics of children's humor: acquisition, gender perspective and applications* (GRE14-19, University of Alicante) and *The development of figurative awareness during the primary school period: humour and phraseology* (FFI2016-76047-P, Ministry of Economy and Competitiveness, Spain).

**Ana Lúcia Tinoco Cabral**

***Subjectivity and polyphony in the legal discourse: Negatives in civil procedures*** (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.]

The court disputes set up a privileged space to argumentation, since they encompass two antagonistic viewpoints based on the same fact. We have been devoting our studies to the verbal language usage by legal professionals, particularly, the construction of arguments in written interaction among lawyers as well as scientific production of Legal scholars (Cabral, 2007; 2011 e 2014). Regarding the interaction among lawyers, our study focusses on the linguistic strategies used by them in order to, on the one hand, support their own discourse, and, on the other hand, refute the opposing party's discourse. We have observed the argumentative strategies used by speakers to highlight both the approach to their own discourse and the distance in relation to the opposing party's discourse content; occasion in which *the negative forms* play an important role. Based on this perspective, we present, in our work, analyses which employ *negative forms* and, through such analyses, we observe how these linguistic strategies fit in the legal professionals discourse; supported by intersubjectivity and polyphony. Our goal is to verify how the individual, constituted as an author in a legal procedure, through an intersubjectivity relation with other participants that belong to the same interaction, seeks an approach with the

judge and confronts the defendant, his/her opponent, from whom he/she distances himself/herself. The theoretical framework that supports the analyses is based on the integration among the Argumentative Semantics theoretical literature (Ducrot, 1980; 1981; 1984); scholars devoted to the Linguistics of Enunciation (Benveniste, 1966 e 1974; Kerbrat-Orecchioni, [1998] 1997). The analysis methodology is based on Kerbrat-Orecchioni's proposal ([1998] 1997), as follows: we have mapped the linguistic marks, in this case, *the negative forms*, by observing the reason why such choices have been made as well as by checking their importance to the discourse practice of Legal professionals.

### **Els Tobback & Tom Van Hout**

#### ***Personal branding in less than 150 words: Professional success in LinkedIn terms.***

(Contribution to *Self-presentation and self-praise: the neglected speech acts*, organized by Dayter Daria [et al.]

Success in the digital economy depends largely on the ability to present yourself in entrepreneurial terms. This requires identity management (Gershon 2014, Hearn 2017) in all-purpose narratives of professional accomplishment, merit and self-praise (Dayter 2014). In this paper, we offer a cross-cultural analysis of self-praise strategies by communication professionals on LinkedIn, a business-oriented social networking service. We do so to explore how self-praise strategies vary interculturally in a highly visible professional domain (Cameron 2004). We draw on a contrastive, bilingual corpus of 100 French language bioblurbs (50 written by members based in France; 50 written by Belgian French-language communication specialists) and 100 English language bioblurbs (50 UK; 50 US).

Our initial findings show that while French language users typically quantify professional accomplishments (*'Depuis près de 15 ans, je suis engagé dans le milieu de la communication en tant qu'attaché de presse dans différents groupes médias : TF1, France TELEVISIONS, M6, NRJ GROUP'*), English language users qualify explicit positive evaluations of their own career paths (*'An accomplished communicator experienced in developing and motivating global teams to deliver world-class results within a highly-regulated environment.'*). Above and beyond these differences, the 'skills talk' (Urciuoli 2008) in these narratives is characterized by a ventriloquistic design (Agha 2011) that mimics the institutional discourse of human resources. LinkedIn members formulate themselves as countable, rankable units of human labor. Command of this register is thus central to your professional success.

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### **Michael Toolan**

#### ***The discourse of tax-paying and –evasion in the London Times and Daily Mail: A reflection of shifting rules?*** (Contribution to *Some Are More Equal: Constitutive and Regulative Rules in Pragmatics Revisited*, organized by Bhaya Nair Rukmini [et al.]

Our panel proposal points out how the basic constitutive rules of cricket have changed little, while the "regulative, cultural rules surrounding cricket" have changed dramatically, in the globally big business of T-20 and other commercial ventures. We could equally cite professional football. But even more important than these is personal taxation, the constitutive rules that seem precisely to determine the correct amount of taxation each citizen should contribute, and the variable application of regulative rules that are manipulated to effect avoidance and evasion. There is widespread evidence that tax evasion by "the 1%" in the UK has increased markedly since 1970. My interest is in shifts in the discursive representation of the reactions of certain highly-influential right-thinking people—those who write in the *London Times* and the *Daily Mail*—to this growing tax avoidance. I will aim to show, with corpus evidence, that shifts in these newspapers' discursive commentaries



on tax and tax avoidance across the last 45 years have tended to create a ‘new normal’, in which sharp tax discrepancies are assumed to be inevitable and simply the way things are. Thus my aim in part is to show, via corpus evidence, that the regulative rules around tax-paying have indeed shifted, and that the shift is another contributory factor in the much-increased wealth inequality in the UK in recent decades. My presentation is part of ongoing corpus-assisted Critical Discourse Analysis of the shifting discursive representation of increasing wealth inequality in such national UK newspapers as the Times and the Daily Mail, from 1971 to the present day. My book on this topic is in preparation, to be published by Cambridge University Press.

### **Alla Tovares**

***Parmesan and patriotism on YouTube: Food as ideology in today’s Russia*** (Contribution to *Food for thought and social action: Constructing ideologies in food-related communication across digital and cultural contexts*, organized by Gordon Cynthia [et al.]

When in 2014 the West imposed sanctions against Russia for its annexation of Crimea, Russia retaliated and banned the import of Western goods, including food. Consequently, food became a frequently discussed topic in Russian media, and Western cheeses—parmesan especially—gained symbolic value. Traditional government-sanctioned Russian media (e.g., TV, newspapers) highlight successful “*importozameshchenie*” (the replacement of Western imports with Russian foods) and President Putin’s preference for traditional Russian food. In contrast, new media in Russia (as elsewhere) are polyphonic (Bakhtin 1984), or featuring multiple voices and viewpoints. YouTube is one such polyphonic space where satirical memes mocking “*importozameshchenie*” and government-sponsored destruction of banned foods coexist with those that promote the food embargo as a positive step toward “Russian food sovereignty.” In this paper, through the lenses of Goffman’s (1959) notions of frontstage and backstage regions and Bourdieu’s (1984) conceptualization of taste, and using discourse analysis as a heuristic, I analyze written comments posted in reaction to two popular YouTube videos about parmesan. One, titled “Belarusian parmesan,” is an extract of a performance of a well-known Russian actor; in it he recites a satirically reworded Russian song in which parmesan and other Western foods are portrayed as “partisans” (resistance fighters) trying to reach Russia via Belarus only to be captured and burned by a Russian food patrol. In the other, an actual Russian cheese-maker promotes his “Russian parmesan.” Analysis reveals that the majority of comments on the “Belarusian parmesan” video are pro-Russian and a) portray the actor as a traitor and attack his personality, b) “deproblematize” (Kazun 2016) the Russian food situation by downplaying it, and c) label authors of the positive comments as Western or Ukrainian sympathizers. In contrast, the “Russian parmesan” comments are polyphonic: while some praise the cheese-maker’s efforts, others a) criticize the poor quality and high prices of Russian cheeses, b) mourn the loss of Western foods, and c) criticize Putin for making Russians pay for his geopolitical ambitions. I suggest that these differences in the comments can be explained by “Belarusian parmesan” being perceived as an external criticism (the performance was in Ukraine by an actor known for his anti-Putin rhetoric) and attack on Russia’s public image (Goffman’s frontstage), so the commenters “closed ranks” and engaged in saving a collective face (Ting-Toomey 2004, Al Zidjaly 2012). The “Russian parmesan” video was perceived as an internal (Goffman’s backstage) and non-critical portrayal, so the commenters did not feel the need to “rally-around-the-flag” and instead voiced their complaints. The analysis also indicates a peculiar situation with the *taste of necessity* and the *taste of luxury/freedom* (Bourdieu 1984) in Russia. While during Soviet times the majority of people had access only to basic local foods (necessity), in the post-Soviet Russia many enjoyed the high-quality Western foods (luxury/freedom). Russia’s food embargo has confiscated the taste of luxury/freedom, and it is unclear how long Russians will be satisfied with patriotism as a condiment to the taste of necessity or if backstage complaints will “boil over” to the frontstage.

### **Ana Maria Tramunt Ibaños, Nanashare Behle & Jorge Campos da Costa**

***Forgetting netiquette: Twitter comments on Trump x Hillary debate.*** (Contribution to *Position and Stance in Politics: The Individual, the Party, and the Party Line*, organized by Berlin Lawrence [et al.]

With the aim of examining the way people on Twitter take a stance in favor or against one or both American presidential candidates, our presentation will analyse the choice the actors make in terms of using definite expressions, adjective or adjective-like markers instead of proper names (Russell 1905; Donelan 1972; Kripke 1980; Costa 2004) to refer both candidates. Netiquette as defined by Yus (2010) is forgotten and the internet-mediated communication (IMC) becomes a realm where politeness or lack of it thereof marks the relevance (Sperber and Wilson 1995) of the communication. Our first findings related to the comments about the first

debate have shown that some descriptions as “thin-skinned bully”; “mediocre male”; “Mrs. Bill Clinton”; “the woman that was cheated” tend to be repeated by followers in a way of undermining the arguments for or against the candidates. This type of stance is grammatically embedded either as argument or predicative in a 140-character message and our hypothesis is that these definite descriptions or the like are what matters in this type of argument, guided by the evaluative attitude shown by the actors.

### Elizabeth Traugott

*‘This isn’t so hard after all, is it?’ Assessing the Val.Es.Co model from the perspective of the history of two expressions in final position in English* (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

Recently there has been much interest in models for the concept of “periphery”, understood as the locus for pragmatic markers (PMs), including metatextual discourse markers (DMs) (*but, anyway*), epistemic markers (*I think, no doubt*), and interpersonal markers (*well, please*) (see e.g. Beeching & Detges 2014, Pons 2014a, Haselow 2016). Beeching & Detges and Haselow investigate both clause-initial and clause-final expressions and identify a tendency toward asymmetric functions in these positions. By contrast, the Val.Es.Co. model of discourse segmentation (e.g. Pons 2014a, b, Estéllés & Pons 2014) has been focused primarily on PMs in initial position (however, Albelda et al. 2014 touches briefly on clause final position). In the Val.Es.Co. model positions are considered not to be meaningful and to “acquire a meaning only with reference to the unit to which they belong” (Pons 2014b: 114). I argue that, from a constructional perspective (e.g. Goldberg 2006), position is indeed not meaningful at the level of the micro-construction. However, subschemas are an appropriate level for generalizing about meaning-position pairs.

My case study is the development in final position of concessive *after all* (Traugott Forthcoming), followed by question tags (QTs) used as PMs (Tottie & Hoffmann 2009). Data are drawn from historical interactional corpora, specifically from drama subcorpora in CLMET 3:0 and from COHA. *After all* is a temporal prepositional phrase that appears in the 18<sup>th</sup>C as a contrastive DM in final position. Its function as a DM is retrospective, invoking prior discourse or situations, as in (1). *After all* appears to have been the seed for a set of backward-looking contrastives that has become increasingly productive and “extensible” (Barðdal 2008) in final position since the 18<sup>th</sup> century (Lenker 2010). This constructional CONTRAST subschema of the DISCOURSE MARKER schema can be considered to be the locus for identifying position-meaning links. Beeching & Detges (2014: 22) consider turn-yielding and response-inviting to be among six chief functions of expressions in clause-final position. Since inception, 50% of clauses with final DM *after all* have been continued with further contributions, so *after all* is neutral to these functions. Continuations include QTs, which themselves are not always turn-yielding, see (2), (3). QTs originated in the 15<sup>th</sup>C as epistemic questions requiring informational responses, but early in the 16<sup>th</sup>C attitudinal tags expressing Speaker evaluation of prior text begin to be found, mostly within continuing discourse, as in (3). They are used to seek confirmation, but not for turn-yielding (Tottie & Hoffmann 2009).

The data suggest that: i) from the perspective of construction grammar, the Val.Es.Co. model of segmentation would be enhanced by inclusion of a more abstract level of schemas and subschemas, and of function in addition to position, ii) although *after all* and QTs clearly have interactional functions, turn-yielding and response-inviting do not play as significant a role in their use as might be expected from Beeching & Detges’s (2014) model of periphery.

### Examples

- 1) Soliloquy after dream that mother was alive] But let me think a little. If my Mother shou'd be Alive, **after all**. Ay marry, that wou'd fright me worse than seeing twenty Ghosts, for she'll force me to marry Ned Ploughshare.  
(1730-1 Lillo, *Silvia* [CLMET 3.0\_1\_14])
- (2) Oh, it was worth fighting for, **after all, wasn't it?** Now we'll get well out of here – now we'll cut for home.  
(1898 Norris, *Moran of the Lady Letty* [COHA])
- (3) I told you, **did I not?** that there would be a fray.  
(1550 *Jacob and Esau*, cited in Tottie & Hoffmann 2009: 142)

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### **Véronique Traverso, Anna Claudia Ticca & Biagio Ursi**

#### ***Touching for greeting in conversations among friends*** (Contribution to *Touching-the-body in interaction*, organized by Greco Luca [et al.])

In our presentation we will focus on opening sequences of visits among friends, taking place at somebody's house in France. We will specifically examine greetings among the succession of bodily and verbal actions that take place in the encounter, immediately after the door's opening, and before the participants have gone through the threshold to inside the flat. In the research field of social interaction, a large attention has been paid to greeting sequences and greeting actions. These practices have been analysed according to their role in the structuration of interaction, shedding light, at a local level, on their functioning in adjacency pairs, of which they are the prototype (a first greeting action implies a second greeting action, cf. Sacks, Schegloff, Jefferson 1974). At a more global structure level, greeting sequences have been analysed as constituting one of the three main components of any conversation (*ibid.*). Such studies generally focused on the verbal modality in greeting sequences. Another widespread perspective on greetings has taken into account their ritual dimension, often in line with Goffman's work on 'supportive interchanges', defined as: the giving statement tends to be followed immediately by a show of gratitude. Both moves taken together form a little ceremony – a “supportive interchange (1971: 62) For Goffman, greetings are needed to show the interlocutor(s) that the relationship has remained unchanged since the last encounter. His analysis is mainly focused on the verbal level, though he also offers the following view of the embodied practice of greeting: Two individuals upon approaching orient frontally to each other. Their glances lock for a moment in communication, eyes glisten, smiling expressions of social recognition are conveyed, and a note of pleasure is briefly sustained. Hand-waving, hat-tipping, and other “appeasement gestures” may be performed. A verbal salutation is likely to be provided along with a term of address. When possible, embracing, hand-shaking, and other bodily contacting may occur. (1971: 74) Following Goffman's work, greetings have also been mainly studied as politeness behaviour (Brown & Levinson 1987) and as routines (Coulmas 1981, Laver 1981). As for anthropologists, in line with Goffman, they often consider greetings as recognition and access devices. They also connect greeting behaviour to identities and social status (i.e. Goody 1972, Schiffrin 1977, Duranti 1992, among others), constructed for instance through the use of address terms along with salutation formula. Some of recent studies include the analysis of motion, gestures and gaze in addition to talk (Betholia 2009, Hillewaert 2016). In another perspective, we have Kendon's work on greetings, in which he provides a fine-grained gestural description of greetings, defined as « that unit of social interaction often observed when people come into one another's presence, which includes a distinctive exchange of gestures or utterances in which each person appears to signal to the other, directly and explicitly, that he has been seen » (1990 : 153). Kendon's study concerns mainly an outdoor situation (the film

'Birthday party'), in which he describes the successive steps in greeting sequences (sighting, orientation, and the initiation of approach), and further distinguishes between distance salutations (for which he distinguishes different face and body behaviour) vs. close salutations. Kendon distinguishes between close salutations without body contact, handshakes and embraces. In our study we will examine close salutations taking place on the house threshold, after the door's opening. We will provide a detailed multimodal analysis of how body contact (i.e. touching), is managed by the participants and of how it intertwines with other interactional resources in the development of the greeting sequences. Our goal is to show that, when tactility is taken into account, greetings cannot be considered as more or less conventional forms of contact (shake hand or kissing), but they gain an interactional, embodied and negotiated dimension. In our analysis we will also take into account the achievement of the transition towards the next activity in the visit.

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#### Ivana Trbojevic Milosevic

***Oups! Have I skidded on the common ground?*** (Contribution to *Current issues in intercultural pragmatics*, organized by Kecskes Istvan [et al.]

The research presented in the paper was motivated by a number of conversational interchanges that took place either between native and non-native speakers of English (the latter mostly Serbian) or the interlocutors who came from different linguistic and cultural backgrounds and who used English as *lingua franca* (Serbian, Turkish, Chinese and Austrian students communicating in English); all of these conversations were characterized by some kind of "misfiring", resulting in certain damage to face of either one or the other interlocutor. The author of this papers has either been witness of (even participant in some of them) or has been recounted such "problematic" interchanges. Although the instances analyzed in the paper give themselves to analyses following classical rationalist and universalist approaches, such analyses seem to account for those misfirings only to a degree, leaving (too) much outside thier scope, primarily because of neglecting the culture-specific nature of such (intercultural) communication and the role that socio-cultural background plays in the encoding and interpretation of utterances. For that reason, in our analysis we adopt the socio-cognitive approach and the dynamic model of meaning (DMM) as proposed by Kecskes (2008), that argues for the dynamic construal of meaning as complex and elaborate work shared in by the speaker and the hearer in terms of activating, seeking and constructing common ground (Kecskes & Zhang 2009); at the same time, it fully acknowledges the role of private and actual contexts in influencing, or rather, governing the speakers' linguistic choices. We shall try to account for the unfelicitous outcomes of the conversations, which manifested themselves either as face loss, breaks in communication, ridicule, etc. We shall try to affirm the explanatory potential of the SCA by demonstrating that the misfirings should not necessarily be attributed to the participants' insufficient linguistic and other competences (indeed, a great majority of participants were fairly and highly competent non-native speakers of English), but rather to socio-cultural differences they bring into the construction of common ground.

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## Annabel Tremlett

***The ease of stereotypes and the unease of the ethnographer: Negative talk about ‘cigányok’ [‘Gypsies’] in cigány families.*** (Contribution to *Discourse, interaction, new families and contemporary kinship processes*, organized by Poveda David [et al.]

This paper focuses on how families from a minority background can easily slip into stereotypical talk about people from their own minority group. In this article I analyse interactions from longitudinal ethnographic research in Hungary, using examples from a study concerning young ‘Roma’ [1] (known locally as ‘*cigányok*’ [‘Gypsy’]) adults in Hungary. Similar to Blackledge & Creese’s (2015) conclusions, these examples show that social differences are “regularly produced in the deployment of metapragmatic stereotypes”. However, in this article I go further to look at how I, as the ethnographer, handle such interactions in the research setting. Focusing on two examples using recorded data from fieldwork, I show how my reaction and then reflection is important in understanding the kinds of stereotyping and racist talk that takes place. My unease at certain moments in the interactions causes me to stutter or be silent. It is the ethnographic knowledge through observations and reflexive work that redeems my ineptitude in handling what I see as uncomfortable talk. This research generated both oral data and photographs taken by the participants themselves of their everyday family lives. The examples show that focusing solely on declarative statements on ethnicity/‘race’ made by interview informants is reductive and offers an exceptionally narrow understanding of the realities of social life and social interaction. A closer look at the data, including how participants describe their family lives, and comparing and contrasting this to the ways they present themselves in photographs of their everyday lives and in communication with others, are a way of mitigating these problems.

[1] Roma (used here as an umbrella term for many different groups) minorities are said to make up about 5% of the population of Hungary. There are said to be three main Roma groups in Hungary who are mainly identified by the languages they speak, although there are no reliable statistics (see Kemény and Jankó 2005).

## Constanze Tress

***“Vegan drama” – group-specific genres, repertoires and functions of vitriolic expression in the vegan YouTube community*** (Contribution to *The new normal: (Im)politeness, conflict*

Veganism has been gaining momentum over the last decade with documentaries like “Earthlings” (2005) and books such as “Eating Animals” by Jonathan Safran Foer (2009). As veganism is usually perceived to be more than just a diet, but a way of living and a moral investment into eliminating any animal products from consumption, the decision to become vegan affects all aspects of life as well as social relations. Being a small minority in industrialized countries, vegans increasingly turn to the online sphere in order to support each other, spread the vegan message and bond with like-minded people within platform-specific online Communities of Practice (CofP). A central feature of CofPs in general is their typical semiotic repertoire that enables members to construct and negotiate social meanings and collective identity in accordance with their community’s values.

Previous research on online vegan discursive practices focused exclusively on forum discussions. However, communicative styles are inextricably tied to the possibilities and features of the digital medium in question: Computer-mediated discourse in forums is mostly text-based, fosters exchange of matter-of-fact knowledge and rather defensive rhetorical strategies that are used by the participants to protect veganism against failure and criticism. In contrast, YouTube represents a hybrid medium between video repository and social network for “content communities” (McCosker 2014: 203), where people do not only watch and share videos, but also create and disseminate their own content, and in doing so successfully, make a living as YouTubers. In centering on individual personalities, YouTube content communities exhibit a more aggressive stance than forums, especially when they are ideologically tinged like the vegan community.

This study is the first to investigate forms and functions of vegan YouTube community-specific vitriolic genres, their key vocabulary and visual components - constituting relevant elements of this community’s stylistic repertoire. For this purpose, a multimodal qualitative analysis of selected videos created by American and Australian vegan YouTubers that are central personalities within the community will be carried out. The choice

of videos depends on their metapragmatic markedness as provocative or insulting in their titles and/or thumbnails ("rant", "person 1 vs. person 2", "the dumbest vegan", "fake vegan").

A first analysis indicates that doing impoliteness is multifunctional. Analogous to recent research on trolling and ranting, vitriolic behaviour by vegan YouTubers is far from being purely disruptive and destructive. Instead, it enables YouTubers to engage in intra- and inter-group identity and boundary work (to purge the ranks from 'fake vegans' and to motivate to stick to the group; to display superiority over non-vegans in terms of morality, health and beauty yielding gains of distinction and motivating others to join the community). Furthermore, group cohesion is maintained by such "Vegan Drama" whose entertainment factor is exploited by continuous reiterations and retellings in interrelated webs of video creations. And finally, rants ensure the community's ability to exercise self-criticism and its potential to evolve, as dynamic alliances form in battles over core community values.

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#### Villy Tsakona, Argiris Archakis & Sofia Lampropoulou

##### ***Humorous majority voices and serious immigrant ones in an anti-racist campaign***

(Contribution to *Laughing at the 'other': Critical pragmatic insights into the humorous construction of opposing groups*, organized by Chovanec Jan [et al.]

Western nation-states are founded on the premise that within their territory a single language and a single culture should prevail (Irvine & Gal 2000). The presence of other languages within the national state borders is thus perceived as a problem that needs to be addressed rather than as a resource for multilingual communication. In particular, immigrants introducing their heritage languages into a national territory, resulting in phenomena such as language contact, mixing, switching, non-standard usage, etc., are deemed as threats for the national language and associated culture (Blommaert 2015). In such cases, the strengthening of national or even nationalistic views is observed, targeting and undermining the 'other', non-national languages (Cooke & Simpson 2012). This tug of war between (super)diversity in contemporary Western states (Vertovec 2007, Blommaert & Rampton 2011) and monolingualist and assimilationist values constitutes the main focus of our analysis. More specifically, this study addresses the relationship between language ideologies, linguistic assimilation, and eventually racism in mediated fictional data produced as part of an anti-racist campaign. The campaign includes three clips launched by the Greek branch of the UN Refugee Agency (UNHCR) and aimed to sensitize the audience to naturalized racist behaviors. Our focus is on the humor attested in these clips, which functions as the main vehicle for shaping characters and communicating ideological messages pertaining to racist practices, and simultaneously ends up diverting audience attention from specific forms of racism. Previous research underlines the denigrating function of humor when used in the representation of non-standard linguistic resources: the 'deviation' of such resources from what is considered to be the 'standard' language of the community or state is highlighted, and hence they become the object of ridicule and laughter (Pérez 2013, Bower 2014, Vigouroux 2015). In our study, however, we intend to bring to the surface a quite different

function of humor in fictional texts featuring minority voices: humor emerges as the main discursive strategy for the representation of *majority* 'incongruous' views and practices, so as to attract audience attention and get the anti-racist message through. By highlighting such discriminatory practices and views, humor *overshadows* the denigration and stigmatization of the immigrant voices represented in the same (con)text. As the audience do not anticipate discriminatory messages in an anti-racist campaign, assimilationist and monolingualist ideologies and values become 'commonsensical' and are perpetuated. Thus, the campaign partly defeats its purposes, as instead of narrowing down it ends up enlarging the continuum of racist discourse.

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### Sylvaine Tuncer & Christian Licoppe

***The doorway as a resource to initiate encounters in offices: Recognition, availability and entitlement.*** (Contribution to *Entry and re-entry into interaction*, organized by Antaki Charles [et al.]

Since early video-based studies of human encounters (Kendon & Ferber, 1973), ethnomethodological conversation analytic research has explored in a variety of settings and activities the openings of face-to-face interactions (Clark & Pinch, 2010; Heath, 1986; Mondada, 2009; Mortensen & Hazel, 2013; Pillet-Shore, 2011; Robinson, 1998). In this presentation, based on video-recordings in office organisations in French, we show how a common type of material environment, namely offices with doors left open, enables and sustains the initiation of unscheduled, informal encounters. We identify and describe a recurrent practice whereby visitors, mainly through their embodied conduct as they approach the doorway, are recognized by their recipients as initiating an encounter (Schegloff, 1968). We unpack the systematic components and resources involved, and analyze a series of variations through which co-workers deal with three interactional problems: obtaining the office occupant's attention; negotiating availability; and negotiating entitlement. The presentation (1) demarcates a set of practices typical of unscheduled encounters in this setting; (2) sheds new lights on how shared and fractured visual spaces can be used as resources to convey complex organisational meanings; and (3) invites further exploration of organisational activity and knowledge as inherently interactional, embodied and emergent phenomena (Llewellyn & Hindmarsh, 2010).

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### **Ruanni Tupas & Beatriz P. Lorente**

***English in the K-12 education reform of the Philippines*** (Contribution to *The neoliberalization of educational systems: Englishization policies and the creation of flexible workers*, organized by Codó Eva [et al.]

This paper aims to show how deep-rooted ideologies regarding the value of English and the structural conditions created by neoliberalization may threaten the legitimacy and sustainability of educational reforms. This paper focuses on the K-12 reform that was recently introduced in the Philippines. The K-12 reform is considered to be the most comprehensive reform of the Philippine education system. It was signed into law as the “Enhanced Basic Education Act of 2014” and is currently in the early stages of implementation. Aimed at raising national competitiveness and promoting closer ties between educational training and the labor market, the reform introduces an additional two years of senior high school (11<sup>th</sup> grade and 12<sup>th</sup> grade), thus increasing the number of years of basic education in the Philippines from 10 years to 12 years. Furthermore, the reform institutionalizes mother tongue based multilingual education (MTBMLE) with mother tongues being used as the primary languages of instruction in the first three years of primary schools. It also mandates that secondary school education students specialize in three tracks – academic, technical-vocational-livelihood and sports and the arts – with the aim of ensuring the readiness of high school graduates for further education or employment. This paper discusses how the K-12 reform discursively positions English which continues to be a medium of instruction in this enhanced basic education system. The paper argues that the K-12 reform may have further entrenched or strengthened the “grip of English” (Lorente 2013) in the country even as it has raised the status of the mother tongues. By continuing to position English as a basic skill that all students should have in order to be easily employable and competitive and by mandating that high school students take specialized English courses depending on their streams, the K-12 reform risks exacerbating the differential distribution of English in a hierarchy of Filipino works while also contributing to creation of new inequalities between multilingualisms (Tupas 2015).

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### **Jukka Tyrkkö**

***“I am informed by my wife that bacon is now four shillings per pound”***: *Possessive kinship references in the British Parliament 1803-2005* (Contribution to *Knowing me and knowing you – reference and identity markers in public discourse*, organized by Nevala Minna [et al.]

The Hansard, the transcripts of British Parliamentary Debates, is an invaluable cultural resource that preserves the remarks made in the House and allows us to study the discourses that have shaped the nation. Created by the SAMUELS project (Semantic Annotation and Mark-Up for Enhancing Lexical Searches) at the University of Glasgow, the Hansard Corpus, which covers 1.6 billion words and 7.6 million speeches, allows a unique window into parliamentary discourse. Though the Hansard is not a verbatim account of the debates, it can be reliably used for studying cultural, ideational and metaphorical concepts both synchronically and diachronically following the *culturomics* paradigm (see, e.g., Michel et al 2011). Family and family relations are central concepts in all civilised societies and cultural discourses, and the forms given to linguistic references to persons have been studied extensively (see, e.g., Mühlhäusler and Harré 1990, Nevala 2011). In the context of parliamentary debates, references to family and family members rarely have the function of direct address, and instead are used in narratives, examples and anecdotes. In this paper, I will discuss diachronic changes in kinship references in parliamentary discourse with particular focus on possessive referential noun phrases following the



structure (see Juvonen 2009): possessive pronoun + [optional] + kinship noun. The data shows a mixture of trends when it comes to possessive kinship references. For example, while references to the speaker's own partner, children, parents, and family have all undergone dramatic and apparently continuing increases since the 1920s, the opposite is true when it comes to references to the family members of other MPs and of people outside the House. Adjectival pre-modification is largely restricted to age references (my elder son), and appears rare across the timeline. Although the overall frequency of gender neutral nouns such as *partner* appear to be on the increase, they remain rare as kinship references in parliamentary discourse. I will argue that the changes in public kinship references signal a fundamental shift in the construction of public identities, where politicians' private lives have become not only more visible, but indeed an important building block of their public personas. Consequently, it may be argued that the use of positive kinship references has become an object of active manipulation and a deliberate talking point in twentieth-century political rhetoric. The remarkable shift in the indexical aspect of such references — more focus on one's own kin and less on the kin of others — suggests that kinship has turned into positive capital in political discourse and therefore something that is preferably associated with the self and not others. In the paper, I will give a breakdown and a typology of kinship references over time, and argue that the upturn in kinship references, which largely goes against the more general notion of a breakdown in family life, is directly related to the increasingly public nature of parliamentary debates and the democratisation of public opinion, in which politicians are no longer expected to affect distant and authorial personas, but rather can transform familial social capital into political capital.

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### Christoph Unger

#### *Social meanings conveyed by discourse particles: Between background and foreground*

(Contribution to *Foreground and Background: The Conversational Tailoring of Content and Context*, organized by Chun Elaine [et al.]

Discourse particles can affect the social meaning of utterances. For example, the Kurdish modal particle *ka* can have politeness implications in certain situations, ensuring that imperatives be understood as polite requests (Unger 2012). The Norwegian modal particle *jo* in its sentence medial position creates an impression that the speaker is using a friendly conversation register among peers (Berthelin and Borthen 2015; Unger 2016). Certain final particles in Norwegian associated with certain dialects or sociolects such as the particle *ass* index the communicator's identity as belonging to a certain social group, such as 'young people in the Oslo area' (Borthen, Johannesen, Unger, Weston 2016). These social meanings contribute to the overall relevance of the utterance by yielding cognitive effects relating to the type of social interaction at hand (using the concept of relevance in the sense of Sperber and Wilson 1995). But are these social meanings also objects of the communicator's informative intention? Or in other words, do communicators intend to convey these meanings by using their utterances? It seems that there is no easy answer to this question. Moreover, it appears that the answer may differ from instance to instance. These meanings are neither always background knowledge or context, nor always part of the communicated foreground. I argue that these intuitions are best explained on the basis of relevance theory (Sperber and Wilson 1995). Relevance theory defines the communicator's informative

intention as making manifest or more manifest a set of mental representations. The manifestness of a piece of information is a gradable notion, correlating with that of its relevance when processed (Sperber and Wilson 2015). As a result, pieces of information may be communicated to various degrees, and an utterance typically makes manifest several pieces of information (mental representations) to different degrees. Moreover, pieces of information made more manifest by an utterance may contribute to relevance in different ways: by directly contributing to cognitive effects, or by way of providing access to context for gaining cognitive effects from other pieces of information made manifest by the same utterance. Sperber and Wilson (1995) demonstrate how this account provides insights into the relation between the notions of foreground-background, topic-focus, theme-rheme, and given-new distinctions, and into how these effects are brought about. I will argue that this account also provide new insights into the various functions of social meanings conveyed by the above mentioned particles.

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#### Eduardo Urios-Aparisi

***One image is better than 1000 tweets!: Communicative creativity and Community creation in interactions in Twitter*** (Contribution to *Going viral: The socio-pragmatics of iconic communication in a shared world*, organized by Cantero-Exojo Monica [et al.]

My contribution analyzes how interpersonal interactions in Social Networking Sites (SNS) such as Twitter are employing a diversity of resources and in particular, visuals in order to create pragmatic meaning. I understand Twitter as a site of sociocultural practice (Fairclough, 1995) and analyze language, graphic resources and visual choices of a series of "ad-hoc Twitter groups." These ad-hoc Twitter groups are dynamic and fluid combination of Twitter users around a core of group of people or a single leader. Although in some cases, there are obvious connections outside the virtual world, most of the groups I analyze were created by people who start interacting in Twitter. I chose groups whose interaction is based on the exchange of information mostly in the form of all kinds of visual artifacts such as pictures, gifs, photos, short videos or video links. As previously shown, SNS are tools now used for the projection and creation of a personal image or identity (Donath and boyd, 2004). The network architecture of those SNS contain inherent affordances in their design that can restrict or encourage interaction (Papacharissi 2009). Nonetheless, the users of those SNS overcome those limitations and the networks reach wider audience than it was initially intended to serve. This is the case of Twitter. Since its early instances, Twitter has impacted the world of journalism, information and public opinion (see Revers 2014), but Twitter users have found creative uses to communicate pragmatic meanings. The interactions and the choices the participants make are constitutive of "social identities," "social relations" and "systems of knowledge and belief" (Fairclough 1995:55). As participant in some of these groups, I visited, used systematically, selected particular interactions between the groups members and identified the main discursive elements. I focused on how participants exploit different types of elements such as hashtags, graphic symbols and images or combinations of images and words (images of paintings, sculptures, photos or gifs and other types of signs). Those choices are used to construct a particular image of self, to create interpersonal relations, in-group/out-group distinctions among other functions. They also reinforce shared systems of belief by their similar taste for art and artistic styles. Therefore, visuals have functions that stem from humor to metaphor. At a social level, they create group binding and emotional ties even though twitter users can be anonymous with nicknames and avatars. To some extent, this anonymity facilitates the creation of emotional relationships with the other participants. By using visuals participants establish connections that are to some extent mythical or fictional, the self is situated in a world of cultural meanings with high emotional content and little presence of their personal world.

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## Milla Uusitupa

### *Construing personal experience as necessary and shared: Referentially open person constructions in border dialects of Finnish and Karelian* (Contribution to *Construal of person in interaction – a cross-linguistic comparison*, organized by Visapäa Laura [et al.]

This paper examines the so called open person constructions in Border Karelian dialects. With the term 'open person constructions' I refer to clauses which contain either 2nd or 3rd person singular verb form and imply a human experience in particular situation without referring to any specific individual. They are used to create open reference and to share a human experience (Laitinen 2006; Helasvuo–Laitinen 2006). In my presentation, I will take a look at three referentially open person constructions which all express necessity but differ in respect of their person marking, argument structure, and discourse context.

My data, which contains more than 4000 open person constructions, comes from Border Karelian dialects which constitute a transitional zone between Eastern Finnish dialects and their closest cognate, Karelian language. In Finnish dialects, the distribution of openly used 2SG is clearly eastern. The more common way to construe open reference in Finnish is the use of 3rd person singular verb form without overt subject; this construction is referred to as the zero person construction in Finnish linguistics. In Karelian, the situation is quite the contrary: 2SG is the most frequent means for construing open reference, and zero person construction is practically only used with unipersonal verbs which appear always in 3rd person singular. In Border Karelian dialects, both 2SG and zero person construction are used openly.

In my presentation, I will focus on the following referentially open constructions expressing necessity or impossibility: zero construction with an unipersonal predicate and no overt subject (Ex. 1), construction with 2SG imperative predicate (Ex. 2), and construction with 2SG negative predicate (Ex. 3).

- (1) *semmoi nel'ätoista vuotta vanha ol' ku mie garmuul'in ostim mie ol'in soittoloh yler rakas.*

[The speaker has always liked playing:] 'I was around fourteen years old when I bought an accordion. I was really fond of music.  
**garmuul'i pid-i sua-ha** marka kaksikymmendäviis pennie maksoin garmuul'is. (SUISTAMO 657:1b)  
 accordion.NOM have to-PST.3SG get-INF

**Accordion was a must to have.** I paid 1 mark and 25 pennies for that accordion.'

- (2) *no uamusilla tuassen kun työnnettii lehmät meččäh,* **ala** **män-nä.**

start.IMP.2SG go-INF

[About shephard's work in the old days:] 'Again in the morning when cattle was taken to forest, **you had to go** [to herd it].

*olokaapa sae livo, pouta. sinne, määl lehm-i-en jäläkee.* (LOMANTSI 5315:2)  
 go.IMP.2SG cow-PL-GEN after

No matter if it was raining or shining, **you had to go after the cattle.**'

- (3) *voiha se olla minä luulen, vähä, vähä segasin engä tiijä.* **kyl si-dä puhee-s** **e-t** **pettä-nny.**

yes it-PAR speech-INES

NEG-2SG fool-PST

'He [one villager] just might, I think, be a little crazy, but I don't know for sure. **But certainly you couldn't fool him.**

*kyl se ozai, huastaa, hot mitä. mutta, sit ku sem pitkembää kačoit n'i, kyl sie hullum meiningit ol'.* (IMPILAHTI 7439:2b)  
 He could chat about anything but after a while you noticed that there was something weird about him.'

In a particular situation, the speaker might be referring to a specific speech act participant while using an open person construction: in dialect interviews, for instance, the interviewees often tell stories based on their own experiences (Ex. 1 & 3). When talking about a third party's experience, the use of an open person construction can be a way to show an understanding or express empathy (Ex. 2). Open person constructions, however, always permit other participants to recognize and identify themselves with the construed experience as well. In this presentation, I will apply Interactional Linguistics (Selting – Couper-Kuhlen 2001) and study the functions and the contextual conditions of the constructions 1–3 in dialect interview. In addition, language contacts play a role in border dialects when it comes to the variation of different patterns: from constructions 1–3 only (1) is used in Standard Finnish and (3) is mainly Karelian.

**Data** The Corpus of Border Karelia. Approximately 120 hours of dialect recordings from 1960's and 1970's transcribed. FINKA-project 2011–2014. University of Eastern Finland.

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#### Rita Vallentin

***Somos todos de aquí - "We all are from here": Place as a co-constructed category in identification practices*** (Contribution to *The Pragmatics of Place: Colonial and Postcolonial Perspective*, organized by Levisen Carsten [et al.]

The aim of this presentation is the analysis of *place* as the main identification category for a rural community in the highlands of Guatemala. The linguistic data chosen shows categorical differences in the "frame(s) of reference" (Anchimbe/Janney 2001: 1451) and practices concerning identification between community members and "outsiders" with a specific official status. The corpus was collected during 2009 and 2011 in a remote Guatemalan village with approximately 350 inhabitants in four months of ethnographic research. It combines 32 semi-structured interviews focusing on narratives of transformation within the community, six narratives about the story for visiting tourists and approximately 60 hours of community meetings and quotidian conversation between inhabitants. For this presentation, I want to focus on a training for the women of the community about female empowerment offered by a young representative of the Guatemalan state. The official collects data with a prefigured questionnaire, which the women discuss and challenge in the extract. The categories used by the state's representative do not match the "everyday ethnicity" (Brubaker 2002, 2006) and are rendered problematic by the community members. Based on an ethnographically informed conversation analysis (Bucholtz & Hall 2008; Deppermann 2000), on a content-related level, it will be shown how local practices of identification "clash" with categories of identification that are introduced to the community from the outside by a state representative. On the level of conversation analysis, we will see which linguistic strategies are used by the community members and the representative of the "official categories" to propose, negotiate and protect their prevalent referential category system. Whereas the state's representative argues within categories of indigenosity or non-indigenosity, the community women co-construct *place* with the means of deictical expressions like *aquí* ("here") as their main category of social identification linked to "work" (*trabajo*), "land" (*tierra*) and "struggle" (*lucha*) (Vallentin 2012). The findings of this specific interaction will be backed up by other data sources, as personal and official narratives within the same community show that group affiliation ("Zuordnung", Hausendorf 2000) is linguistically expressed largely in terms of place and a specific narrative of the place, not, as could be expected, in terms of ethnic attributes, religion, or the usage of a specific indigenous language. From a post-colonial pragmatic perspective it is interesting how the women linguistically circumvent the eagerness of the state official and how they stick to their own system especially in terms of co-constructing their responses (Günthner 2013).

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## Dorien Van De Mieroop

*Multimodal 'activity type'-brokering in interpreter-mediated interactions* (Contribution to *Linguistic differences, interpreting and institutional re-shaping of non-natives' talk in social encounters*, organized by Traverso Véronique [et al.]

As research has extensively demonstrated (see e.g. Gavioli & Maxwell, 2007; Van De Mieroop, 2016; Wadensjö, 1998), interpreters are not mere 'linguistic parrots' who simply transfer information from one language to another, rather they are real participants who contribute in important ways to the construction and negotiation of meaning. Next to acting as linguistic and cultural 'brokers', research has demonstrated that interpreters also engage in 'epistemic brokering' practices. These can be defined as "the interactional steps taken by interpreters to ensure that linguistically discordant [caregivers] and [care receivers] are socially aligned at each step in the ongoing interaction by facilitating the establishment of common ground" (Raymond, 2014: 427). These steps are thus taken in an attempt to level out the potentially steep epistemic gradient (Heritage, 2012) between the interlocutors and are viewed as a crucial way for the empowerment of care receivers in interpreted interactions.

This topic is particularly interesting to investigate in interpreted interactions that involve caregivers and older adults, as the former have been found to also orient to the difference in epistemic status of the latter by speaking more slowly and using "excessively directive and disciplinary speech" (Coupland *et al.*, 1988). Yet, in this case, this is seen as leading to the "linguistic depersonalization" of elders, and thus as an inappropriate adjustment of communication (cf. 'overaccommodation' as a variety of 'non-accommodation', Giles & Gasiorek, 2013). Furthermore, in multilingual interactions with elders, these overaccommodation-features typical of 'elderspeak' overlap with the characteristics of foreigner talk, which is typically used "when the hearers do not have full understanding of the language" (Ferguson, 1975: 1). The use of both elderspeak and foreigner talk demonstrates the speaker's orientation to the listener as having some form of lesser competence.

I thus aim to explore whether these overaccommodation features are also present in interpreted interactions, where precisely these can be found and whether these could also be viewed as examples of epistemic brokering. In this presentation, I will zoom in on one video-recorded interpreted interaction in which a care home resident completes a mini-mental Alzheimer test. These tests are not only highly complex activity types (Levinson, 1992), but they are also particularly difficult to interpret (Plejert *et al.*, 2015).

I implement this research question by selecting first pair parts of question-and-answer adjacency pairs that are initiated by the caregivers and subsequently translated by the interpreter. I analyze these using a discourse analytical perspective that also incorporates the multimodal resources participants draw upon. The findings indicate that the Italian translations are often modified by repetitions, the addition of preliminaries, changes to the question format and additional structuring of the question. The implications of these findings are discussed and conclusions are drawn about the relation between 'epistemic brokering', 'overaccommodation' and the particular 'activity type' at hand.

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**Céline Van De Walle & Ellen Van Praet**

***The role of the student interpreter in healthcare: A multimodal perspective on inter-professional training sessions*** (Contribution to *The interpreter's role in healthcare conversations: A multimodal analysis of a multimodal reality*, organized by Van Vaerenbergh Leona [et al.]

*Background & Purpose* Against the backdrop of recent calls in the literature (Malek 2004; Perez & Wilson 2007; Raval 2007; Cambridge et al. 2012; Krystallidou 2014; Balogh & Salaets, 2015) for inter-professional education between interpreters and doctors, this paper reports on a multimodal analysis of simulated consultations between medical students and student interpreters participating in joint training sessions at Ghent University (2015). *Focus* We zoom in on the ways in which student interpreters' (verbal and non-verbal) communicative moves impact the communication flow. More specifically, we provide evidence of how the interpreting students' delivery and renditions affect the accomplishment of each primary participant's intended communicative goals/objectives and, as a consequence, his/her involvement (exclusion or inclusion) in the interaction. *Data collection & Methods* In the latest edition of the joint training (spring 2015), third- (n=256) and fourth (n=238) year medical students and student interpreters (n=35) participated in 62 parallel practice sessions (each lasting 90 min). The simulated interpreter-mediated consultations (based on role play scenarios) were facilitated by 12 interpreter trainers and 8 trainers in clinical communication skills. The consultations were held into and from Dutch (the students' native language) and 7 other languages (EN, FR, ES, DE, IT, RUS, TUR). The student interpreters took turns playing the role of the simulated patient and acting as interpreters. Our corpus consists of 74 video recordings of simulated interpreter-mediated consultations (based on unscripted role play scenarios). *Results & Conclusion* Our analysis revealed that primary participants seem to be quite adept at identifying each other's communicative goals (e.g. medical students identifying simulated patients' communicative goals) and so does the interpreter, who employs a set of practices in a bid to create the conditions that are conducive to the attainment of the primary participants' communicative goals. Yet, these practices are at times in stark contrast to guiding norms pertaining to the quality of interpretation (e.g. accuracy, completeness, impartiality). Summarizing, findings show that interpreting students strive to create the conditions that would allow the primary participants to reach specific communicative goals in a collaborative manner, even when this is not entirely in line with the normative interpreting practice.

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**Tom Van Hout & Peter Burger**

***Quote unquote. The metapragmatics of text bite journalism*** (Contribution to *Political humor as social action: verbal-visual attitudes towards politicians in late modernity*, organized by Van Hout Tom [et al.]

Drawing on a weekly news feature of recontextualized public discourse, this paper examines journalists' uptake of political (mis)communication. We label such mediated speech events *text bites*. Text bites present us with eye-catching bits of reported speech about the main characters: the politician whose words are being quoted and the journalist captioning the quote. Rather than speak for themselves, the quotes speak through recontextualization - that is, through the inflection of prior discourse with new meanings. Our data are taken from a corpus consisting of news quotes by politicians published in *De Standaard*, a Belgian news site. Drawing on the linguistic anthropology of intertextuality, we analyze how the journalistic responses evaluate the reported politicians, their statements, and their communicative performance. Findings show how a media logic conditions what politicians can and cannot say, to whom and about whom, and how journalists portray politicians who do not comply with this logic. Evaluations of the moral and verbal merits of what politicians do with words evince an appreciation for colorful characters, self-deprecatory humor, plain language, and stylistic craftsmanship. Media criticism is generally rebuffed: text bites do boundary work, demarcating the professional territory of journalists and politicians. Text bites address a highly media literate readership of news consumers who recognize the 'characters' in the plot line of political communication.

### **Ellen Van Praet & July De Wilde**

***Researching m-health in practice.*** (Contribution to *Research versus Practice: Towards a Stronger Partnership between Academia and the Real World in the Study of Institutional Discourse*, organized by Vandendaele Astrid [et al.])

In this paper, we report on recent research assessing the impact of m-health (mobile health) on meaning-making in health care settings (De Wilde, Van Praet & Van Vaerenbergh, forthcoming). We demonstrate how a mixed method approach, triangulating satisfaction questionnaires (SERVQUAL), video-stimulated recall and interactional analysis may help professionals to better understand the communication status, progress and unique needs of immigrants.

First, we zoom in on the design, development and usability testing of a multilingual, mobile app to facilitate the communication between caretakers of Kind & Gezin (Belgium) and foreign mothers with limited Dutch proficiency. The application runs on a Windows 10 touchscreen tablet, groups various communication support tools, such as translation in 5 foreign languages, pictograms, icons, video remote interpreting, and an audio version of text content.

Next, we spell out implications for health care provision, the limitations of our approach, and avenues for future research (see also De Wilde, Van Praet & Rilof, 2016). In doing so, we zoom out on the increasing importance of assessing service quality in industries where customer involvement is high, such as healthcare and financial services. In particular, we will discuss our efforts to bridge the research-implementation gap, identifying three key mismatches between research and practice, and recommending ways we can work together to bridge the gap.

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### **Leona Van Vaerenbergh**

***Ethics and good practice in interpreting multimodal communication in healthcare***

(Contribution to *The interpreter's role in healthcare conversations: A multimodal analysis of a multimodal reality*, organized by Van Vaerenbergh Leona [et al.])

In healthcare and especially in mental healthcare, the communication between patient and healthcare provider not only consists of conveying a message in words and sentences; paralinguistic features (such as volume and tone of voice, speed, pause frequency and duration) and nonverbal features (such as eye contact, facial expressions, gestures) are part of the communication as well. Not only what patients are saying but also the way they express their thoughts and feelings, their posture and nonverbal behaviour are important elements contributing to the diagnosis. They are included in classification systems and diagnostic measurement instruments, e.g. the Bush-Francis Catatonia Rating Scale for the diagnosis of catatonia and CORE, an

instrument for measuring depression. Furthermore, paralinguistic and nonverbal elements are to an important extent influencing the construction of a therapeutic relationship. Silverman et al. (2005, 153-154) investigated e.g. the impact of voice volume on healthcare provider-patient conversations. They recorded the sound of the conversations without the verbal message. The analysis showed that both the health care provider and the patient express feelings with the sound of their voice and that the volume of the voice of both conversation partners interacts. An additional point of interest is that not only the verbal part but also the paralinguistic and nonverbal aspects of communication may differ from culture to culture. What is expected from an interpreter in a multimodal reality as described above? How will he/she convey paralinguistic and nonverbal characteristics of a healthcare provider-patient conversation? This contribution aims to investigate to what extent deontological codes, standards of good practice and guidelines such as e.g. California Standards for Healthcare Interpreters, the Guidelines for Interpreters of the NSW Health Care Interpreter Services (NSW HCIS), the Belgian Guide for Intercultural Mediation in Healthcare (*Gids voor de interculturele Bemiddeling in de gezondheidszorg*), the Belgian Code for Social Interpreters (*Deontologische Code Sociaal Tolken*) take into consideration the multimodal character of conversations in the field of healthcare. It will be examined what the concepts 'neutrality', 'discretion', 'transparency', and 'invisibility' mean or may mean when conveying/interpreting paralinguistic and nonverbal forms of expression. This study will encourage critical questioning of guidelines and deontological codes, it will suggest some new interpreter roles (e.g. the interpreter as imitator, the interpreter as co-therapist) for further empirical research and it will contribute to the optimisation of adequate continuous training of interpreters, healthcare professionals (and patients?).

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### **Astrid Vandendaele, Maxim Vandendaele & Lennart Van den Bossche**

***From colleague to double agent to ... partner? - Reflections on having the dual identity of academic and practitioner in the newsroom*** (Contribution to *Research versus Practice: Towards a Stronger Partnership between Academia and the Real World in the Study of Institutional Discourse*, organized by Vandendaele Astrid [et al.]

In this paper, I look back on soon to be finalised PhD research on the newspaper sub-editor. I have attempted to shed light on the so-called "forgotten stepchildren of the newsroom" (Vane, 1997: 38), and have considered their position within their newsrooms' larger organizational models (Vandendaele & Jacobs, 2013); I also took a closer look at the – at times minute – interventions the subs carry out in bringing an article from reporter to reader, and highlighted his marketing skills in doing so (Vandendaele et al, 2015). I then moved on to uncover the rationale behind those interventions, and attempted to categorize the sub-editor's 'production values', thus stressing the journalistic value (s)he brings to the final article. (Vandendaele, 2017) In order to explore the sub-editors' contributions in the news production chain, I took a linguistic-ethnographic approach. I drew on participant observation in the newsrooms of a Belgian, a Dutch and a UK-based broadsheet to map the process, as well as on close analysis of the product, i.e. the article in various stages of production.

The fact that I am a freelance newspaper sub-editor – and am therefore 'a practitioner' myself – helped inform research avenues, and brought forth a continuous to and fro between the academic's desk and the news desk.

Ethnographers are not supposed to be neutral observers, but are very much part of the research process (Lønsmann, 2014), which implies a number of difficulties (Thomas, 1995; Welch et al, 2002). But what if you were, as is the case here, a colleague 'on the shop floor' first, and transitioned into the role of researcher? How does this influence the research process? Are research outcomes fed back into the field more easily?

In line with this panel's aim to highlight the need for more collaboration between practitioners and academics, I use my experiences of being an insider/outsider in both academia and the newsroom, to make a plea for 'research from within'. Through a focus group and one-one-one reflective interviews with fellow sub-editors and layout designers, I aim to enrich my own findings with input from the practitioners. Based on those data, I



discuss possible ways in which to mediate the researcher/practitioner divide, and to optimize the dissemination of research results. I reflect on the advantages, challenges and possible pitfalls researchers are faced with when conducting research from inside the newsroom. In doing so, I hope to help bridge the gap – albeit it slightly – between the growing news media research-news media divide, which is, seeing the newspaper industry's current dire straits, more important than ever before.

### **Iлона Vandergriff**

***Multilingual Hashtagging in digital practice*** (Contribution to *CMC Pragmatics of L2 Discourse*, organized by Vandergriff Iлона [et al.]

This talk reports on the major findings of an exploratory study that draws on a data collection from *Flickr*, *Instagram* and *Twitter* to analyze multilingual hashtags, a prevalent and highly visible multilingual practice in social media. Compared to monolingual tagging, multilingual tagging promotes user-generated content by facilitating searching and finding content in more than one language, thus enabling multilingual access. The actual practice of multilingual tagging is remarkably complex, however. It would be wrong to assume that multilingual hashtags convey the same meaning in different languages. Instead, much like photo titles and captions in social media which often feature two side-by-side texts in different languages (see Barton & Lee, 2013), multilingual hashtags are rarely exact translations of each other.

To date, multilingual hashtagging has been underexplored. Using Herring's computer-mediated discourse analysis (2004), I consider issues of structure (e.g., genre characteristics, expressivity), meaning (e.g., non-bona fide communication), interaction management (e.g., interactivity, coherence) and social phenomena (e.g., rapport, identity) to analyze the various functions multilingual hashtags serve. It will be shown for example, that, beyond referential communicative functions, multilingual hashtags often serve metacommunicative functions as they mark the user's stance toward content. The findings illustrate how, in the practice of hashtagging, multilingual resources are carefully and strategically deployed. My analysis provides a basis for critical reflection on the fascinating interplay between language, form, multimodal context and pragmatic function.

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### **Sonia Varela-Pombo**

***Representaciones del gallego popular en los espacios de humor de la televisión de Galicia (TVG). Os Tonechos y Mucha e Nucha.*** (Contribution to *Exploring identities through humor*, organized by Timofeeva-Timofeev Larissa [et al.]

El incremento de la variedad y la hibridación de formatos desde la creación de la Televisión de Galicia (TVG), en el año 1985, ha exigido la selección del registro más adecuado a la idiosincrasia de cada programa, además de la progresiva coloquialización que caracteriza el discurso de los medios. Frente al consenso respecto al uso de la lengua estándar en la cadena se sitúan aquellas posiciones que buscan la identificación con el gallego popular, desmarcándose de la variedad lingüística asociada a informativos y otros registros formales. Os Tonechos, el dúo cómico integrado por los actores Roberto Vilar y Víctor Fábregas que gozó de gran éxito entre los años 2002 y 2009, representan el caso más significativo de esta tendencia, al introducir de forma habitual en sus actuaciones variedades dialectales del gallego con abundantes palabras y expresiones procedentes del castellano. Este recurso creará un precedente en otros grupos y programas humorísticos de la TVG. Basándome en transcripciones introducidas en el Corpus Oral da Lingua Galega (CORILGA), como la serie *Era visto!* o los *sketches* del programa de variedades *Luar* en los que intervienen las parejas cómicas Os Tonechos y Mucha e Nucha, en el presente trabajo pretendo analizar aquellas selecciones lingüísticas que se revelan como recursos performativos de identidades en estos espacios de humor. Además de las referencias a la incorporación de referencias culturales reconocidas por el público o a los usos retóricos (mentiras, juegos de palabras, malentendidos, hipérbolos, ironía, onomatopeyas...), centraré el análisis en los usos no normativos, a los que

acuden los actores con el fin de crear personajes convincentes y de conseguir empatizar con el público y mostrarle adhesión.

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#### **Maria Vasilaki**

**"How do you put up with such beasts governing you?": Impoliteness in the comments of Greek political posts on YouTube and Facebook** (Contribution to *The new normal: (Im)politeness, conflict and identity in digital communication*, organized by Beers Fägersten Kristy [et al.]

YouTube "is notorious for hosting some of the most confrontational and ill-formed exchanges on the Internet" (Bou-Franch & Blitvich, 2014). Similar observations have been made regarding public Facebook pages, although impoliteness in this context has still not received the necessary attention. Moreover, scholars like Hopkinson (2013) and Perelmutter (2013) treat the excessive impoliteness in social media as non-genuine, possibly constructive for the setting, or even as an indispensable trait of the genre of online conflict.

Additionally, for Angouri and Tseliga (2010), as well as for Blitvich (2010), political discussions online invite intense disagreements and polarization, resulting in further rise in impoliteness. However, despite the growing number of scholars treating online impoliteness as normative, and despite the extensive research in different languages on the impoliteness of online political debates, impoliteness in the context of politics in Greek YouTube and Facebook is yet to be thoroughly researched.

Therefore, this study engages with impoliteness in the comments of Greek political posts on YouTube and Facebook, spanning from June 2015 until September 2015, when the Greek referendum and the subsequent elections, polarizing situations per se (Chambers, 2001, Fiorina & Abrams, 2008), took place. The data focus on the left-wing government (SYRIZA) and the right-wing leading opposition (New Democracy), to illustrate how political dipoles and the subsequent “us vs them” distinction influence the use of impoliteness. Through an NVivo-assisted qualitative analysis, based on Culpeper’s (2011) and Bousfield’s (2008) impoliteness frameworks, adapted to examine Greek online data, we unearth how on-record and off-record impoliteness get combined, and how impoliteness develops and escalates. In addition, we investigate how users employ different impoliteness strategies to denote specific political affiliations and to create in/out-group identities. Finally, we wish to examine whether in this context users are predisposed towards impoliteness (Culpeper, 2011), since, based on Helfrich’s (2014) observations, even in heated online debates and disagreements, participants might not always consider impoliteness truly threatening.

Findings suggest that, due to Facebook and YouTube affordances, both on-record and off-record impoliteness strategies found offline can be replicated online. In certain cases, they are even enhanced in ways not possible in f-t-f communication (capitalization, punctuation). Moreover, “native CMC impoliteness strategies”, as well as strategies exclusive to Greek, seem to emerge in the dataset. Additionally, the analysis shows that users tend to exploit impoliteness to adopt specific political orientations, to create emergent political identities, to defend like-minded users and to attack the perceived out-groups. Finally, the creativity of the insults found, the users’ accommodation of overhearing audiences, and the presence of escalating flames that do not end in resolution of the discussed issues, indicate a sense of performativity from the part of the users, and a potential treatment of online impoliteness as ‘standardised’ in this particular context. Hence, according to our findings, online impoliteness in Greek political debates can be sanctioned, thus resembling Kakava’s (2002) ‘agonistic discourse’ or McCosker’s (2014) ‘agonistic pluralism’.

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#### Ildikó Vaskó

*Translating evidentiality markers in a detective story* (Contribution to *Pragmatics in literary texts and other arts*, organized by Kurzon Dennis [et al.]

Pragmatic markers are known to be real challenges for a translator. They do not normally convey conceptual meaning, but their role is of utmost importance in the interpretation of an utterance. Their omission can result in

misunderstanding and increased processing effort. "...the speaker may indicate the strength of his commitment to what he is saying, not in terms of possibility and necessity but in terms of what kind of evidence he has" (Palmer 1986: 20). All languages have means to refer to the source of information, but not all languages have an evidential grammatical category. Evidentiality is an optional linguistic category both in Hungarian (Kugler 2010) and in Norwegian, these languages have no morphological evidential in their verb system, but they do have lexical means for specification of the source of knowledge. The evidential meanings are rendered by a number of expressions, like verbal phrases, adverbs or pragmatic markers. They are part of the lexicon and their function is to specify the nature of the evidence on which a statement is based— whether the speaker saw it, heard it, or inferred it from indirect evidence, or learnt it from another source. The aim of this study was to explore evidence markers in Norwegian and Hungarian, especially the functions of the Norwegian evidence marker "visst" compared to its possible translations into Hungarian. The fictional setting of a criminal investigation seemed to be the appropriate context for the use of evidential markers (Johnsrud 2015). Most of the utterances with "visst" appeared to be associated with established evidence source types, notably experience based on visual or auditory perception (1), second-hand information (2) or reasoning (3). Besides indirect evidence types "visst" can sometime appear with direct evidence, as well (4) (cf. Borthen 2014). The question was how the translation can render the versatility of the pragmatic functions of "visst".

- |    |   |    |   |
|----|---|----|---|
| 1a | Du ringte? <b>Visst</b> gjorde jeg det.   | 1b | Hívtál? <b>Naná</b> , hogy hívtalak.  |
|    | Did you call me? <b>Of course</b> , I did.  | 2a | De tilhører <b>visst</b> en eller annen sær menighet.   |
| 2b | <b>Úgy tudni</b> , valamilyen vallási gyülekezethez tartoznak.<br><b>I suppose</b> they belong to a strange religious sect. |    |   |
| 3a | Det skal <b>visst</b> være en slags hevn.3b<br>It is <b>presumably</b> a sort of revenge. 4a                                |    | <b>Minden valószínűség szerint</b> egyfajta bosszú.<br>Den siste halvdelen mangler <b>visst</b> .4b |
|    | A második rész <b>vélhetőleg</b> hiányzik.  |    |   |

The second part **seems** to be missing. According to Relevance Theory (Gutt 2000), the criterion for translation should be interpretive resemblance in accordance with the communicative principle of relevance. The translation strategies in Hungarian were determined by context-specific considerations and thus gave a hint on the speaker's epistemic commitment, as well.

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#### Camilla Vasquez

*Mixed messages? Restaurants respond to complaints in Online reviews* (Contribution to *Analyzing Online Prosumer Discourses: Consumer Reviews, Customer Feedback, and other modes of eWOM*, organized by Vasquez Camilla [et al.]

Contemporary technologies provide spaces for newer forms of communication. Among these spaces are consumer review sites, where individuals can share their positive or negative experiences with products and services online, and in doing so, reach a potentially vast audience. Although this type of electronic word-of-mouth (eWOM) may be beneficial for businesses, its negative effects have also been documented (Park & Lee, 2009). Negative comments in particular can be threatening to a business, which is why many businesses engage

in online reputation management. Several consumer review sites offer businesses a “right of reply” space (Heyes & Kapur, 2012) where, if they wish, they can respond publicly to user-generated reviews. The number of businesses who take advantage of this affordance and actually respond to reviews has increased dramatically over the last few years (O’Connor, 2010; Vásquez, 2014).

In order to gain insight into contemporary business’ discourse practices found in online review spaces, I examined the ways in which a sample of businesses responded to negative reviews on two popular reviewing sites: *TripAdvisor* and *Yelp*. Focusing on one metropolitan area in the Southeast United States, I collected all of the negative (i.e., 1- and 2-star) reviews posted on both sites for the area’s “Top 50” restaurants. Of the total 1,539 negative reviews in the sample, only 6% (N=96) received online responses from businesses. My analysis focuses on the discourse features of these 96 responses.

Drawing on previous research (Zhang & Vásquez, 2014), I identified in the dataset a number of conventional strategies used by business to respond to online complaints. These include apologizing for the source of trouble, thanking the guest for their feedback, and inviting the guest for a repeat visit. Yet, in addition to the conventional discourse strategies associated with this genre, I also discovered several moves that might be considered “impolite.” Referring to Culpeper’s (1996) taxonomy of “on record impoliteness,” the following discourse strategies appeared in a smaller subset of businesses’ responses: 1) dissociate from the other, 2) be disinterested, unconcerned, unsympathetic, 3) seek disagreement, 4) condescend, score, ridicule, and 5) sarcasm.

Although businesses’ responses to complaints are typically addressed to the one specific aggrieved customer who posted a negative review, the authors of these messages are, no doubt, aware that their responses will be viewed by a much wider reading audience. Therefore, those businesses who combine conventionally “polite” discourse strategies along with discourse features that may be construed as “impolite” by some readers, run the risk of sending “mixed messages” to prospective customers. In doing so, they may be undermining their own efforts at managing their online reputations.

### Anna Vatanen, Ritva Laury & Karita Suomalainen

*The Finnish se että construction: Complement clauses as never-ending NPs?* (Contribution to *The Pragmatics of the ‘Noun Phrase’ across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.])

Our paper concerns expressions initiated with the Finnish *se että* construction (Leino 1999). *Se et(tä)*, lit. ‘it that’, consisting of a demonstrative followed by a complementizer, can initiate clausal complement constructions but also (more complex) multi-clausal units. The *se että* construction can be integrated in another clausal construction, functioning as an argument in it (Example 1), but it can also be syntactically independent (Example 2).

(1) [SG 441]

10 Liisa:      *ni sit ku ajatus oli            se et ku niil on se (.)*  
so then PTC thought be.PST.3SG DEM COMP PTC 3PL-ADE be.3SG DEM  
so then because the thinking was SE ET because they have that

02

*↑jouluillaninen il- ↓plää plää ↓jouluillallinen,>*  
christmas-dinner di- duh duh    christmas-dinner  
Christmas diller di- blaa blaa Christmas dinner

(2) [SG 151]

01 Susa:      *.hh mut se et jos sit laittaa vähä rahaa ja sit*  
                 but DEM COMP if then put-3SG little money-PAR and then  
but SE ET if you spend only a little money and then

02

*siit tukast tulee hirvee ni sekää ei o kiva.*  
DEM-ELA hair-ELA come-3SG terrible so DEM-CLT NEG.3SG be-CONNENice  
your hair comes out terrible then that’s not nice either.

In our paper, we examine both kinds of cases and ask whether the expressions initiated with *se että* should be considered nominalized clauses, hence NPs, or some other kind of unit. The analysis is based on a collection

drawn from approximately 15 hours of everyday conversations from the CA archives housed at the University of Helsinki and at the University of Turku.

According to standard grammatical descriptions of Finnish, *se että* complement clauses are NPs and function as subjects, objects and predicative subject complements (Hakulinen et al. 2004, §1147); the *se* element functions as a nominalizer and as head of the clausal NP and takes case markers indexing the role of the *että* complement clause in the main clause (Hakulinen et al. 2004 §1145); *se* also functions as a marker of identifiability. In our data, *se että* is indeed often followed by a clausal element that could perhaps be seen to function as a subject, object or predicative subject complement in another clause (but see Thompson 2002). However, our collection of data includes cases where *se että* together with its continuation could be considered a ‘free’ NP (see Helasvuo 2001a, b, and our Example 2), not functioning as an argument in a clause but instead as an independent element.

On the other hand, non-NP-like features of expressions initiated with *se että* include the fact that *se että* can be followed by material which is not a clause, but rather a lengthy turn that does not have a clear end point and does not therefore behave like a clause (cf. Hopper and Thompson 2008) – thus, if the whole expression would be considered an NP, it would be difficult or even impossible to determine its end. Furthermore, the fact that the *se että* construction often forms just one prosodic word (e.g., *seettä*, *seet*, *set*), not two separable elements, indicates that it no longer marks a nominalized clause preceded by a marker of definiteness. The construction seems instead to have grammaticized into a projector phrase (see Aijmer 2007, Günthner 2011). Finally, even when the expression initiated with *se että* is seemingly embedded in another clause, the *se* element need not be case marked to index the argument role of the construction in the other clause.

Thus the expressions initiated with the *se että* construction in our data cannot be clearly identified as belonging to the category NP; they may have some characteristics of NPs, but lack others. Rather, as we will show, they emerge in interaction, sensitive to the current sequential context which they function to build, accomplishing their own, unique interactional tasks.

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#### Gianmarco Vignozzi, Silvia Bruti & Silvia Masi

##### *“I’m having a relationship with my pizza”: The interactional role of food in AVT*

(Contribution to *Films in Translation – all is not lost: Pragmatics and Audiovisual Translation as Cross-cultural Mediation*, organized by Guillot Marie-Noelle [et al.]

Following on from the recent interest in food linguistics and translation (Gerhardt, Frobenius, Ley 2013; Buccini 2013; Chiaro and Rossato 2015; Stano 2016 *inter alia*), the paper focuses on the role of the representation of food in films and builds on preceding work on the analysis of food-centred situations in audiovisual translation (Bruti and Masi 2014; Bruti, Masi, Vignozzi 2016). The research is based on a small corpus of English films and their dubbed versions into Italian, where food is a modulating device of individual/cultural identities and of interpersonal relationships in different types of settings. These range from scenes where food is the main ‘object of transaction’, and others in which it modulates and reveals various context and culture-dependent interactional functions (and correlated intersubjective meanings), especially connected to socialisation (e.g. through code-

switching), entertainment (through humour) and involvement (through descriptions of ‘holistic experiences’, which resort to different sensations besides taste). ‘Interactionally-oriented’ situations, in particular, also tend to display divergence in translation. Recurrent patterns emerging from our data highlight 1) the interdependence of the verbal and non-verbal codes in the portrayal of food-related cultural associations and stereotypes, along with 2) the symbolic use of novel types of recipes as a hybrid ‘third space’ of intercultural contact and exchange, and 3) a high degree of creativity in the dubbing of speech turns in which food modulates interactional functions such as those involving holistic descriptions. The paper intends to illustrate and broaden the scope of this analysis by also taking into account the interdependence of various semiotic resources in supporting and complementing the interactional functions performed by food and the way they may impact on dubbed dialogues. Our corpus comprises seven films covering different narrative environments and culinary traditions (e.g. French, Italian, Latin American). The films are *Eat, pray, love* (Gilbert 2006), *No reservations* (Hicks 2007), *Ratatouille* (Bird/Pinkava 2007), *Waitress* (Shelly 2007), *Julie & Julia* (Ephron 2009), *Chef* (Favreau 2014), *The Hundred Foot Journey* (Hallström 2014), and *Burnt* (Wells 2015).

### **Cristina Villalba & Dorota Kotwica**

***Evidentiality and attenuation in oral trials*** (Contribution to *The Interrelation between Evidentiality, Mitigation and Appraisal across Genres*, organized by Figueras Bates Carolina [et al.]

The aim of this proposal is to explore the relationship between attenuation and evidentiality in a specialized genre: Spanish oral trials. More specifically, we analyze the argumentative functioning of evidential expressions as means of weakening the speaker’s commitment by displaying apparently objective and accessible information. On the one hand, we understand attenuation as an argumentative strategy that downgrades the illocutive force and the presence of participants in the discourse in order to achieve a communicative goal (Albelda, Briz, Cestero, Kotwica and Villalba 2014; Briz and Albelda 2013). This goal might be linked to a social objective, such as preventing a damage to the face of the addressee or to a transactional objective, as can be the negotiation of the acceptability of an idea. On the other hand, evidentiality is a semantic-functional category (Diewald and Smirnova 2010) that comprehends linguistic devices which mark the source of information behind the speaker’s statements. The explicit marking of the source is not obligatory in Spanish, however, in specific genres (legal, parliamentary, academic) it becomes a powerful argumentative tool for negotiating the validity of the ideas. This argumentative dimension is where attenuation and evidentiality meet. Many linguistic expressions of evidentiality transmit the idea of objective knowledge and their use establishes a distance between the speaker and what is stated; in other words, the speaker’s responsibility as the unique source of information is downgraded. The latter seems also strongly linked to the features of the genre. Different discursive roles adopted by speakers at court (judges, lawyers, judicial experts and witnesses) exploit this argumentative dimension of evidentiality in different ways and with different goals. In order to carry out our research, we part from the quantitative and qualitative analysis of a transcribed corpus of Spanish oral trials containing 49227 words. First results point to a different distribution, frequency and typology of evidentiality devices that encode attenuation regarding the role of the speaker at court.

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### **Tuija Virtanen**

***Responsibility and accountability in Online consumer reviews*** (Contribution to *Analyzing Online Prosumer Discourses: Consumer Reviews, Customer Feedback, and other modes of eWOM*, organized by Vasquez Camilla [et al.]

Prosumers (i.e. content-producing consumers) writing online reviews have been shown to construct credibility by using an array of discourse devices (Vásquez 2014). As users produce consumer feedback, they have to grapple with some degree of ‘context collapse’ (Marwick & boyd 2010). In particular, the discursive construction of a reviewer persona takes place in relation to prosumers’ ‘imagined audiences’ (Litt 2012) as they set out to authenticate reviewer reliability socially. Such discourse practices can be viewed through the lenses of pragmatic ‘responsibility’ and ‘accountability’ (Lakoff 2016; Solin & Östman 2016): prosumers are balancing their readiness to take responsibility for the assessment and the accompanying review with the assumptions of a social demand to account for their views to unknown audiences and virtual communities. It is crucial to devote attention to non-reciprocal public discourses in commercial online environments where readers increasingly turn into writers, in order to account for ways in which the typically non-professional users set out to infer and at the same time construct pragmatic responsibility/accountability through discourse. To contribute to a deeper understanding of this process, the present study investigates the use of linguistic elements such as pronouns, negation, discourse markers, private and public verbs, tense, modality and a range of hedging devices, in a corpus of 250 online consumer reviews of linguistics books. The reviewers are predominantly students, writing texts that lie at the nexus of promotional and academic genres. These reviews fall into two major categories: topic-oriented (54%) and reviewer-oriented (43%). The imagined audiences are typically left implicit, and only 3% of the reviews manifest an overall second-person orientation. Like Vásquez’s data, this corpus, too, shows evidence of explicit intertextuality between reviews, which points to attempts at forming communities of online reviewers (for similar tendencies in other non-reciprocal modes of computer-mediated communication, see e.g. Honeycutt & Herring 2009). Assessment of any kind is encouraged by the retail site; yet, the large majority of these consumer reviews accompany very high ratings, which is also the case in Vásquez’s data. Findings show that prosumers opt for several different avenues in their linguistic construction of pragmatic responsibility/accountability, manifest in their attempts (i) to reconfigure patterns originating in offline cultures and institutions (cf. Herring 2013; Solin & Östman 2016); (ii) to design responsibility/accountability in view of implicit audiences and (iii) imagined online communities; and (iv) to rely on egocentric notions of responsibility/accountability. The study provides insight into prosumers’ voiced and tacit assumptions concerning pragmatic responsibility/accountability in commercial environments. Despite increasingly sophisticated automation tools, audience design appears to be problematic, and necessary norms and support from virtual communities are a priori missing. The discussion also raises the possibility that the generally high ratings accompanying these and other prosumer reviews constitute yet another indication of pragmatic accountability online, and thus a sign of prosumers ‘adapting’ (Verschuereen 1999) to collapsed contexts by not readily assuming responsibility for negative reviews. The study has implications for the understanding of how implicit norms and values for prosumer discourse emerge.

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#### Laura Visapää & Tapani Möttönen

*I, by contrast* (Contribution to *Construal of person in interaction – a cross-linguistic comparison*, organized by Visapää Laura [et al.]

This study analyses Finnish conversations in which participants-of-interaction use first person reference in a contrastive way. In other words, the study takes a closer look at sequences in which the speakers use turns that create a contrast between the participants, or between the speaker and someone else, with respect to the ongoing action (see ex. 1–2):



Ex. (1)

- 01 K: .mthhh mitäs: sinä tä#nääh,  
 what-CLI 2-SG today  
 what are you up to today
- 02 (.)
- 03 M: .hhh en mitää erikoista. =tulisiksä käymää.h  
 NEG-1SG anything special come-cond-q-2sg visit-inf  
 nothing special. =would you wanna come over
- 04 (1.5)
- 05 K: >khm #mä aatte- että#,< (0.3) .mth jos sää  
 1SG thin- that if 2sg  
 I was thin- that if you
- 06 lähtisit mun kans, (0.2) vähä aj#e:lee#.  
 go-COND 1SG-GEN with little drive-INF  
 would go with me to drive a little.
- 07 (.)
- 08 M: .hh voisin mä.h  
 can-COND-1SG 1sg  
 I could yea

Ex. (2)

- 01 J: että, (0.8) et, (0.2) mä en oo koskaan.  
 that that 1SG NEG-1SG be-NEG ever  
 that that I have never
- 02 (0.4) tullu aatelleeks että j- (0.2)  
 come-PST think that  
 come to think about that s-
- 03 joku kuljettaa tät ju#naa millä mä kuljen  
 someone drive-3SG DEM train-PAR which 1SG use-1sg  
 someone actually drives this train that I use
- 04 joka ikinen päivä# töihin; (.) ja tuun  
 every single day work-PL-ILL and come-1SG  
 every single day to get to work and come
- 05 #taka[sin Saloon#. .hh et #jj# jonkuhan  
 back Salo-ILL that someone-GEN  
 back to Salo that someone
- 06 T: [mm,
- 07 J: (niit) täytyy, (0.2) ajaakki.  
 dem-PAR must-3SG drive-CLI  
 must drive those
- 08 (0.2)
- > T: kyl m:ä oon <useinki aatelluh,  
 PAR 1SG be-PST often think-perf  
 I have often thought about it

In semantics, contrastive relations have been analyzed as cases in which related, often simultaneous, situations are interpreted in a contrastive way: *The place is beautiful, but expensive*. (On different subtypes see e.g. König 1988; Malchukov 2004). Herlin (1998), for instance, suggests that the starting point for the contrastive use of

the Finnish *kun* conjunction lies in the simultaneity of the two situations that the conjunction combines (see also e.g. König 1988). When two events occur simultaneously, they are in a symmetrical relationship in the sense that they occur at the same time. However, they are also asymmetrical, if not for any other reason but simply for being two different events. (Ibid.) It is the use of this asymmetrical potential that gives rise to a semantic contrast: for there to be a contrast, there needs to be similarity from which the difference arises.

In this paper, we apply the idea of contrast being dependent on simultaneity to the analysis of interactional data and show what the interactants do when contrasting through the first person pronouns: as a contrast between participants' turns, and specifically with respect to the contrast built through personal marking. In example 1, for instance, K's contrastive use of the first person pronoun is used in a turn that responds to M's invitation (l. 3). By referring to what she had in mind, K can redirect the interaction without actually declining M's invitation. She indeed presents a competing course of action (l. 5-6), possibly the one that she was aiming at with the pre-question on line 1. In example 2, the contrastive potential is used in a more disaffiliative manner, T suggesting that what J presented as a big aha moment (l. 1-5) is actually something Tuula has often thought about.

We will discuss the cases in the frameworks of Conversation Analysis and Cognitive Grammar. Furthermore, we will revisit Benveniste's (1971) classical description of 'I' and 'you'. As he suggests, the *I* and *you* are inherently intertwined and infinitely reversible: 'I' always changes in the receiver's mind to be 'you', and 'you' to be 'I'. In this way, *I* and *you* are always shifting, and they cannot be understood without reference to the other: they are always contrastive and simultaneous. However, only some contexts use this potential for building up asymmetrical situations, and it is these contexts that the paper takes under close scrutiny.

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#### Jacqueline Visconti

***From space to contrast: Between Latin ante and Italian anzi*** (Contribution to *Cyclicality in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.] )

The idea that there might be cyclic movements at the level of semantics and pragmatics, first proposed by Hansen (2013; 2014), offers new insights into current issues in diachronic semantics and pragmatics, such as the types of pragmatic processes that are involved, the role of persistence and the nature of language change more generally.

This contribution considers the cyclic shift from spatial to contrastive values involving first Latin *ante/antea* and then Present Day Italian *anzi*. The former features spatial, temporal and comparison values (cf. also Hand 1829: 362; *Thesaurus Linguae Latinae* 2, 127-137). As indicated by Bazzanella (2003), a development can be identified from the initial spatial value of *ante*, to temporal and then to a modal comparative function in the post-classical period.

Present Day Italian *anzi*, as shown in both Visconti (2015) and Musi (2016), originates in a temporal anteriority meaning, but it is present in Old Italian already with a contrastive-corrective function, which is the only one that persists in its current use. Both particles, *ante* and *anzi*, thus evolved from a basic, and very similar, spatial-temporal sense towards more modal senses, comparison, preference and correction. Using Latin and Old to Present Day Italian databases, in particular the *Digital library of late-antique Latin texts*, the *Opera del Vocabolario italiano* and the *Letteratura Italiana Zanichelli*, this paper seeks to detail the possible cycle from space to modal then to contrast, by focusing on the role of the comparative structure in the shift from temporal to preference and subsequently to contrastive-corrective values. The role of different types of contexts and genres in the shift will be investigated on the basis of Old Italian *volgarizzamenti*, translations or adaptations (or both) of Latin prose originals into vernacular versions, where the rendering with *anzi* can be compared to the original item in the Latin source text.

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DIGILIBLT = *Digital library of late-antique Latin texts* (<http://www.digiliblt.unipmn.it/>). DIVO = *Dizionario dei volgarizzamenti* (<http://divoweb.ovi.cnr.it>). LIZ = *Letteratura Italiana Zanichelli*, version 4.0. 2001. CD-ROM, ed. by Pasquale Stoppelli, and Eugenio Picchi. Bologna: Zanichelli. OVI = *Opera del Vocabolario Italiano*. 1965-. Tesoro della Lingua Italiana delle Origini. Firenze: Consiglio nazionale delle Ricerche/Accademia della Crusca. Online: <http://www.ovi.cnr.it>.

### Maria Alejandra Vitale

*Ethos y memoria discursiva en la Dirección de Inteligencia de la Policía de la Provincia de Buenos Aires* (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.]

Esta comunicación parte de una investigación de mayor alcance, subsidiada por la Universidad de Buenos Aires, que estudia el grupo productor del Archivo de la Dirección de Inteligencia de la Policía de la Provincia de Buenos Aires (DIPBA) como comunidad discursiva (Maingueneau, 1984, 1987, 1996; Maingueneau y Cossutta, 1995; Charaudeau y Maingueneau, 2005). La DIPBA fue creada en 1956, en el escenario de la proscripción del peronismo luego del golpe de Estado (autodenominado Revolución Libertadora) que derrocó a Juan Domingo Perón en 1955 (Funes, 2007 a y b). La DIPBA fue disuelta en 1998, durante el gobierno de Carlos Menem, y su Archivo se abrió a la consulta pública en 2003, bajo la presidencia de Néstor Kirchner. El objetivo de la exposición es caracterizar la configuración de la subjetividad de los agentes de inteligencia, para lo que se basa en la noción de ethos o imagen de sí construida en el discurso (Amossy, 1999; 2010, 2014; Maingueneau, 2002, 2014). El corpus está integrado por los Reglamentos internos de la DIPBA fechados en 1956, 1961, 1982, 1991 y 1993. Para analizar el ethos, se contempla la dimensión ideológica (Egaleton, 1997), enunciativa (García Negroni y Tordesilla, 2001) y retórica (Albaladejo, 1989) de los enunciados, incluida la reformulación interdiscursiva (Sériot, 1986) para dar cuenta de las continuidades y discontinuidades en la conformación de dicha subjetividad. Del análisis realizado se destaca que los agentes de la DIPBA construyen un ethos híbrido, dado que predomina la imagen de sí de defensores de la democracia, por un lado, y de expertos, por el otro. Este ethos híbrido conforma una memoria discursiva (Courtine, 1981, 1994, 2006) propia a la serie discursiva analizada y es objeto de reformulaciones según las diversas condiciones de producción de los enunciados estudiados.

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**Jelena Vranjes**

***Multimodal resources for the management of turn-taking in interpreter-mediated dialogue: An eye-tracking study*** (Contribution to *Multimodal Turn-Taking*, organized by Zima Elisabeth [et al.]

This paper provides a fine-grained analysis of verbal and nonverbal resources for the management of turn taking in interpreter-mediated face-to-face dialogues. In contrast to monolingual forms of conversation, interpreter-mediated talks are coordinated through the collaboration between the two primary participants, who have no or limited access to each other's language, and the interpreter. Rather than just rendering primary participants' utterances, the interpreter takes on an active role of a speaking agent who is oriented towards facilitating participation and managing the turn system in function of the communicative goals of the interaction without disrupting his/her professional role (Gavioli 2009, Baraldi & Gavioli 2012, Mason 2012). Thus, because of its complex participation format and the fact that verbal communication between the primary speakers is limited, interpreter-mediated face-to-face dialogue is particularly interesting for the study of multimodality in the process of turn management (Pasquandrea 2011, 2012). As shown in previous research, synchronization and turn transfer in interpreted dialogues are collaboratively coordinated through verbal and nonverbal means (Wadensjö 1998, Bot 2005, Mason 2012). Especially gaze direction has an important function in signaling conversational attention and facilitating turn taking (Lang 1978, Bot 2005, Mason 2012, Krystallidou 2014, Davitti 2013). However, as argued by Baraldi & Gavioli (2012) and Mason (2012), among others, this is a topic in interpreting research as well as specialized communication that is in need of further systematic scrutiny. In the present study, I will focus on the role of eye gaze in relation to other (non-) verbal signals in the turn-taking process in interpreter-mediated talk. More specifically, I will address the question as to how gaze and other embodied behavior is related to addressee selection and the projection of the next speaker in interpreter-mediated dialogue. The study builds on existing research on turn-taking mechanisms in monolingual face-to-face conversation through gaze and other embodied resources (Mondada 2007, Jokinen 2010, Deppermann 2012, Rossano 2012). When it comes to the study of gaze in interpreter-mediated talk, video recordings are often used. However, video data do not allow for the detailed study of interlocutors' mutual gaze and errors can occur when making judgements of gaze from video recordings (Streck 2009). In order to overcome these limitations, I have recorded a set of 6 authentic interpreted-mediated interactions in an institutional setting by making use of mobile eye-tracking glasses (cf. Brône & Oben 2015). The analysis of these data reveals specific patterns of gaze distribution related to turn-taking in interpreter-mediated dialogues. The study also shows how verbal and non-verbal resources interact in the constitution of dialogue management and illustrates the importance of visual monitoring of the speaker's embodied behavior. And finally, the results provide additional evidence for the regulatory role of the interpreter in face-to-face interpreter-mediated dialogue.

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### **Santoi Wagne, Elvis Wagner & Yen-Fen Liao**

#### ***Examining the spoken texts in L2 listening texts using a conversation analytic approach***

(Contribution to *The interfaces between Pragmatics and Language Education*, organized by Lee Cynthia [et al.]

There is a growing literature on the mismatch between the spoken language presented to second language (L2) learners and “real world” language. For example, Wong (2002) showed that telephone openings in ESL textbooks deviated from the interactional structure commonly found in naturally occurring data. Gilmore (2015) suggests that it is unsurprising that many of the criticisms of “inauthentic” language are directed at spoken texts in textbooks given the problems in gaining access to and recording talk that is both authentic and “pedagogically useful” (p. 515). Common recommendations include closer relationships between material developers and researchers, and for teachers to use, create, or modify authentic materials in their classrooms. A less-researched aspect of the mismatch is in the assessment of L2 skills, particularly in L2 listening. The spoken texts used in L2 listening test tasks are often scripted, artificial, and based on models of written language (Wagner, 2013; Wagner & Wagner, 2016). It is questionable whether they tap into real-world communicative, pragmatic, or interactional competences given that many of these spoken texts are written, revised, edited, and polished, and then read aloud slowly with clear enunciation, and thus can differ dramatically from “real-world” talk. Wagner (2013) argues that using these types of scripted and artificial spoken texts presents real threats to the validity of tests that purport to assess test-takers’ communicative language ability. The current study explores the process and outcomes of creating spoken texts that have the characteristics of real-world, unscripted spoken language through the modification of existing L2 listening texts. The spoken texts used on the high-intermediate level of Taiwan’s General English Proficiency Test (corresponding to the Common European Framework of Reference B2 level) are scripted and then read aloud. Using these “actual” texts, the researchers attempted to create equivalent spoken texts that exhibited more of the characteristics of unplanned, real-world spoken language, such as connected speech, hesitation phenomena, rapid speech rate, and oral grammatical norms. The speakers of these modified “authenticated” texts attempted to speak more naturally and rapidly. At the same time, the texts were kept to a similar number of turns, general length, and content so that the same multiple-choice questions could be used in measuring test-takers’ comprehension of the texts. The two versions of the texts were then transcribed using standard conversation-analytic (CA) notation, and compared using a qualitative CA-informed analysis as well as various quantitative measures (e.g., speech rate, number and types of connected speech, and number of filled and unfilled pauses). The results indicate that it is possible to modify existing L2 listening texts so that they are more closely aligned to the type of talk that occurs in the “real world”. However, these “authenticated” texts may still lack many of the characteristics of real-world, unscripted spoken language. Within the confines of already existing test items and test specifications, it was problematic to replicate real-world interactional characteristics of two-person dialogues, particularly in terms of interactional structure. The implications for teaching and testing L2 listening and L2 interactional practices will be discussed.

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### Irina Wagner

#### *Construal of person in Arapaho complaints* (Contribution to *Construal of person in interaction – a cross-linguistic comparison*, organized by Visapää Laura [et al.]

Previous studies in person reference demonstrate that the number of possible references to persons is limitless, yet, the form is determined by the conversational organization and cultural cues (see Enfield & Stivers, 2007). According to the fundamental research by Sacks and Schegloff (1979), speakers tend to produce the most minimal but at the same time the most recognizable forms of reference. However, as it has been shown in research on Finnish (Hakulinen, 1987), Yeli Dene (Levinson, 2007), Tzotzil (Haviland, 2007), and other languages, these principles of minimization and recognition can be disregarded to fit the politeness related. Similarly, the Native North American language, Arapaho (Algonquian), provides tools for referring to people while also complying with cultural norms: because complaints and gossip about third persons are considered disrespectful, speakers have found ways of producing clearly ambiguous references. In my paper, I investigate the reference and identification of person in Arapaho complaints. Analyzing five hours of face-to-face conversations between fluent native speakers of the language, my research describes the forms of reference and their function in the complaint. I claim that using definite descriptors allows speakers to preserve the anonymity of the referent while also claiming an epistemic stance and exercising collective Arapaho agency:

##### 1) Relative clause reference in complaint.

Vera: Hiiikoot hi'in **beh'eihehi'**, **niicebkoohuutiit**, hoo'eino',  
 moreover that **old man** **he manages sth** he gathers up "What's more, that old man, the one who ran [the Sun Dance], he gathered up [the information and took it with him]."

(2.0) Vera: .hhh Tohcooh'entoot. Wo'ei3 hoowucebenowuunee

since he is no longer located at or he does not pass it on to him

he'iiteihini3i hi'in (.) .hh niinii3iyoo

someone that thing possessed "Because he's no longer here. Or he didn't pass on to anyone what he possessed."

Using a relative clause in the example above, the speaker identifies and refers to a known person, but its descriptive form also distances the speaker and the Arapaho community from the referent. In removing self from any association with that person, the speaker also removes herself and the community for being responsible for that person's actions. On the other hand, reference by impersonal verbal inflection extends the responsibility for complained actions onto the whole community without specifying the speaker's belonging to it:

##### 2) Impersonal verb form in the complaint (the conversation is about scolding youth):

Don: Henei- henei- heeneih'eyoo3etiitoooni'.

people are bothered by each other - OS

"People get all bothered by each other."

My study demonstrates that most of the reference terms in complaints tend to be membership categorizing devices that besides simply referring to particular people provide description and social commentary on the whole category of such people outlining the expectations of their agency. Ultimately, the limited number of possible forms of reference constructs a highly organized action often aimed at enhancing cohesion of the Arapaho community. In using vague and seemingly ambiguous forms of reference, Arapaho speakers, nonetheless, are able to fully identify the objects of complaints (mainly because of the familiarity of the community with all of its members) and to perform the socially acceptable identity of polite and respectful speakers.

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### Traci Walker

***The differential design of other-repetition in repair initiation: Does form follow function, or function follow form?*** (Contribution to *Linguistic structures and actions: does function follow form?*, organized by Seuren Lucas [et al.]

This paper discusses differences between both the phonetic and grammatical design and the associated functions of two types of other-repetitions, which we call here framing and prefacing. Both use other-repetition to initiate a repair sequence; however, what happens after the other-repetition is rather different. In the examples below, the original saying is in **bold**, the other-repetition in **bold italics**, and the talk following the other-repetition in *italics*.

Framing repetition: CallFriend 4874 A: yeah so: u:h (.) besides for that **i got no time to be get into trouble** (0.9) A: hhhh= **B: you have no [ti:me]** A: [*m~~~~*] *to get into trouble* Prefacing repetition: CallFriend 6379 A: did you get **the edge** (0.9) **B: the edge** B: *is that like a knife company*

One of the questions addressed by this research is, how is it that the A speakers choose such different courses of action? After framing repetitions, A speakers take a turn, (self-)repeating their own previous talk; after prefacing repetitions, A speakers do not take a turn, leaving a gap after which B speakers continue. One part of the answer is that framing repetitions employ a particular "long and flat" phonetic pattern; prefacing repetitions are produced quietly and with a falling intonation contour. Additional differences, however, are evident when we analyse the grammatical structure of what is repeated: framing repetitions repeat the turn-initial noun phrase or subject of the prior turn, whilst prefacing repetitions are minimal repetitions of the prior speaker's turn-final words. We show that speakers manipulate the sound and content of their other-repetitions to make different claims about their depth of understanding of the prior talk. Framing repetitions are treated as -- and thus we presume designed as -- asking for a redoing of something explicitly said in or implied by the prior talk, and we argue that this shows they are taken to be displays of either a hearing or simple understanding problem. This contrasts with the practice for prefacing repetitions, which are not treated in themselves as requests for repair, but serve to delay additional, repair-implicative talk by the same speaker -- in other words, we argue that prefacing repetitions claim a more serious breakdown of understanding. These types of repair initiation, therefore, demonstrate a strong link between the linguistic characteristics of a practice and the action instantiated by that practice. The question remains, however, whether the action constrains the form, or whether the form constitutes the action.

### Richard Waltereit

***Cyclicity in French wh-question marking*** (Contribution to *Cyclicity in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.]

In many contexts, Standard French *wh*-questions come in a choice of "short" (1) vs "long" (2) forms (Hansen 2016):

- (1) Qui est venu? 'Who has arrived?'
- (2) Qui est-ce qui est venu? 'Who has arrived?' There are also "extra-long" (3) alternatives to long (4) forms:
- (3) Qu'est-ce que c'est que ça? 'What on Earth is this?'

(4) *Qu'est-ce que c'est?* 'What is this?' The short and long forms as in (1) and (2) are widely assumed to be synonymous semantically, though not variationally (cf. Adli 2013). By contrast, the extra-long form as in (3) marks a *wh*-question where there is no contextually established or available set of propositions from which to choose an answer (cf. Hagstrom & McCoy 2002 for a similar contrast in Russian questions). In Old French, the choice between the short and long forms existed as well. However, the forms weren't synonymous then; they were contrasting semantically in a similar way to the contrast between today's long and extra-long forms in (3) and (4) (Foulet 1921: 253). Based on diachronic corpus research (Base de français médiéval, Frantext), I will explore the hypothesis that the erstwhile contrast between short and long forms wore down, only to be cyclically replaced with a contrast between long and extra-long forms. This putative cycle is clearly reminiscent of other semantic-pragmatic cycles, most prominently the negative cycle in French, where likewise the form used for a contextually marked alternative (reinforced sentential negation) came to be the contextually unmarked one (cf. Detges & Waltereit 2002, Hansen 2009, Hansen 2013). A comparison between negation and questions – both are frequently occurring and grammatically encoded discourse functions, each with specific pragmatic well-formedness conditions – may prove useful for further theory-building about semantic-pragmatic cyclicity.

**Gabrielle Wanzenried, Tatjana Aubram & Monika Kovarova-Simecek**

***Financial literacy and investment behavior – A comparative study for Austria and Switzerland*** (Contribution to *Financial literacy – a key to the real world*, organized by Whitehouse Marlies [et al.])

Studies show a positive association between financial literacy and investment behavior proving that individuals with a higher financial literacy make more effective financial decisions than their counterparts. Austria and Switzerland, two similar countries at first glance, show, however, a very different picture with respect to the investment behavior patterns and wealth accumulation of private households (Allianz, 2015). Based on survey data of 449 individuals from Austria and Switzerland, our paper investigates, if and to what extent these differences can be explained by the level of financial literacy while controlling for demographic aspects and considering the institutional, cultural, and social context in both countries. Our result demonstrate that especially in terms of the advanced financial literacy, Swiss people perform significantly better than the Austrian that financial literacy may have an impact on the investment behaviour, and thus effects the wealth accumulation in a positive way.

**Hansun Zhang Waring & Di Yu**

***Crying as an action-oriented resource in parent-child interaction*** (Contribution to *Emotion as an action oriented resource in interaction*, organized by Reynolds Edward [et al.])

Scholars with an interest in discourse and emotion (Sojomen & Perakyla, 2012) have begun systematic investigations of crying (Hepburn, 2004), showing how crying is responded to (Hepburn & Potter, 2007, 2012; Manzo, Heath & Blonder, 1998), and to a lesser extent, what it is deployed to achieve (Clemente, 2015). Most of the work so far has been conducted in institutional settings that involve adults. Crying as an action-oriented resource for younger children in everyday settings is yet to be explicated. In this talk, we depict how the emotional display of a child's cry is produced and responded to during a family mealtime, and in particular, how it is deftly deployed to successfully renegotiate what has initially been pronounced a "done deal." Data come from a larger corpus of video-recorded dinner conversations that involve a three-year-old girl Zoe and her parents. We focus on a 5-minute crying episode, where Zoe throws a tantrum over having missed the opportunity to add fiber into her milk. The episode has been transcribed using conversation analytic notations along with a set of transcription symbols specific to crying (Hepburn, 2004). A line-by-line analysis of the entire crying episode has been conducted within the conversation analytic framework. The analysis reveals a clear phase structure of Zoe's crying that comprises launching, development, and resolution. More importantly, for Zoe, crying is clearly not an end, but a means to an end. The quality of her cry (ranging from whimpering to sniffing, sobbing, and wailing) as well as its starting and stopping is carefully calibrated as a contingent response to the ongoing negotiability of the event. Although Zoe begins to express her displeasure earlier, for example, her actual cry does not commence until Dad begins to walk away—a bodily gesture that minimizes any further possibilities for negotiation. Throughout the episode, any halting or restraining of Zoe's cry (or what we call the *turn-by-turn* cry as opposed to *cry without possible completion*) is precisely timed to allow for a clear hearing of Mom and Dad's talk directly addressed to her. It is during these moments that Zoe intently monitors for any opportunity to reconfigure the landscape of negotiation. By illuminating how a child's crying is seamlessly fitted to the interactional project she pursues and implements, findings of this study contribute to



the growing literature on discourse and emotion, and more specifically, on crying as an interactional resource. In particular, our identification of a phase structure of a crying episode may serve as an overall map that guides future analysis of children's cry, and the distinction between *cry without possible completion* and *turn by turn cry* may also become a useful analytical resource for further investigations.

### **Amber Warren & Trena Paulus**

***Storytelling in formal Online learning environments*** (Contribution to *The micro-analysis of online data (MOOD): Using discourse and conversation analytic methods to analyse online interactions*, organized by Meredith Joanne [et al.]

Developed initially through studies of face-to-face and telephone settings, conversation analysis (CA) methods have been used to understand online talk since the early 1990s. However, when using these methods online, new challenges arise (Meredith, 2016). For example, an early area of focus in CA studies was on storytelling (Sacks, 1974). This early research on storytelling focused on the locally occasioned nature of stories, interpreting them through the sequential organization of talk, the way that they are designed for the hearer, their joint construction and for the ways in which they are interactionally consequential (Jefferson, 1974, 1982; Sacks, 1974, 1986, 1992). While there is a rich body of literature from face-to-face and telephone settings, storytelling has been taken up less frequently as a focus for studies of online 'talk' (Paulus, Warren, & Lester, 2016). When it has been used, it has been coupled with membership categorization (e.g., Osvaldsson, 2011), focused on second stories (e.g., Arminen, 2004), or on how story prefaces are accountably designed (Antaki et al., 2005). As Antaki and colleagues found, when interaction is moved online and shifted to an asynchronous format, not all interactional features of storytelling observed in face-to-face settings are possible online. For example, how does a storyteller accountably design their talk to achieve such social actions as troubles telling, justifying, or constructing their membership within particular groups? How stories are jointly accomplished is shaped, at least in part, by the particular online setting in which they occur. Thus, features relevant to interpreting storytelling online may differ from offline talk. Given both these ostensible differences and the relative lack of studies that have focused on storytelling in online contexts, how storytelling unfolds in online settings is worthy of further examination. In this presentation, the authors consider how storytelling functions in online asynchronous contexts through exemplar data drawn from formal online learning environments. The data are drawn from two asynchronous online graduate courses: a qualitative research methods course and a teacher preparation course for teachers of English as an additional language. In particular, we consider whether and to what extent the features identified in offline research on storytelling (that stories are locally occasioned, recipient-designed, jointly accomplished, and interactionally consequential) are germane in asynchronous online settings. In addition, we consider the role of storytelling in relationship to epistemic claims of learning or knowing. Expanding on work done by Paulus and Lester (2013), Lester and Paulus (2011), and Kääntä and Lehtinen (2016), we examine the place of storytelling in academic discourse, exploring how storytelling, like personal experience and change of state tokens, may function to bolster knowledge claims. As learning and knowing are issues central to education, how storytelling functions as a part of educational interactions online is also important to consider and how best to examine it is much needed.

### **Ann Weatherall**

***Emotion in calls for support by sexual assault victims*** (Contribution to *Emotion as an action oriented resource in interaction*, organized by Reynolds Edward [et al.]

Rape myths can be understood as ideologies or discourses that produce what sexual violation means and shape how it is managed in society. A legitimate rape victim is entitled to justice as well as emotional and practice support. The present research examined descriptions of emotion and displays of affect in reports of sexual assault. An aim was to identify how emotion and affect legitimised victimhood and entitled the caller to support services. The data were audio-recordings of calls to an organisation that offers advice and support for victims of crime and trauma. Using conversation analysis the study investigated the ways emotional description was used by the caller and responded to by the call-taker. Displays of affect and descriptions of emotion in reports of the incident legitimised a victimhood identity.

### **Wibke Weber**

***As time goes by: Writing along the timeline*** (Contribution to *Beyond the myth of journalistic*

*storytelling. Why a narrative approach to journalism falls short*, organized by Zampa Marta [et al.]

The timeline is ubiquitous in journalism. Placed as an unremarkable flat thin line in the background of a page or screen, it has the power to organize news and current events: from presidential elections to refugee crises to natural disasters and stock market crashes. Journalists use the timeline as a tool for collecting data, structuring news in a sequential order, documenting facts by mapping the major events, thus capturing the flow of events as moments frozen in time. The timeline facilitates the addition of texts, photographs, audio and video. It also helps journalists to provide historical context, link to other resources or user comments, and condense events into historical flashpoints. When breaking news is flooding the newsroom, the timeline provides stability. Journalists write along a rigid axis of time, stringing together chunks of texts by following the chronology of events. Is writing along the timeline a new narrative form of journalistic storytelling? Does writing along the timeline meet the criteria to be considered a narrative: a sequence of facts or factual events that are temporally structured with a beginning, an end, and a change in between? What about narrative coherence, narrative point of view, and narrative stance? Can it be labeled storytelling at all or is it more about describing facts, bare of analytical thinking, explanation, and argumentation? How does writing along the timeline relate to the concept of chronicles? Does the timeline deserve the attribute “impartial” as it looks so diagrammatic? Looking into the history of timelines, Rosenberg and Grafton summarize, “From the beginning, the biggest challenge of the time chart was not to include more data, but to clarify a historical picture - to offer a form that was intuitive and mnemonic, and that functioned well as a tool of reference.” (2010, p. 246). Whether the forms of timelines in journalism 2.0 are still fulfilling this task, and how the timeline corresponds to the concept of journalistic storytelling, will be addressed in the talk.

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### **Clarissa Weiß**

*Gaze-selected next speakers who don't get the turn*. (Contribution to *Multimodal Turn-Taking*, organized by Zima Elisabeth [et al.]

The traditional concept of turn-taking conceptualizes the ‘machinery’ as a schematic set of rules operating primarily on word level (Sacks/Jefferson/Schegloff 1974), while some pioneer studies found that turn-taking in dyadic conversations is influenced by nonverbal resources, especially by gaze (e.g. Kendon 1967; Duncan 1975; Goodwin 1980). My paper addresses this issue in analysing examples of face-to-face interaction in triadic conversations. If we assume that gaze functions as addressing a recipient (Lerner 2003) and that the person last looked at by the current speaker at the end of a first pair part is ‘preferred’ as the next speaker (Auer 2016), gaze behaviour would have a huge influence on next speaker selection and we would have to question the traditional concepts of self- and other-selection constituted by Sacks, Jefferson and Schegloff (1974). However, there are many examples in which the not-gazed-at speaker aims at taking the floor despite not being selected as next speaker. 6 videos of triadic face-to-face conversations were recorded (taking between 45 and 70 minutes) using mobile eye-tracking glasses, allowing a finegrained microanalysis of the participants’ gaze behaviour. 124 examples in which the described pattern is observed – the speaker gazes at one participant at the end of his turn, marking him/her as the ‘preferred’ next speaker, but the other (‘non-preferred’) participant tries to take over the floor – were analysed. The analysis shows that although floor apportionment through gaze appears to have failed, participants seem to be aware of their participation roles and of whether they are preferred or non-preferred as next speaker. This means that the turn-taking machinery contains finegrained nuances between classical self- and other-selection. I ground this hypothesis on the following findings. In 99 examples (and thus in almost 80% of the cases) both participants in some way react to the foregone turn, causing overlaps at different stages of the various attempts to get the floor. Furthermore, in 75 cases the ‘preferred’ next speaker formulates a second pair part to the adjacency pair started by the previous speaker, and in 53 cases, the ‘preferred’ speaker takes over the floor after a sequence of overlap. Additionally, the gaze behaviour of both recipients/possible next speakers shows their awareness of the participation roles: in the cases in which the ‘preferred’ speaker does not react to the previous turn, (s)he tends to either look away from the previous speaker (either to the other co-participant or in a direction away from both participants), signalling that (s)he does not want to be chosen as next speaker, or (s)he goes on to look at the previous speaker although another speaker has taken over. More interestingly, the ‘non-preferred’ speaker tends to look at the ‘preferred’ speaker before or during his/her taking over the floor, monitoring his co-participants’ behaviour while (in most cases) struggling for the right to speak. The findings show that participants in triadic conversations are aware of their participation roles and that this awareness comes – to a huge part – with gaze behaviour. Thus, this paper contributes to our

understanding of the influence of nonverbal behaviour on turn-taking and shows that the traditional concepts of self- and other-selection have to be revised.

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### Elda Weizman & Marjut Johansson

#### *Constructing ordinariness in on-line commenting in French, Finnish and Hebrew*

(Contribution to *Constructing Ordinariness across Media Genres*, organized by Weizman

Elda [et al.]

This presentation sets up to examine how “being ordinary” (Sacks 1984) is contextualized and perceived in on-line readers’ comments on opinion editorials and newspaper articles in three cultural contexts: French, Finnish and Hebrew. Ordinariness is understood here as an object of talk (Fetzer & al. 2015, Weizman & Fetzer 2015, Johansson 2006), and will be based on three sets of data: a corpus of *Le Monde* and *Le Figaro* in French (1,200,000 tokens), a corpus of *Helsingin Sanomat*, the largest newspaper in Finnish (8,054,894 tokens), and a corpus of *Ha'aretz* and *NRG* in Hebrew (3,500,000 tokens). The analysis will be based on a mixed methods approach, including corpus analysis, sociopragmatics and discourse analysis. First, the corpora have been searched for the words “ordinary”, “ordinariness” and their equivalents in the three languages; and, through their typical co-texts, that is, their concordances, other relevant words and phrases are identified, such as “simple”/“simplicity”, “the average/sane person/citizen”, “the people” and more. Second, based on the above, we examine the contexts in which ordinariness is constructed, those where writers distinguish themselves as social agents in the private or in the public sphere, such as in political, professional, ideological, and legal contexts. We distinguish between self- and other-positioning (van Langenhove and Harré 1999) in terms of ordinariness, and analyze the values attached to it by commenters and the journalists and columnists they respond to. The analysis has yielded so far a few results. For example, others’ ordinariness is constructed, in varying degrees of explicitness, as morally and ethically recommendable, e.g. in “*Ordinariness* is a winner!” (Hebrew), and “Le retour de la confiance se fera quand les gens *ordinaires* auront retrouvé de vraies raisons d’agir”. A more judgemental view of ordinariness is demonstrated through its discursive contextualization in terms of political ideologies (“Certains recommandent ainsi au Parti socialiste de parler plus directement aux citoyens *ordinaires*”), injustice to the non-privileged (“Had he been an ordinary citizen he would have been in prison by now”, Hebrew; “The state and the civil servant have made it clear that *ordinary* citizen is a simple milking cow without any rights”, Finnish) and fear of invading citizens’ privacy (“Une blague, un leurre ou encore un alibi, tant on doute qu’une quelconque agence comme la National Security Agency[...] s’intéresse vraiment à l’intimité de nos petites *vies ordinaires*”). Self-positioning is used to construct the private self (“The world is so complicated that an ordinary man cannot understand it”, Finnish), and the private sphere from which a judgement about public matters is given (“But I am an *ordinary, sane* civilian who supports justice, not a legally trained for whom legal texts exceed the qualities mentioned above”, Finnish). The cross-cultural perspective underlying this work is expected to yield some culture-specific conceptualizations of ordinariness, as is the case with the Hebrew use of “Buzaglo”, a generic family name, representing the under-privileged citizen, in contexts of injustice and preference for the elite.

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**Swantje Westpfahl, Arnulf Deppermann, Thomas Schmidt, Jan Gorisch, Véronique Traverso, Carole Etienne, Heike Baldauf-Quiliatre & Marie Skrovec**

***Segmentation of oral corpora – First findings from a cross-language study*** (Contribution to *From models of discourse units to interactional construction grammar*, organized by Pons Borderia Salvador [et al.]

A great variety of segmentation principles for oral language, meaning principles for identifying and classifying units above the word and beneath the turn level, have been proposed since the beginning of research on talk-in-interaction. Different approaches, ranging from pragmatic (e.g. Rehbein 1995) over prosodic (e.g. Selting et al. 2009, DuBois 1993, Chafe 1994) to syntactic (e.g. Auer 2000, Blanche-Benveniste et al. 1990) and hybrid interactional (e.g. Sacks/Schegloff/Jefferson 1974) criteria, have been suggested. However, we still lack a segmentation system that is both theoretically well-founded and practically operationalizable for large and diverse corpora of spoken interaction. This impairs the use of such corpora for linguistic analysis, for language teaching, for contrastive studies and for the development of language technology. The project "Segmentation of Oral Corpora (SegCor)" has set itself the aim to develop a method of segmentation that is adequate for the corpus-based analysis of data from talk-in-interaction at different levels and for various communities of researchers. It evaluates and further develops approaches to segmentation put forward in the literature by applying them to samples from three large collections of French and German audio and video recordings of various interaction types (the databases CLAPI, ESLO and FOLK, respectively). The project aims for a systematic segmentation guideline applicable across different interaction types and to French as well as German data. In our contribution, we will present first findings from a study carried out on a pilot corpus of 10x10 minute excerpts from various interaction types (such as phone call, conflictual interaction, expert talk, school lesson, service encounter, table talk), which are comparable across both languages. A first segmentation of the German data according to the GAT conventions (Selting et al. 2009), which favours a prosodic approach resulting in a segmentation of talk into intonation phrases, has revealed difficulties. GAT's definition of an intonation phrase is circular, because it requires the identification of "final pitch movements" in order to detect unit boundaries. As a result inter-annotator agreement was found to be relatively low for this type of segmentation. We therefore currently focus on a segmentation method based predominantly on syntactic principles, also with the aim to define discourse units. The Rhapsodie project (Benzitoun et al. 2010, Deulofeu 2010) developed guidelines for a syntactic segmentation of spoken language, and proposed a very fine-grained segmentation of a small corpus of spoken language. These guidelines were then worked upon and simplified in order to make the segmentation of a large and differentiated corpus of spoken French (ORFEO project) possible. We have adapted and elaborated those guidelines for an application to our own corpus data. Annotation experiments on the German and French data of the pilot corpus has resulted (a) in the identification of problems in the grammatical description of the structures of conversation which lead to an inventory of phenomena that are problematic with respect to segmentation, such as disfluencies and discourse markers and (b) in first figures for an inter-annotator agreement. We will present these findings in our contribution to the panel and lay out plans for further development of the guidelines in terms of discourse units of the spoken language in French and German. References Benzitoun, Christophe et al. (2010): tu veux couper là faut dire pourquoi - Propositions pour une segmentation syntaxique du français parlé. In: Congrès mondial de linguistique française, DOI: 10.1051/cmlf/201020.

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### **Tim Wharton**

*Meaning and beyond* (Contribution to *(Pragmatics) Beyond Verbal Communication*, organized by Sasamoto Ryoko [et al.]

Sperber and Wilson (2015) point out that for a variety of reasons linguists, philosophers and pragmatists have tended to focus their attention on cases that congregate in the top left corner of a square formed by a continuum between showing and meaning<sub>NN</sub> (top x axis) and another between determinate and indeterminate meaning<sub>NN</sub> (left y axis). Each continuum reflects a separate dimension of intentional communication. The showing-meaning<sub>NN</sub> continuum is concerned with the directness of the evidence presented for the basic layer of information that is being communicated (rather than the informative or communicative intention). Evidence is *shown* when the ostensive behaviour that points it out is direct, such as when I point to a church in the distance when my walking partner asks where we are heading. A coded response, such as an utterance of ‘We’re heading to Coombes Church’, is indirect evidence, and an example of *meaning*. The continuum between determinate and indeterminate import, on the other hand, concerns the nature of the information that is being pointed out ostensively, whether it is shown or meant. So when I point to the church (a case of showing), or respond ‘We’re heading to Coombes Church’, what is being shown or meant is highly determinate: a particular building in a particular location. But what is conveyed is often not determinate. Poetic metaphors are good examples of indeterminate meaning: what is meant is not paraphrasable in conceptual, propositional terms at all. If, on my walk, I stop, breathe in deeply and wave my hand in the direction of the surrounding countryside, I might intend to convey to you a range of things: my love for the landscape, my positive mood. But what I have shown you is as indeterminate and descriptively ineffable as any poetic metaphor. This talk builds on work in Wharton (2009, 2016) and uses these two continua, along with other relevance-theoretic concepts, such as procedural meaning, to explore the interface between verbal and non-verbal communication. It pays particular attention to linguistic elements such as expressives, *paralinguistic* elements such as interjections and prosody and non-linguistic behaviours such as facial expressions and gesture and introduces the new notion of ‘emotional effect’ to the relevance theory framework. There’s much more to utterances than mere words, people working pragmatics need to embrace the vaguer elements of communication and explore the as yet unexplored areas of the square Sperber and Wilson describe.

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### **Jonathan White**

*Functions of ellipsis in L2 CMC classroom discourse* (Contribution to *CMC Pragmatics of L2 Discourse*, organized by Vandergriff Ilona [et al.]

In this presentation, I discuss how speakers of English as a Second Language use ellipsis in CMC classroom interaction. The data comes from two cohorts of students on a net-based MA in English Linguistics run by a Swedish university. It consists of a series of textchats from teacher-led and teacher-less seminars in which different topics within English linguistics were discussed. Interactive functions in CMC discourse have been already investigated by authors such as Darhower (2002) and Peterson (2009); and ellipsis in particular by Oh (2005, 2006), Fernández, Ginzburg, and Lappin, (2007), and Scott (2013). I investigate three general categories of interactive functions: Directing Discourse, Negotiations of Understanding, and Socio-affective functions. There are a number of sub-strategies I identify for each general category, and we see in particular that Repetition is used for both Directing Discourse and Negotiating Understanding (as already proposed in literature on the role of Repetition in ELF discourse, cf. Cogo, 2009; Mauranen, 2012; Cogo and Dewey, 2012). I also look at the frequency of these functions, and we find that Negotiations of Understanding and Directing Discourse are the most frequent. We see that socio-affective Support functions are most frequent early in the courses, where the

students are working to settle the discourse community, and in analysis sessions where students support one another. Directing Discourse is higher in teacher-less seminars naturally, as students usually cede control of the discussion to the teacher. The main difference in the data comes in analysis sessions. Analyses can be discussed through Questions and Answers, or through Repetition for Confirmation. Thus, we see how a fine-grained analysis of ellipsis functions helps to explain differences in L2 discourse.

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#### Marlies Whitehouse

***Do financial analysts take investors' financial literacy into account?*** (Contribution to *Financial literacy – a key to the real world*, organized by Whitehouse Marlies [et al.]

Already the simple question as to what the main differences are between shares and bonds causes embarrassment in many people. Lacking knowledge in financial matters is one of the reasons why people cannot or do not set up investment plans for their current and future wealth. More importantly, however, the lack of financial literacy impedes the understanding of recommendations regarding financial matters in general. The sources most used for information on finance are media, friends, and financial analysts' recommendations. In this paper, I focus on financial analysts as key players in the financial markets. Their opinions influence the share prices around the globe. Financial analysts are professional writers who need to act as cross-domain translators between the different stakeholders. Recently, this task has been compounded: ongoing cost cutting measures, tough competition with peers, increasing regulation, and growing time pressure rule the environment. From a target readers' perspective, the low financial literacy of investors and the trend to recycle and rebrand text material for different target reader groups require financial analysts to be intra-lingual mediators between specialists' language and everyday language. Moreover, they need to have heightened language and (inter-)cultural awareness to ensure that the communicative potential of their texts is fully exploited. Against this backdrop, my presentation will explore as to what extent financial analysts' texts for investors fulfill their requirement to translate between the domains and between laypersons and experts. As a review of the state-of-the-art research reveals, both the analysts as cross-domain translators and the texts themselves are widely under-researched. There are no contextual studies, informed by both theoretical and practical knowledge, that provide an in-depth analysis of cross-domain translation issues within the financial community with respect to the addressees' financial literacy. This is the gap that my research on financial analysts' written communication aims to close. Based on a context-annotated corpus of roughly 1500 financial analysts' company reviews (in German, English, and Japanese), I investigate the cultural, organizational, and individual variety of the texts' communicative potential for investors. In my presentation, I begin by contextualizing the genre in the light of the research question (part 1). Based on a qualitative Japanese and English sub-corpus (part 2), I then explain how pragmatic text analysis was used to investigate the texts' comprehensibility in cross-domain communication (part 3). The results suggest that these texts bear the risk of partial communicative failure (part 4) and what actions can improve their communicative potential (part 5).

### Camilla Wide

***The emergence of syntactically non-integrated ‘that’-clauses in Finland-Swedish conversations*** (Contribution to *The Emergent Grammar of Complex Clausal Structures in Interaction*, organized by Keevallik Leelo [et al.]

Swedish is one of the languages where clauses initiated with the subjunction *att* ‘that’ sometimes occur in contexts where no syntactic link to a preceding matrix clause or a nominal head can be found (Lehti-Eklund 2002, Mertzluft & Wide 2013, Wide 2014, Verstraete & D’Hertefelt 2016). In both national varieties of Swedish, Sweden Swedish and Finland Swedish, syntactically unintegrated *att*-clauses can be found in exclamations as well as elaborations and conclusions of something said in the preceding discourse.

However, previous studies have shown that the frequency of syntactically unintegrated *att* ‘that’-clauses is higher in Finland-Swedish conversations than in Sweden-Swedish ones (Lehti-Eklund 2002, Lyngfelt 2003, Mertzluft & Wide 2013). In addition to this, syntactically unintegrated *att*-clauses have a wider range of functions in Finland-Swedish conversations, covering actions such as closings of topics and transitions between communicative acts (Lehti-Eklund 2002). In my paper I will explore how these typically Finland-Swedish functions of *att*-clauses emerge in four different types of conversational settings: everyday conversations, focus group discussions, service encounters and supervision meetings at universities. Even though the social actions performed with the syntactically unintegrated *att*-clauses vary to some extent between activities, the clauses clearly form a routinized pattern that speakers use as an interactional resource. Their function is highly context-sensitive. Rather than being syntactically embedded the clauses are interactionally embedded in the preceding discourse. By using syntactically integrated *att*-clauses speakers produce actions that are needed in the on-going discourse. Albeit syntactically unintegrated, the *att*-clauses are thus part of what Keevallik (2008) calls an “action combining pattern at the discourse level”.

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### Sally Wiggins

***The management of infants’ food preferences by parents during everyday weaning interactions*** (Contribution to *Food description and assessment in individual sensory evaluation, focus groups, and spontaneous face-to-face and SKYPE conversations in English, ELF, Japanese and German*, organized by Szatrowski Polly [et al.]

Infancy is known to be a critical period for the development of food preferences and exposure to new tastes. The role of parent-child interaction during feeding has been identified as an important aspect of this process but one that has to date received limited research attention. This paper will report on research that examines how parents orient to food assessments and their infants’ food preferences during weaning interactions. The data are video-recorded feeding interactions with parents who are introducing their infants to solid food (‘weaning’). The data were recorded in Scotland; five sets of parents and their infants (aged 5-9 months) were recruited to video-record feeding interactions in their home over a period of two weeks. In total, 66 feeding sessions were recorded. Three of these families used a spoon-feeding approach (36 feeds) and two used baby-led weaning (30 feeds). For all but one of the families, this was their first child. The video data and transcripts were analysed using discursive psychology, focusing on how psychological states such as food preferences are interactionally managed and consequential for social actions. The analysis will highlight how and when food preferences are

invoked and made relevant by parents: how facial expressions, vocalisations and bodily movements are interpreted as evidence of a 'liked' or 'disliked' food, for example, and the implications of this for the feeding process. The paper will discuss the relevance of food preferences in light of research on (food) evaluations or assessments, and the potential for discursive and linguistic approaches to explore embodiment issues.

### **Annerose Willemsen**

***Explaining and arguing in upper primary school: How students react to teachers' 'pass-on questions'*** (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.]

Whole-class discussions in the classroom are often implemented with the objective of eliciting students' higher-order thinking and collaborative reasoning. The actions of explaining and arguing play an important role in these discussions, since students need to make use of explanations and arguments to convey their ideas and opinions. In order to reach a level of discussion in which students actually demonstrate higher-order thinking and collaborative reasoning, teachers are typically encouraged to act as a monitor of the discussion, to ask open and authentic questions and to give the students ample opportunity to take longer turns, elaborate on their ideas and respond to each other's contributions (cf. Mercer, 2008; Myhill, 2006; Soter et al., 2008). Regarding the last encouragement, teachers in whole-class discussions often explicitly encourage their students to respond to each other's contributions by abstaining from giving their own response and, instead, asking a 'pass-on question' such as "who wants to respond to this?". This paper will show in what ways the students' arguing and explaining, as elicited with a 'pass-on question' by the teacher, function in the interaction. The data in this study consist of 39 video-recorded whole-class discussions around text in upper primary school history lessons. The lessons were given in order to provide the students (age 9-10) with the opportunity to talk about texts and to reason together. Video-recordings of these data were transcribed and analyzed by means of Conversation Analysis. Instances of students' responses to teachers' 'pass-on questions' were gathered and analyzed. The data enable us to show how children explain and argue in response to 'pass-on questions' in whole-class discussions around text and which functions their explaining and arguing serve.

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### **Graham Williams**

***Affective utterances in Anglo-Norman and Middle English letters*** (Contribution to *Sincerity and Epistolarity*, organized by Fitzmaurice Susan [et al.]

The Latinate word now used in modern English and French, *sincerity/sinc*>9rit>9, was only borrowed in the sixteenth century in both cases. Yet scholarship from the history of emotions (e.g. McNamer 2010) suggests that increased emphasis on (inter)subjective affectivity over the course of the late Middle Ages would have provided the ideological prerequisites for sincerity as a communicative ideal well before precise lexicalization of the concept (Williams, forthcoming). Thus, although they employed a somewhat unpredictable vocabulary to do so, it is not surprising that affective sincerity is expressed by Anglo-Norman and Middle English letter-writers from the fourteenth and fifteenth centuries to an extent not evidenced in previous insular correspondence (in English, French or Latin). This epistolary corpus also constitutes the earliest substantial evidence for everyday familiar writing in the vernaculars, and as such provides special evidence for ways in which developments in the history of emotions had implications for how speakers/writers thought about and used language as a vehicle for performing inwardness. In this vein, the intratextually orientated aims of this study are: 1) to document where employments of sincerity happen in epistolary writing (predominantly in addresses?), and 2) what types of language are qualified by this ideal (e.g. expressive speech acts). I will also consider possible formulaic interactions across Anglo-Norman and Middle English, especially as some medieval family collections have letters in both languages. Finally, I will discuss this material within the history of sincerity more generally, suggesting that by the late Middle Ages the pragmatics of English in particular were increasingly to do with not only what one said but how they were meant to feel when they said it.

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### **Deirdre Wilson**

#### ***Relevance theory and literary interpretation*** (Contribution to *Pragmatic Approaches to Literary Analysis*, organized by Chapman Siobhan [et al.]

“If the theory of communication sketched in *Relevance* is as significant as I take it to be ... contemporary methods of criticism all need to be thought through afresh” (Alastair Fowler, ‘A new theory of communication’, *London Review of Books*, 30 March 1989, p. 17) “Anything that a relevance theorist can say about a literary text ... can be, and most probably has been, said by conventional literary criticism” (Keith Green, ‘Butterflies, wheels and the search for literary relevance’. *Language and Literature* 6 (1997), p.134). Since *Relevance: Communication and Cognition* was first published in 1986, the suggestion that it might have implications for literary interpretation has been welcomed and resisted in roughly equal measures, as illustrated above. In this talk I will reflect in general terms not only on what relevance theory, as a theory of communication and cognition (Wilson & Sperber 2012, Clark 2013), might contribute to literary studies, but on how it stands to benefit from a careful consideration of the process of literary interpretation and the concerns of literary critics. The aspect of relevance theory that has been most attractive to literary scholars has been its analysis of figurative utterances – metaphor, irony, metonymy – and their role in the creation of stylistic and poetic effects. In the first part of my paper, I will briefly illustrate this approach and consider how it might apply to a number of theoretically challenging literary examples which seem to fall on the borderline between irony and parody, or between phrasal metaphor and extended metaphor. The aspect of relevance theory that has been of most concern to literary scholars has been its treatment of ‘non-propositional’ phenomena – images, emotions, sensori-motor processes – and their role in the interpretation of literary works. This will be a central theme in the second part of my paper, where I will reassess the communication of impressions and attitudes, moods and tones and argue that a broader notion of inference introduced in Mercier and Sperber (forthcoming) might help to provide a more unitary account of the full range of ‘non-propositional effects’.

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### **Elizabeth Winston**

#### ***Effective tracking of teaching and learning: Cognitive reporting activities in interpreting education*** (Contribution to *Pragmatics in the real world of signed and spoken languages*, organized by Turner Graham H. [et al.]

Effective interpreting requires highly developed critical thinking skills and advanced communicative competence, which must include both language and pragmatic competence in each working language. As we guide students toward mastery of these skills and competencies, assessing their progress is essential. It is extremely challenging! Cognitive reporting activities (e.g. Think Aloud Protocols, Stimulated Recalls, and Directed Reflections) are valuable assessment tools that support student learning and development (Király, 2000; Russell and Winston, 2014). As an added benefit, educators can gain valuable insights about student progress and about their own teaching strategies and approaches. This presentation reports a sub-set of findings from a longitudinal study of cognitive reporting activities infused into interpreter education courses. Cognitive reports were collected from 57 students in seven courses. During their courses, each student produced between one and four reports for each of several source texts (N=2150+ cognitive reports). Qualitative and quantitative analysis provided valuable insights into student learning, their understanding of the linguistic and pragmatic processes required for effective interpreting, and their meta-awareness of L1 and L2 competencies. Analyzing student interpreters’ cognitive reports also provides insights into our own teaching strategies, helping us identify more specific criteria for choosing source materials for interpreting practice and assessment; understand more clearly how our discourse impacts (intentionally or otherwise) student understanding of the interpreting process; increase opportunities for developing critical thinking skills; streamline assessment activities. This presentation aims to stimulate discussion about the value of cognitive reporting activities for both students and educators.

They are important tools for effective interpreter education, and can be implemented across all courses in any program, wherever educators are inspired to study not only what and how students learn, but how we ourselves can learn from them.

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#### Solvejg Wolfers, Kieran File & Stephanie Schnurr

***“Just because he’s black”. Identity construction and racial humour in a German U-19 football team*** (Contribution to *From self to culture: Identity construction in humour-related discourses*, organized by Sinkeviciute Valeria [et al.]

Despite its status as the global game, football has been noted for its racism problems (Doidge, 2015; Garland & Rowe, 2001; Kassimeris, 2008; Podaliri & Balestri, 1998). Even very recently, in Germany, for example, just before the start of the UEFA Euro 2016 football championship, a heated racist debate was initiated by right-wing politicians and individuals about the skin colour of some of the players in the German team. Through high profile campaigns such as ‘Kick it Out’ and ‘Show Racism the Red Card’, football governing bodies and charities around the globe have attempted to use professional footballers to promote messages of anti-racism. And yet, in spite of this prevalence of racism in football, relatively little research has actually looked at the extent, nature and role of talk about race in football teams, despite the potential this research has for greater understanding of racism in this context. This paper addresses this gap by exploring the use of racial humour in a German under-19 football team. Drawing on audio-recordings of interactions among the players on the side line and substitutes’ bench during, before and after football matches and training, as well as interviews with players, and several hours of team observations, we analyse and critically discuss some of the ways in which team members make humorous comments about specific racial, ethnic or national groups (La Fave & Mannell, 1976, Snyder, 1991) when constructing and expressing team membership and negotiating their own and others’ identities within the team. We take a constructionist view and understand identity as a dynamic and inherently collaborative process that is enacted as interlocutors orient to each other and negotiate their own and each others’ expectations and roles (e.g. Bucholtz and Hall 2005). The various identities that they thereby construct and literally talk into being attempt to reconcile different and often contradictory “discourses, practices, and positions” (Hall 2000: 7). These complex processes of identity construction and negotiation among the players take place in the specific context of their football team and are closely linked to the norms and practices that characterise this specific community of practice (Wenger 1998). Findings illustrate that, on the one hand, team members show an awareness and express their appreciation of the cultural diversity within their team (especially in the interviews), but on the other hand, in their interactions on the sideline and substitutes’ bench during matches and training they often make comments that create distinctive subgroups (based on racial claims) thereby othering some of their team members and positioning themselves in relation to them. Thus, in contrast to earlier research, which claimed that athletic identities may supersede racial identities in integrated, organised sports teams (Brown et al. 2003), our findings indicate that racial categories are often made relevant and - in this particular team at least - form an integral part in the players’ attempts to construct their various identities as athletes, team members etc. Due to its inherent ambiguity, (racial) humour is an excellent means to assist the players in their identity construction as it enables them to negotiate the potential tension between i) unifying/bonding tendencies that reinforce solidarity and emphasise team membership as an important aspect of their identities, and ii) separating tendencies classifying team members into distinct subgroups according to their different racial backgrounds thereby potentially fragmenting the team and assigning and foregrounding racial identities.

#### Robin Wooffitt

***Poetic features of an ostensibly telepathic experience*** (Contribution to *Poetics, the "Wild" Side of CA: Twenty Years after Jefferson*, organized by Person Raymond F. [et al.]

In this paper I examine on going research on form of interpersonal relationality that takes the form of a speech event in which one participant produces a spoken turn that exhibits a poetic relationship to a co-participant's

*unspoken* thoughts or *unarticulated* mental imagery. I trace how this phenomenon was first reported by the Hungarian psychoanalyst, István Hollós, published in 1933, and then independently noted in a paper by Emanuel Schegloff in 2003. The data consist of retrospective reports of experiences, rather than recordings and transcripts of naturally occurring data. This reliance on retrospective reports is unavoidable given the nature of the phenomenon, and I will offer some remarks on strategies to overcome the problems of analysing reports of interactions rather than interactions themselves. The analysis draws primarily on my corpus of instances (though reference is made to cases from the papers by Hollós and Schegloff to establish the robustness of the phenomenon), and shows how poetic turns formulate modulated versions of others' sensitive or delicate thoughts or imagery, thereby performing a form of Goffmanesque remedial work.

**Xiaoxi Wu & Veronika Koller**

***Balancing conflicting professional identities: Financial analysts' politeness strategies in earnings conference calls*** (Contribution to *Financial literacy – a key to the real world*, organized by Whitehouse Marlies [et al.] )

This paper studies financial analysts' linguistic politeness during earnings conference calls. Financial analysts play an important role as information intermediaries in financial communication by processing information on companies, producing earnings forecasts, and making stock recommendations (Cheng et al., 2006). We argue that analysts have two conflicting professional identities: on the one hand, they are expected to protect investors from managers' opportunistic behaviour and be "competent professionals", but on the other hand, they have incentives to seek a good relationship with managers and are "dependants of companies". During the question-and-answer section of earnings conference calls, analysts interact with managers to obtain company-specific information. As these calls are publically accessible in the U.S., they offer a unique opportunity to examine how analysts balance their conflicting professional identities through linguistic politeness. Drawing upon neopoliteness theories *pace* Brown and Levinson (1987; Holmes 2012), the study investigates analysts' politeness behaviour in analyst-manager interactions during earnings conference calls. As such, it is the first to apply politeness theory to the earnings conference call genre and one of the very few works to examine politeness in financial communication (Hagge & Kostelnick, 1989). We have three research questions: first, what politeness strategies do analysts use to redress FTAs to managers? Second, does analysts' use of politeness strategies vary with company performance? Third, how do analysts express and protect their conflicting professional identities in analyst-manager interactions? The data contain 23 earnings conference call transcripts from the most profitable U.S. companies and 23 from the most unprofitable ones of 2014. This study adopts an agency-focused approach and analyses analysts' questions to management both quantitatively and qualitatively. The analysis is performed at both the micro-level, to provide in-depth description of analysts' politeness behaviour, and the meso-level, to establish the relationship between analysts' conflicting professional identities and politeness behaviour. Quantitative discourse analysis provides evidence on the frequencies of FTAs and politeness strategies in analysts' language. The methods used are line-by-line coding of analysts' questions and statistical tests (i.e. *t*-test, Wilcoxon signed-rank test, and Wilcoxon rank sum test). The qualitative discourse analysis provides more in-depth observation on analysts' use of politeness strategies in questioning and deduces how conflicting professional identities drive such behaviour. The qualitative analysis relies on turn-by-turn analysis of the cumulative linguistic realisations of politeness super-strategies in earnings conference call transcripts. Results show that one or the other of analysts' conflicting professional identities drives their politeness behaviour under different circumstances. During profitable company calls, analysts tend towards the more polite end of politeness super-strategies, show no difference in the frequency of positive and negative super-strategies, and perform FTAs in stages, thereby emphasising their identity as dependants of companies. However, analysts prioritise their identity as competent professionals during the calls with unprofitable companies. They distance themselves from managers through frequent use of negative politeness super-strategies, and perform FTAs in a more confrontational manner, through less frequent use of politeness strategies and bald on record FTAs

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### **Mengying Xia**

*Metaphorical expressions in second language acquisition* (Contribution to *Teaching Formulaic Language to L2 Learners*, organized by Bladas Marti Oscar [et al.]

This study aims to explore possible cross-linguistic influences on the acquisition of conventionally used metaphorical expressions by Chinese learners of English. In this study, “metaphorical expressions” refer to the lexical items that are used to deliver meanings that departs from their literal, core meanings, such as the following examples:

- (1) a. He attacked a passenger with a stick. (literal)
- b. He attacked my theory. (metaphorical)

In the view of lexical semantics (e.g. Sweetser 1990), the metaphorical expressions mentioned above should be regarded as polysemous because they have two different but closely related meanings.

Previous literature on cross-linguistic influences (e.g. Jordens and Kellerman 1981) and bilingual lexicon (De Groot 1992) makes different predictions regarding the transferability of metaphorical meanings of a lexical item comparing with the literal meaning. In particular, it is not clear whether they are able to derive and/or acquire the metaphorical meaning in a nonguided way when they already acquired the literal meaning of the same lexical item.

Three different conditions are examined in the study: (1) metaphorical expressions shared between the L1 and the L2 of learners, (2) metaphorical expressions available in the L1 but not in the L2, and (3) metaphorical expressions available in the L2 but not in the L1. An acceptability judgement task with sentence correction and confidence rating components was used to examine whether the learners accept different types of metaphorical expressions, and how they “correct” the incorrect use of metaphorical expressions. A survey of psychotypology was also included to discover whether the psychotypological distance between English and Chinese would influence learners’ judgement of transferability of metaphorical expressions.

Results show that the acquisition of metaphorical expressions resides in between the acquisition of literal meanings of lexical items and that of idioms that are semantically opaque. The participants are able to discriminate expressions that are available in different languages, demonstrate different types of cross-linguistic influence, and select different strategies when correcting the given expressions. While participants’ general proficiency is an important factor for cross-linguistic influence, it influences the acquisition of metaphorical expressions in an imbalanced way when learners encounter language-specific metaphorical expressions. An asymmetry between the acquisition of literal meaning and metaphorical meaning of a lexical item is also observed, which is shown by the lower acceptability of metaphorical expressions that are available in both the L1 and the L2 in comparison to the literal counterparts.

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### **Mingjian Xiang & Esther Pascual**

*Can rhetorical questions have matched polarity? Evidence from classical Chinese*

(Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

This paper presents a case study of a special kind of rhetorical question in classical Chinese, marked with the conjunctive particle ‘kuang’ 况, which requires a rhetorical reading by indicating a comparison (Pulleyblank 1995). Consider: (1) 死生亦大矣, 而无变乎己, 况爵禄乎! (57/21/67) [death life also great yi-particle, and no change hu-particle self, kuang-conj. rank stipend hu-particle] Death and life are indeed great

considerations, but they could make no change in their (true) self; *and how much less could rank and emolument do so?* (Legge [1891] 1962: 56) The intriguing aspect of such questions is that they have no specific scalar implicature. Whether the elements being compared sit at the top or bottom of the scale is unspecified and hence context-dependent. As illustrated in (1), *kuang* questions prompt silent answers of matched polarity in the reader's mind (cf. Moshavi 2011), which challenges the long-established definition of rhetorical questions as involving polarity reversal (e.g. Quirk et al. 1985; Huddleston and Pullum 2002). Additionally, these questions can have a dual interpretation as exclamatives, as confirmed by the punctuation added to some instances in the classical Chinese original and in parallel English translations (Legge 1962 [1891]; Watson 2013 [1968]; Mair 1994; Wang 1999). This notwithstanding, *kuang* questions are primarily rhetorical in nature (Pulleyblank 1995; H. Wang 2015). Altogether we found 43 instances of *kuang* rhetorical questions out of 965 questions in the *Zhuangzi* text (4<sup>th</sup> c. B.C.). This text is the earliest surviving Chinese text to use abundant imagined dialogues between realistic and fantastic characters to present the author's views in a ventriloquial manner (Xiang in press). Stemming from earlier work on non-information-seeking questions in *Zhuangzi* (Xiang and Pascual 2016), and drawing on a combination of the theory of conceptual integration or 'blending' (Fauconnier and Turner 1994, 1996, 1998, 2002) and Pascual's (2002, 2006, 2014) idea of fictive interaction, we analyze *kuang* questions and indeed rhetorical questions in general as constructions of intersubjectivity (cf. Verhagen 2005, 2008). This not just involves a conceptual integration of question and assertion, but also a viewpoint blend (Dancygier and Sweetser 2012) of the perspectives of the writer, the prospective readers, and possibly also the discourse characters in the text. We thus treat *kuang* as a marker of intersubjectivity, signaling gradable, conflicting but not necessarily opposing viewpoints (cf. Engberg-Pedersen and Thomsen 2016). As shown elsewhere (Xiang in press), in *Zhuangzi* the alignment of different viewpoints requires the reader to make mental contact with the common ground of the writer (Oakley and Tobin 2014) and engage in sophisticated perspective-taking. We further hypothesize that exclamatives may be derived from rhetorical questions (cf. Andueza and Gutiérrez-Rexach 2010; Andueza 2011) and that they constitute two ends of a continuum, in which case *kuang* questions instantiate an in-between category.

## Xuehua Xiang

### *Chinese marketplace transactions as multimodal talk-in-interaction* (Contribution to *Multimodality and diversity in Chinese interaction*, organized by Li Xiaoting [et al.]

It has been well established that human interactions are multimodal in nature. People interact not only through the mediation of language but also in simultaneous use of other sign systems such as gesture, prosody (Goodwin, 2000; Kress and Van Leeuwen, 2001; Li, 2014; Streeck, Goodwin and LeBaron, 2011). Previous research on multimodal talk-in-interaction has primarily focused on speakers' collaborative efforts in building an interaction (e.g. Goodwin, 2012). Few studies examined discursive activities where speakers have apparent conflicting goals and interests. We also know very little about potential differences in the interactional norms in the integration of language with other semiotic systems across speech communities. Combining multimodal analysis and discourse analysis, this study examines customer-vendor interactions in open-air marketplaces in China. The study is based on a 10-hour transcribed corpus of video-audio recordings of naturally occurring marketplace interactions. The variables involved are rural vs. urban markets and Mandarin vs. regional dialects (Hainanese, Shishan dialect of Lingao).

In the marketplace, customers ascertain the maximal suitability (e.g., quality, price, use) of particular goods before purchase while vendors try to instigate and complete their sales with the most economic use of time and maximal profit. These conflicting goals are manifested and managed verbally as well as through body posture, eye gaze and interacting with the material object in display. For example, a meat vendor instigates a sale through poetic, repetitive verbal spiels (see Lindenfeld, 1990, 1994); such verbal spiels are incomplete without considering the vendor's extensive use of deictic gesture, tapping, pointing and various other motions of the hands, all in relation to and in interaction with the material object (e.g., portions of meats). All the while, the patron may not reciprocate the vendor's request for attention and instead act to delay declaring their intent to purchase.

The initial findings suggest that in both urban and rural markets, the norm of goal-oriented, "outgroup vs. ingroup" instrumental talk is observable (cf. Pan, 2000): space and mobility as well as body orientation are indicators of the mutually understood initial boundary of a purchase event. By standing from a distance in a sideway posture, patrons examine goods without risking being identified as a potential customer. By staying closer, gazing at objects and directly aligning one's body with the vending stand, the customer signals interest in initiating a sale, which is reciprocated by the vendor.

I further illustrate that shared cultural norm will lead to less verbal talk—non-verbal signs are highly central in the rural marketplace of a homogeneous population: a tap on the shoulder signals initiation of payment; throwing a plastic bag to the customer functions as consent to the customer's price bid. Volubility increases

when the goods are of an imported nature or the customer appears to be an outsider (e.g. a Mandarin-speaking city patron).

The study contributes to our understanding of activity types (Levinson, 1992) by broadening our understanding of such activities as built through multimodal means. The study also broadens our views of multimodal communication by illustrating its culturally specific articulation.

### **Yang Xiao-Desai**

*The development of epistemic stance in heritage language blogs* (Contribution to *CMC Pragmatics of L2 Discourse*, organized by Vandergriff Ilona [et al.]

Whether in public discourse or private discussion, a variety of explicit and implied communicative means, from speech to gesture to many other forms of symbolic action, are employed to arrive at an interactive achievement of stance (Du Bois 2007). Among different categories of stance speakers/writers express in communication, epistemic stance is vital in that it fulfills multiple major interactive functions such as expressing beliefs and knowledge, maintaining interlocutors' relations, and organizing discourse. Linguistic strategies used to express epistemic stance are also complex as they can vary according to genres, speaker roles, and communication mediums.

For language learners, successfully navigating these discourse aspects of stance taking can be overwhelming, thus making such pragmatic skills difficult to acquire and apply (Hunston and Thompson 2000). Though still under-researched, recent studies have increasingly started investigating epistemic stance/modality in learners' language from the perspective of second language pragmatic competence. These studies have typically used tools and methods from learner corpus research (Fordyce 2014; Gablasova et al. 2015; Gablasova and Brezina 2015; Zhang and Sabet 2014). To proceed further with this line of research, the present study investigates the development of epistemic expressions in Chinese heritage language (CHL) learners' written production using a heritage learner corpus of blogs, and seeks to gain a clearer picture of pragmatic development in heritage language learning context.

A heritage learner corpus was developed based on a Chinese blogging project that took place over a 5-year period of time. The sub-corpus for the current study consisted of 6,511 blog entries and 1,136,931 characters produced by 266 heritage learners from four sequential Chinese language classes. The presentation will describe methodological challenges and solutions in applying corpus linguistic methods to pragmatic development research. Data were analyzed cross-sectionally to answer two research questions:

1. How does the use of EMs by heritage learners develop from beginning to advanced level classes?
2. What are the differences and similarities in the developmental pathways of sub-groups of EMs

The statistic analysis revealed three notable developmental patterns: an increase in frequency and diversity after the first quarter of heritage language classes, a period of stability from the second to third quarter, and a divergence of frequency and diversity at the advanced level, whereby the frequency of EMs remained unchanged but the diversity of markers increased again. Significant developmental variability was also found between three grammatical sub-groups of epistemic markers: *I + cognitive verb* construction, epistemic adverbs, and epistemic modal verbs. The findings help to illustrate heritage learners' later pragmatic development after they resume learning of their first language in an instructional setting. Methodologically, it contributes to building and harnessing learner corpus for developmental heritage language research and provides empirical underpinning for heritage language pedagogy.

This study is the first to investigate the development of epistemic modality in online written production by heritage learners. The results were discussed in relation to previous research in the field and shed light on CHL learner's later pragmatic development in a CMC context after they resume learning of their first language. The study concludes with implications for heritage language pedagogy and further research.

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### **Chaoqun Xie**

#### ***Doing “being ordinary” on Weibo: The case of Jack Ma*** (Contribution to *Constructing Ordinarity across Media Genres*, organized by Weizman Elda [et al.]

The appearance and development of the internet has, in one way or another, transformed or even revolutionized human existence. We are now living in the internet age, where numerous things can be done through the internet, from learning to shopping, from dating to negotiating and gaming. Digital living has become something normal and, ordinary. As a result, we are, roughly speaking, living in and through two worlds, online and offline, shifting between these two worlds now and then, with multiple identities constructed, deconstructed or reconstructed. This study attempts to describe and explain how and why public figures, with reference to Jack Ma, a Chinese business mogul, do “being ordinary” on Weibo. (Sina) Weibo, the Chinese equivalent of Twitter, first appeared in 2009 and has now become one of the most popular social media platforms in China. This can be evidenced, among other things, in the fact that as of September 2015, Weibo’s monthly active number of users has reached 222 million, which, in turn, makes Weibo an ideal resource for research on how people, ordinary social members and celebrities alike, do “being ordinary” on Weibo. Jack Ma is the founder and executive chairman of Alibaba Group, a family of successful internet-based businesses. The corpus of the study comes from Jack Ma’s microposts publicly released on Weibo. The investigation attempts to provide some possible answers to the following two research questions: (1) How does Jack Ma do “being ordinary” on Weibo? (2) Why does Jack Ma do “being ordinary” on Weibo? This study adopts a mixed-methods approach by drawing upon insights from internet pragmatics (Yus 2011; Dayter 2016), digital communication (Tagg 2015; Georgakopoulou and Spilioti 2016), storytelling in social media (Page 2012), narrative multimodality (Page 2010) and impression management (Goffman 1959). A multimodal analysis of Jack Ma’s narratives shows that storytelling is an important pragmatic strategy in Jack Ma’s doing “being ordinary” on Weibo and that most of Ma’s microposts turn out to be “extraordinarily carefully regulated sorts of things” (Sacks 1984: 428), which aim to project, present or preserve Ma’s various positive discursive identities.

### **Bingjuan Xiong**

#### ***‘Rational thinkers’ or ‘Internet mobs’? Categorizing “Netizens” in Chinese Online Discourse*** (Contribution to *The micro-analysis of online data (MOOD): Using discourse and conversation analytic methods to analyse online interactions*, organized by Meredith Joanne [et al.]

The term “Netizen” (or *wangmin* in Chinese), as a combination of “internet” and “citizen” (Yang, 2009), provides not only a new membership but also an alternative identity from which millions of internet users in China are able to express themselves, participate in political discussions, criticize the government (and its policies), and coordinate collective actions (Herold & Marolt, 2011; Shirk, 2011; Yang, 2009). However, most of the studies on Chinese netizens and their participatory role in society have so far treated this newly emerged category of citizenship as transparent and homogenous, without paying attention to the dynamic process of identity-making within this membership itself. To illuminate this process, it is necessary to investigate, from members’ perspective, the meanings and defining features of “netizen” as they are constructed in and through their talk. Membership categorization analysis (Hester & Elgin, 1997; Fitzgerald & Housley, 2015; Sacks, 1992) can provide a suitable framework to serve this purpose because it offers an analytical method to examine the sense-making process through the use of membership categories in social interactions. Drawing upon a database consisted of 112 posts in a Chinese BBS forum and approximately 20,000 online comments (published under these posts), this study analyzed Chinese netizens’ talk about their understanding of what it means to be a “netizen” and what is the normative conduct for netizens, especially when it comes to creating social and political change in contemporary China. Despite the methodological challenges for using a big database for qualitative analysis, this research treats online data as an interaction (Meredith, 2016) to examine not only direct interactions among online speakers themselves (as they commented on the post and replied to each other’s comment) but also indirect interactions within the whole database. This study shows that the category of “netizen” is essentially contested in the Chinese context. Online speakers strategically constructed two sub-

categories of netizens through online talk: the “rational thinkers” and “internet mobs.” It is not uncommon to see these two types in tension with each other when speakers attempt to align with the “rational thinkers” with good education and morality to participate in society while at the same time demonizing the other groups as “internet mobs” who are unintelligent, hateful, and mob-like “red guards”. Online speakers created this divide among themselves not only to construct their desired identity in the cyberspace but more importantly to propagate their own political opinions especially regarding contested issues such as the political role of netizens in China’s anti-corruption campaign and the possibility of netizens creating social and political changes.

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I propose that “netizen” as a culturally distinctive way of being, acting, and relating in the Chinese context can be understood as a new interpretation of the Chinese citizenship, following the suggestion from Yang et. al. (2015) that newly emerged identity categories (i.e. *diaosi* or “loser”) can be conceptualized as a new understanding of the Chinese citizenship because “it captures at least one prominent dimension of so many Chinese people’s self-perception as to what it means to be an ordinary Chinese in this day and age.” (p. 211) All the data (online posts and comments) collected for this study is related to the same political scandal in China.

#### Masataka Yamaguchi & Makiko Takekuro

*Discerning discordance in “harmonious” interactions: The cases of cross-cultural encounters in Brisbane and Ishigaki Island, Okinawa* (Contribution to *The Pragmatics of “Bonding” in Cross-Cultural Encounters: East Asian Perspectives*, organized by Ide Risako [et al.]

We are concerned with the ways in which interlocutors manage or react to extremely mild cases of “discomfiture” (Goffman 1967) in cross-cultural encounters, which are not visible but somehow felt among them. The aim is to analytically discern invisible forms of minor discomfiture in apparently harmonious interactions. Data are taken from two kinds of cross-cultural interactions: one is from an interaction between one of the Japanese authors and three Australians in Brisbane (Yamaguchi 2016), and the other from interactions among two newcomers, a longtime settler, and two native islanders in Ishigaki Island, Japan (Takekuro 2016). As an analytic notion, we introduce the term “discordance” to refer to “a discrepancy between what is expected and what actually is happening” (Takekuro 2015). Our point is to argue that by positing “discordance” at a meta-analytic level can we immediately bring subtle discomfiture into sharp focus and see the processes of the development of discordance. First, we analyze part in which the Australians and one of the authors interact after a gossip narrative about a Japanese woman, who had serious troubles with them and had been ostracized from this group of Australians. In narrating the troubled events, the Australians and the Japanese maintain an apparently harmonious relationship at the surface level (Yamaguchi 2016), which leads to more visibly affiliative or “bonding” talk such as laughter or the Australians’ invitation of the Japanese to a party. It is argued that the “bonding” part of interaction is seen as precautionary social actions, which prevent conflict from happening. Second, we turn to an interaction among the islanders, the longtime settler, and the two new settlers, who engage in an apparently trivial form of disagreement at a party. However, a meta-interview after this speech event (cf. Gumperz 1982) reveals rather serious criticisms of the new comers both by the islanders and the longtime settler (Takekuro 2016). In conclusion, we suggest that the metapragmatic notion of “discordance” has the analytic power of discerning subtle forms of discomfiture, which have been overlooked in the pragmatics of cross-cultural encounters. Thus, we should look at the acts of “bonding” at metapragmatic levels, which may reveal the conflict-ridden nature of communication.



### Ryogo Yanagida & Seiko Otsuka

**"Why don't you marry first?": A classification struggle over heckling in and out of the Tokyo Metropolitan Assembly** (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

By analysing so-called Tokyo Metropolitan Assembly heckling incident (*Tokyo-togikai Yaji Mondai*), this paper addresses how heckling performed ritually at the Assembly is judged and evaluated in and out of the community of practice and the interplay between them.

In 2014, while a single female assembly member was making a speech to support pregnant women at the Tokyo Metropolitan Assembly, some male members hurled "abusive" words such as "why don't you marry first?" at her. Although the female member could not do anything but to wryly smile at the heckling at the Assembly, she started to fight back after the meeting by a tweet to disseminate what she had experienced out of the Assembly. It brought about strong accusation against the hecklers being "sexist" and heated media coverage ensued. Finally, one of the hecklers apologised the female member in public and left the party he belonged to.

To examine the judgement and evaluations against the heckling, this paper focuses on what metapragmatic discourses politicians, journalists or lay people drew on. While it would be rather unusual in everyday conversations in the Japanese context (but see Kádár and Ran 2015), heckling or *yaji* (野次 in Japanese), which is metapragmatically described as "the flower of the parliament" or *gikai-no-hana* (議会の華), plays an important role in the Japanese political arena and politicians are even encouraged to perform face-threatening acts by heckling in the community of practice (cf. Harris 2001). It is also contentious if it is inappropriate or a sexual harassment, or if so how inappropriate, to advise a woman to marry, depending on situations. The analysis demonstrates how social actors such as politicians, journalists, and lay people, based on such metapragmatic discourses, discursively construct evaluations against the heckling, and what interests are interwoven (Yanagida 2015) in the classification struggle (Bourdieu 1991).

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### Na Yang & Yongping Ran

**"No non-serious heckling": Mock impoliteness as an argumentative account for the intended tease in television crosstalk discourse** (Contribution to *Laughing at the 'other': Critical pragmatic insights into the humorous construction of opposing groups*, organized by Chovanec Jan [et al.]

The pragmatic analysis of mock impoliteness in talk shows is often closely related to intentional humor. The concept of intentional humor in media discourse, a framed action of signaling amusement, more often than not involves jocular forms that very often turns to be goal-oriented and occasions evaluations of mock impoliteness (Holmes, 2000; Simpson, 2003; Culpeper 2011; Ermida & Chovanec, 2012). In this paper, the role of a disclaimer to non-serious heckling with regard to jocular forms of teasing in Chinese crosstalk is examined in order to contribute to an understanding of mock impoliteness as evaluation (Haugh, 2010; Haugh & Bousfield, 2012) and the rationalization of non-impoliteness. Based on an analysis of conversational sequences containing identifiable instances of claiming no non-serious heckling in television crosstalk, a distinction of both explicit and implicit types of mock impoliteness with respect to the intended tease is firstly made. It is subsequently claimed that mock impoliteness in the form of jocular forms is not only made for the sake of establishing mutual affiliation and agreement between the speaker and the expected audience, but pre-designed for legitimizing the satirical humorous intent. The argumentative account for delivering disclaims to non-serious heckling in crosstalk includes invoking differences of opinion among audiences as soliciting argumentation for the intended tease, acknowledging the non-serious intent to oppose others, blocking the potential offence of certain recipients in response to the jocular forms, and warranting a positive self identity. It is suggested that mock impoliteness help producers form an emotional argument to account for the satirical humor in crosstalk interaction through a

disclaim of non-serious heckling in (dis)aligning with expected audiences. It is also argued that mock impoliteness does not only constitute evaluation of non-impoliteness, but also guarantees producers' interactional goals in context.

### **Qing Yang & Yongping Ran**

***A socio-cognitive pragmatic account for “doing understanding” via disagreement in casual ELF talk*** (Contribution to *Intercultural Pragmatics and Cultural Linguistics*, organized by Schröder Ulrike [et al.] )

Achieving understanding gets the highest priority in English as a lingua franca (ELF) communication (Hüllen 1982) which is featured with “inherent fluidity” (Seidlhofer 2009) and “super-diversity” (Vertovec 2007; cf. Cogo 2012). Since ELF context brings about a revised model of communication (Sharifian 2009), the study of intercultural communication through ELF has moved away from a “problematic approach” to a “success approach” (Kidwell 2000; cf. Kecskes 2015). However, with great attention being paid to the contribution of convergence and cooperation to mutual understanding (Firth 1996; Meierkord 2000), divergence and egocentrism of interlocutors as another equally fundamental part in communication has been disregarded and under-researched in ELF pragmatic studies. This paper contributes to ongoing pragmatic studies in ELF encounters dealing with the way in which mutual understanding is co-constructed in and through the socially uncooperative action of disagreement. It focuses on the sequential discourse segment of disagreement being initiated by diverging understandings and decaying with achievement of mutual understanding. Drawing upon the framework of conversational analysis and a socio-cognitive approach (Kecskes 2013), this paper will discuss the way in which mutual understanding is intersubjectively monitored and negotiated through turn-by-turn management of disagreement, and then it will explore the socio-cognitive constraints in the process of mutual understanding co-construction. The data comprises approximately ten hours of face-to-face naturally occurring polyadic interaction audio-recorded in casual ELF setting. Sixteen participants in total with eleven different first-language and cultural backgrounds have taken part in data collection. It is found that mutual understanding in ELF interaction can also be achieved in a competitive way as in the discourse of disagreement with mutual effect between cognition shift and social interaction. Moreover, it is also revealed that management of disagreement in ELF casual talk is not mainly for social solidarity as revealed in traditional pragmatic accounts (Brown & Levinson 1987), but for construction of situated mutual understanding.

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### **Ying Yang**

***Turn-initial na ‘that’: The emergence of a stance marker in Mandarin Chinese conversation*** (Contribution to *Deixis in Discourse*, organized by Yang Ying [et al.] )

Like English, Mandarin Chinese makes a distinction between the proximal demonstrative and the distal demonstrative. The canonical usage of the distal nominal demonstrative is to indicate objects that are remote from the speaker (e.g. *na ben shu you yisi 'that book is interesting'*). However, unlike English, Mandarin Chinese *na* has further grammaticalized into a discourse marker. Previous functional studies on *na* 'that' have primarily focused on how *na(me)* is used as a clausal connective to mark conditional relation, topic succession, and topic change (Biq, 1990), the emergence of *na* (and *na*-compounds) as a definite article (Huang, 1999; Fang, 2002), its lexicalization with respect to linguistic subjectification (Biq, 2007), and the discourse factors in determining the use between *zhe* 'this' and *na* 'that' (Tao, 1999). Drawing upon a 5-hour spontaneous face-to-face naturally occurring conversational database, this paper will focus instead on its interactional functions that have been overlooked in previous work. More specifically, I will examine the turn-initial *na* because the beginning of a turn is a prime location signaling what the current speaker is about to say in the wake of what has just been said by the previous speaker, hence projects the speaker's stance to the adjacent turn of a dialogic partner. It sets out to analyze the sequential contexts and the functional accounts of the turn-initial *na* using both quantitative approach and qualitative analysis. More importantly, through the synchronic examination of turn-initial *na* in social interaction, I suggest a historical development of the Mandarin Chinese distal demonstrative from a space deixis, to an endophoric one, then gradually becomes a loose connective, and finally gains interpersonal meanings with an increase in (inter)subjectivity and emerges as an evaluative stance marker, as in example (1).

(1). BJ02\_11:32-11:38

[YAN commenting on JIN's Putonghua pronunciation]

01 YAN:     *ni you zhe ge wenti ma*↑  
          2SG have DEM CL issue Q  
          "Do you have the problem?"

02           *genben mei you zhe ge wenti haobuhao.*=  
          at.all NEG have DEM CL issue INTE  
          "(Obviously) you don't have the problem at all"

03 JIN: --> ↑=*na wo hai shi yao zhuyi yixia de haoba.*  
          NA 1SG still COP need pay.attention a.little.bit PRT SFP  
          "But I still have to be a little bit careful you know."

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#### Lynda Yates & Maria Dahm

***Rapport, empathy and professional identity in intercultural medical interactions: Some challenges for multilingualism*** (Contribution to *Increasing mobility in health care and challenges to multilingual health care communication*, organized by Hohenstein Christiane [et al.]

In this paper we explore the specific communicative challenges of multilingualism and intercultural communication in doctor-patient interactions. Our focus is on the way in which medical practitioners from different language backgrounds and trained in different medical cultures make use of their linguistic repertoires to enact their professional roles in English, and how differences in the way they do this may relate to both their control of particular pragmatic features in English and to differences in expectations of medical encounters across cultures. To do this we draw on data from audio-recordings of authentic naturally occurring surgical consultations and video-recordings of two types of elicited role-played interactions; simulated doctor-patient

interactions conducted for training purposes and mock (that is, simulated for the purpose of practice) Objective Structured Clinical Examinations (OSCEs). Using techniques from applied linguistics and discourse analysis we analyse the linguistic and other communicative means used to establish rapport and empathy within the patient-centred approach to professional care expected in an Australian context. These include the use of verbal 'signposts' and accessible explanations to involve patients as equal partners (Cordella, 2004; Roberts et al. 2003), the use of softening strategies to soften the impact of unpalatable news and minimise (perceived) power distances (Adolphs, Atkins, and Harvey 2007), engagement in small talk, humour and self-disclosure (Hudak and Maynard, 2011; O'Grady et al. 2014) and ways of offering reassurance and empathy (Yates and Dahm, 2016). The findings from these analyses are then considered in the light of recommendations for patient-centred practice in this context and the implications for their professional practice and identity and how they may be perceived by their patients is then considered.

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#### Rachel Yifat, Bracha Nir & Moria Federman

***Scaffolding contexts: A dialogical perspective on mother-child interactions*** (Contribution to *Interactional routines in caregiver-child and peer interactions*, organized by Nomikou Iris [et al.]

Language develops in context. In this study, context is considered a multifaceted concept (Ochs & Schieffelin, 2011) that allows caregivers to provide children with scaffolding in order to make sense of the situation in which they act. Here we take into account four complementary contexts that are fundamental to meaning-making: material, cognitive, sequential, and social context (Linell, 2009; Wootton, 2005). Material context involves the entities and objects that are part of the situation, while cognitive context is the event representation (or script; Nelson, 1998) that frames the actions of the entities and the use of objects in the situation. Sequential context involves the emerging structure of the interaction and the various pragmatic acts within, and social context involves the general features of the interaction itself. Our data consist of eight longitudinal recordings of the same overarching social context, a single mother-child dyad. Interactions were recorded each month from the very first child word-like utterances to around 2;6 years of age. In each such interaction, the same four routines are repeated for each recording: book reading (of the same book), shared dinner, bath time, and playtime (with the same toy kit). This provides us with a unique database reflecting four different scripts, or cognitive contexts, in which the dyad acts. These scripts are also clearly differentiated in terms of the specific material contexts (i.e., objects) they involve. Employing dialogical discourse analysis, based on the view that contributions to verbal interaction are 'inter-acts', and every contribution has both responsive (backwards-pointing) and initiatory (forward-pointing) aspects (Linell, 1998; Linell & Marková, 1993), we examine the three-part (initiation-response-feedback) sequences of exchanges in the mother-child interactions. Our analyses focus on the mother's strategies for scaffolding the child's understanding and participation in and with the various types of context, while attempting to engage the child in co-creating the interaction and to establish shared and mutual understanding of things talked about. For each routine, analysis reveals the linguistic and pragmatic practices employed by the mother in acting with material context (the objects and entities she refers to and the speech acts she engages in), on the one hand, and her meaning-making strategies, on the other. For example, we investigate the ways by which she turns the child's response into initiations in order to maintain the interaction, or how she reacts to his failures to understand implicit communicative acts. Our analyses also

consider the mother's attempts to dialogue with the child not only about concrete situational issues but also to global and abstract (cultural, emotional, socio-historical) ones. Finally, our longitudinal data allow us to explore how the adult helps the child to develop his dialogical competences, both in microgenesis and in ontogenesis. As such, this study expands on previous investigations of scaffolding and context in that it considers not only the way various formal or thematic aspects of the interaction are systematically dealt with by the mother, but it mainly explores how the interactional and dialogical capacities of the child are supported and framed.

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### Kyung-Eun Yoon

***Questions and responses in Korean entertainment shows: Shifting between polite and deferential speech styles and constructing social identities*** (Contribution to *Questioning-answering practices across contexts and cultures*, organized by Ilie Cornelia [et al.]

This study explores how Korean speakers select a speech style between two honorific ones, *-yo* (polite) and *-(su)pnita* (deferential), in question-response sequences in entertainment shows and why they switch between the two. Korean has six speech styles which are represented by sentence enders (Sohn, 1999, p. 413) and whose primary function is to mark the social relationship between the speaker and the hearer (Brown, 2015, p. 44). Traditional views considered the two honorific styles to be determined by factors such as the degree of politeness (e.g., Lukoff, 1982), formality (e.g., Sung, 1985), or gender (e.g., Sohn, 1999). However, there has been a growing awareness that a choice between the two styles cannot be simply explained by such factors, since shifting between these two styles often occurs in the same discourse between the same speakers. Recent studies have therefore attempted to explain the differences regarding various pragmatic meanings and functions (Brown, 2015; Park, 2014; Strauss & Eun, 2005; Yoon, S-S., 2014). While these studies focus on declarative or propositional sentences, the current study includes interrogatives as well, and thereby gives a more comprehensive account of the pragmatic characteristics of the two speech styles. This study also provides a broader view of the question-response sequences in various settings in Korean by examining media shows and extending previous research on questioning practices in ordinary conversation or tutorial discourse (e.g., HRS Kim, 2013; MS Kim 2013, 2015; Park 2007; Yoon, K-E., 2006, 2010). This study also contributes to cross-linguistic research by following previous studies on discursive and linguistic features of talk shows as “semi-institutional discourse” which displays both conversation and institutional characteristics (e.g., Ilie, 1999, 2001). The data set in the current study consists of celebrity interviews from five Korean TV shows (e.g., *Sketchbook*) and five radio shows (e.g., *Young Street*). The participants are 12 hosts (six males and six females) and 12 guests (five males and seven females) whose ages range from early twenties to late forties. Based on the analysis of the data, this study demonstrates: (1) how questioning practices in Korean entertainment shows are linguistically similar to or different from those in ordinary conversation; (2) how the two honorific speech styles are distributed in the question-response sequences in the entertainment show setting; and (3) what actions are done through the questions and responses with each style. This study finds that the “semi-institutional” characteristics of Korean celebrity interviews are often manifested through shifting between the two honorific styles in both questions and responses: the use of the deferential style often displays the speakers' orientation to the expected roles and the tasks in the broadcasting setting while the polite style is used to characterize the talk as inviting and friendly to the audience. This study also suggests that the speakers interactively negotiate and construct their identities and relations through frequent shifting in the course of talk, coinciding with Ochs' view (1993) that “[s]peakers attempt to establish the social identities of themselves and others verbally performing certain social acts and socially displaying certain stances.”

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### **Etsuko Yoshida & Jim Miller**

#### ***The multiple uses of conditionals as in subordinate clauses in discourse organization: A cross-linguistic analysis*** (Contribution to *Multiplicity in Grammar: Modes, Genres and Speaker's Knowledge*, organized by Iwasaki Shoichi [et al.]

Based on a dynamic view of grammar in pragmatically oriented language models especially magnasyntax (Miller and Weinert 1998/2009; Miller 2011) and the multiple-grammar model (Iwasaki 2015), we propose that, although there is a significant difference between written and spoken languages on the production level, the grammar we are targeting should deal with every member of the set of syntactic constructions that are current in speech and writing for some cases. Observing how this perspective is represented in actual interaction, the purpose of our study is to investigate the variation of fixedness in the stand-alone *if*-conditional clauses of English and their Japanese counterparts, which are in many cases employed as in subordinate clauses or suspended clauses called by Ohori (1995). The examination of both sets of spontaneous data can reveal tantalizing clues about why ‘speakers and writers need different constructions with different functions to create texts’ (Miller 2011: 100).

More specifically, focusing on the function of conditional clauses as directives and its implication in discourse development, we investigate how the use of conditionals are characterized according to the functions of (1) instruction or mild order, (2) requests or suggestions (functions found in Finnish and Swedish conversations: see Laury 2012; Laury, Lindholm and Lindström 2013). In addition to the directive uses, we also consider (3) the use of conditionals to introduce new entities by the interlocutor (Miller and Weinert 1998/2009; Yoshida 2011). Analysing a set of task-oriented dialogue data in English and Japanese Map Task, we found that *if*-conditional clauses are not inherently subordinate but rather they are independent clauses marked with the conditional particle *if*, occurring as a cue at the discourse initials. This can lead us to suggest that *if*-clauses can be treated as a main clause construction, presenting a discourse-pragmatically valuable implication that the function of clauses are genre-specific and context-dependent, in spoken data.

On the other hand, Japanese conditionals have a variety of forms, *tara*, *to*, *ba*, and *nara* (these are the particles introducing *if*-conditionals). Ono and Jones (2008) classified them into two types of clauses: (semi-)fixed type (lexicalized expressions) and rule-based type (syntactically related). They illustrate that the rule-based conditional clauses with *tara* and *to* are typically found in a sequence of multiple clauses called ‘clause-chaining’ marked with such forms as *te* (‘then’), *kara* (‘because/cos’), and *kedo* (‘although’). Although this phenomenon is cross-linguistically observed especially in predicate-final languages like Japanese, we further

explore how conditionals are connected with these specific clauses in discourse. One of our findings is that this clause-chaining is employed not only for keeping the speaker's current turn but also for maintaining and even expanding the current topics between the interlocutors. We should also note that these multiple uses of insubordinate clauses, especially, can formulate a device of 'topic-chaining'. Moreover, these patterns of clause-chaining play a crucial role to control discourse processing and discourse organization in different ways between spoken and written languages.

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#### Di Yu

##### **'That's the Boogie Man of Washington': Jabbing in late night talk show interviews**

(Contribution to *Political humor as social action: verbal-visual attitudes towards politicians in late modernity*, organized by Van Hout Tom [et al.]

Within conversation analysis (CA), research on news interviews has found that interviewers tend to maintain a balance between neutralism, i.e., not inserting personal views, and adversarialness, i.e., questioning and challenging the interviewees for the public (Clayman and Heritage, 2002; Heritage and Clayman, 2010). Studies on talk show interviews also found that interviewers adhere to norms of congeniality and personalization and use a variety of practices to facilitate the interviewer's responses (Norrick, 2010; Loeb, 2015).

The present study examines jabbing, a recurrent practice in late night talk shows in contrast with the norms observed in prior research. Data come from interview segments of *The Late Show with Stephen Colbert* and *The Colbert Report* with interviewees ranging from politicians to media personalities. Jabbing, contrary to joke-ending punchlines, is the conversational joking or witticism that could appear anywhere in talk (Attardo, Pickering, and Baker, 2011). Jabbing is found to perform three distinct actions. 1) Problematizing. Through sequences of jabbing, the interviewer relentlessly pursues responses from the interviewee, problematizing the content or adequacy of interviewee's prior response. 2) Praising. Jabbing is deployed to make relevant the social status or political affiliation of the interviewee, which appears potentially offensive but generates cheering and applause from the audience, thus being treated as indirect compliments to the interviewee. 3) Sparring. With jabbing issued back and forth between the interviewer and interviewee, the participants are seen to uppeccut each other and compete over the role of a superior media commentator.

This study attempts to uncover the interviewer's expertise in deftly deploying jabbing for various interactional functions. I also hope to explore the interplay between humor and the interviewing practices, since it seems that the humorous context sanctions potentially offensive actions while these acts, being treated as humorous by the audience and the interviewee, also enable and sustain humor.

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### **Francisco Yus Ramos**

***Humour and user's identity. The case of memes on the Internet*** (Contribution to *Exploring identities through humor*, organized by Timofeeva-Timofeev Larissa [et al.]

In previous research, I have claimed that internet-mediated interactions produce a number of benefits, some of them related to the management of identity, and in the shape of non-propositional effects (see Yus 2015a, 2016a, 2016b, 2016d, forthcoming a, b). The same applies to effects arising from humorous exchanges on the Net (Yus 2015b, 2016c), which add to the overall effects of humour on both identity (Boxer and Cortés-Conde, 1997; Colleary, 2015) and identity plus gender (Goodman, 1992; Rees and Monrouxe, 2010). In a nutshell, everyday virtual interactions, most of which exhibit a phatic quality, generate an offset of feelings, emotions and impressions that may in fact compensate for the lack of objective relevance that the discourses exchanged (and their propositional interpretations) possess. A typical scenario is the massive exchange of trivial content without substantive interest but which nevertheless produces in users valuable feelings and emotions such as awareness of being connected to others, of being acknowledged and valued by peers, of group membership, etc. This paper will focus on identity-related non-propositional effects produced by humorous multimodal discourses massively exchanged on the internet: *humorous memes*. The analysis will focus on the identity-related benefits from sending and processing this kind of discourse, both at the personal and the social levels.

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### **Ruth Zenaida Yuste Alonso**

***Like a woman: A feminist analysis of representation of sportswomen in Nike's "Da Da Ding" campaign*** (Contribution to *Going viral: The socio-pragmatics of iconic communication in a shared world*, organized by Cantero-Exojo Monica [et al.]

This paper explores the workings of media representations in defining what to be a sportswoman is and how these representations shape notions of femininity and female identity in sport. In particular, I focus on Nike's "Da Da Ding" Indian campaign, launched in July 2016 in the midst of the Rio Olympics, that aims to



reconceptualize Indian women and femininity in relation to sport by showcasing influential Indian female athletes, dancers, and sport enthusiasts practicing traditionally male-marked sports (Natividad 2016). Although Nike's campaign has been widely acclaimed and endorsed by several media outlets worldwide, I argue that these empowering representations can also be problematic and reinforce the sex-gender divide and gender inequality that pervades the realm of sport. In order to do this, I take a semiotic approach and perform a surface reading (Best and Marcus 2009) to analyze the visual representations articulated in the video, and put them in dialogue with the controversy around the media coverage and treatment of female athletes emerged during the 2016 Rio Olympic Games. Media plays a salient role in debunking and consolidating specific gender stereotypes through the use of verbal and visual devices ascribed under a hegemonic narrative that perpetuates and naturalizes inequality (Barthes 1972; de Lauretis 1987; Stuart Hall 1992; Rose 2013). Similarly to other marketing initiatives, Nike's "Da Da Ding" campaign aims to empower women and counterbalance the prevailing sexism within sport (Penderson 2002; Trolan 2013; Fink 2015), as it was evinced in the Rio Olympic Games' media coverage. In so doing, the female representations remain yet ambivalent and circumscribe these women within a Western-oriented hegemonic discourse. Therefore, this paper takes a feminist epistemological perspective and critiques these media representations to demonstrate that Nike's emancipatory discourse fails to thwart the sex-gender divide in sport, and puts women into another mode of discrimination that not only reinforces specific gender stereotypes, but also effaces cultural differences through the company's Westernized universal spirit, contributing ultimately to the global spread of a patriarchal hegemonic discourse.

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### Magdalena Zabielska & Agnieszka Kielkiewicz-Janowiak

*Issues in representing non-English language data in discourse studies* (Contribution to *Interpreting and representing non-English language data in discourse studies*, organized by Zabielska Magdalena [et al.]

It has been widely acknowledged that transcription is far from just writing down the words. On the contrary, it is an activity of "professional hearing" (Bucholtz 2009) where audio or audio-visual material becomes a "portable object" (Bauman and Briggs 1990), "endowed with analytical utility" (Ashmore and Reed 2000). What is more, it is a context-sensitive practice which affects and is affected by the very mode of data analysis. This feature has allowed researchers to perceive it also as a form of representation and interpretation (Green et al. 1997; Bucholtz 2000), creating a "reality" in itself (Bucholtz 2009: 505), and individual transcriptions as "artefacts" (Edwards 2003: 445; Ayass 2015: 506), secondary rather than primary (Temple 2006 et al.). Transcription becomes even more complicated if the original data are in a language different than that of the scholarly presentation/publication. The topic of the current submission is a complex cross-linguistic and cross-cultural process of translating non-English data transcripts. The aims are the following: (1) to identify problems in the

transcription-translation of non-English data, such as choice of cultural and stylistic equivalents, representing culture-specific context, decisions regarding omissions or including/excluding contextual events, etc. (cf. Ochs 1979; Slembrouck 2007: 822); (2) to illustrate the problems above with examples from our own research on Polish data; (3) to present possible options in terms of various models of transcription, and (4) to suggest that the best practices should be guided by specific research aims. We hope these methodological issues to be appealing to researchers from an array of language backgrounds, who study narratives, conversations, institutional texts, and their translation and transcription. We thus intend to open a panel debate and work towards a consensus on how original language data should be represented and analysed to extend researchers' access to diverse types of data and their understanding of specific human communicative practices.

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### Kateřina Zäch & Florence Oloff

#### *Turn beginnings and turn continuations in Czech collaborative turn sequences*

(Contribution to *Creating worlds from the inside: Turn-initial positions as Creators of Discourses and Worlds*, organized by Kosta Peter [et al.]

This paper aims at investigating turn initial elements in sequences of joint formulation, i.e., where a second speaker completes or extends the previous speaker's syntactic construction. Although notions such as joint formulation or "collaboratively built sentences" (Sacks 1992) seem to implicate that the second speaker does not begin a new turn, in collaborative turn sequences (Lerner 2004) one can observe second turns that are clear *continuations* as well as second turns that are formatted as *responses*, i.e., *turns proper*. In excerpts 1 and 2, the status of B's contribution is indeed ambiguous: although in both cases it is clearly linked to A's syntactically incomplete utterance by means of retraction (Auer 2009), turn-initial response tokens ("yeah"/"no", ex. 1) or deleted conjunctions ("that"/"že", ex. 2) format B's contributions as possibly new turns - which is also illustrated by A explicitly responding to B's proposal.

Ex. 1

- A:** tak ty by ti neutekly; protože ona říkala, že je musí vesměs-  
so (these dogs) would not escape from you because she said that she  
has to always  
(0.2)
- B** no že je nosí né? [ze schodů; no?]  
yeah that she carries them down the stairs huh?
- A:** [nosit mhm\_hm: ,]  
carry (them) uh huh

Ex. 2

- A:** na co čekat, že už též  
but why wait when already
- B:** už má roky svoje  
already one has reached a certain age
- A:** přesně  
exactly

Within Conversation Analysis and Interactional Linguistics, turn beginnings have already been described as being clearly distinguishable from turn continuations (prosodically, French & Local 1983, Walker 2004, syntactically, Schegloff 1987, or lexically, Local 2004). Turn beginnings have often been studied with regards to specific settings or actions (e.g. Couper-Kuhlen 2004, Carroll 2004), and mostly with regards to specific conjunctions, particles and discourse markers (cf. Heritage 1984, Heritage & Sorjonen 1994, Golato & Betz 2008, Kim & Kuroshima 2013). However, turn beginnings compared to turn continuations have not been investigated with regards to co-constructional sequences, although issues of authorship/footing (Antaki et al. 1996, Obana & Haugh 2015) or the assessment of pre-emptive completions by the first speaker (Mondada 1999, Lerner 2004) have been recognized to be crucial in joint formulating activities.

Based on videotaped Czech mundane conversations involving two or more speakers, this paper shall therefore investigate contributions of second speakers in collaborative turn sequences. A conversation analytic approach to joint formulation can shed light on different syntactic and lexical resources used in the initial position of these contributions, and how they are used to formulate *turn beginnings* or *continuations*. This paper will also contribute to a better understanding of interactional tasks linked to joint formulation (searching for words, remembering, displaying understanding etc.) and the way in which Czech response tokens are used in turn beginnings (cf. Kosta 1995, Nekula 1996).

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### Sara Zadunaisky Ehrlich

***Literate indicators in argumentative events in preschool peer talk*** (Contribution to *Children's explaining and arguing in different conversational contexts*, organized by Heller Vivien [et al.])

Studies about children's argumentation have pointed to the centrality of argumentative events in peer interactions (Corsaro, 1994). From a discursive and conversational perspective, we sustain that children arguing with peers act as "bricoleurs" and construct their arguments from a diverse range of language resources to achieve argumentative goals. The present study focuses on whether and in what ways these linguistic resources are associated to literacy. For this purpose, we identified events of argumentative character in natural peer talk at preschool and conducted a qualitative analysis of the occurrence and functions of literate indicators. We followed the notion of discursive literacy (Blum Kulka, 2008), which refers to literate indicators as expressing in different combinations and to different degrees, relatively high level of explicitness, textual cohesion, context sensitivity, or varying levels of language reflexivity as well. We pinpointed, in the argumentative events, literate indicators along the axis of distancing - including personal (ized) vs. general (ized), immediate vs. detached and involved vs. distance - that fulfilled argumentative goals or improved children's positions as arguers. The findings indicate that meaningful events in peer interactions can tell us something about language configuration beyond the actual modality. The relation between the literate indicators in use and the pragmatic functions they fulfill in the course of the argumentative events, have potential usefulness in contributing to discussions in the larger context of peer talk and literacy.

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### Samuel Zakowski

***The evolution of the Ancient Greek deverbal pragmatic markers áge, íthi and phére: Pragmaticalization and cyclicity*** (Contribution to *Cyclicity in Semantic-Pragmatic Change*, organized by Hansen Maj-Britt Mosegaard [et al.])

In this paper, I look at the Ancient Greek expressions *áge*, *íthi* and *phére*, which are all usually translated as 'come (on)':

- (1) *All' áge dē lúson, nekroío dé déksai ápoina*  
 but come PART loose-IMP of-dead PART take-IMP ransom  
 (Homer, *Iliad* XXIV.137)

[The goddess Thetis is talking to her son Achilles, who is keeping Hector's corpse from Hector's father:] "Nay come, give him up, and take ransom for the dead."

- (2) *Íthi dē káteip'· isōs gár án peísais emé.*  
 Come PART speak-IMP maybe for-PART PART you-would-convince me  
 (Aristophanes, *Peace* 405)

[Trygaeus has promised to tell the god Hermes about a plan which is being hatched against the gods. Hermes reacts:] “Come! speak and perchance I shall let myself be softened.”

- (3) *phére gár, tí egkalōn hēmîn kaí tēi pólei*  
 Come for-PART what while-bringing-a-charge for-us and ART for-city  
*epikheireis hēmās apollúnai?*  
 you-undertake us to-destroy  
 (Plato, *Crito* 50c9-d1)

[Socrates is acting as if the laws of Athens are speaking to him:] “Come, what fault do you find with us and the state, that you are trying to destroy us?”

*Áge* (< *ágein*, ‘to lead’), *íthi* (< *iénai*, ‘to go’) and *phére* (< *phérein*, ‘to carry’ or ‘to bring’), are all second-person singular present imperative markers of their respective verbs. In all three examples above, they occur asyndetically with the main verbs of the utterances, with most existing accounts treating these uses as adverbial derivations of their core meaning.

After discussing the existing accounts, I look at their structural-syntactic properties and argue that they can be regarded as pragmatized imperatives – ossification of form, decategorialization and divergence all apply to these items. Then, I propose a new interpretation of their function, under which they can be regarded as (intersubjective) conversational ‘boosters’, increasing the degree of strength of the illocutionary point of the utterance. Finally, I look at their diachronic development. The scope of the corpus under consideration – consisting of Homer, the tragic playwrights Aeschylus, Sophocles and Euripides, Aristophanes, and Plato, and hence encompassing material from the 8<sup>th</sup> to the 4<sup>th</sup> century BC – is wide enough as to enable some interesting diachronic patterns to emerge. *Áge* is gradually replaced by *íthi* as the expression used with other imperatives, while *phére* develops as the preferred expression for use with non-imperative directive utterances. In the earliest literary Greek we have, Homer, only *áge* has been pragmatized – although there are clues which point to the start of a pragmatization process with *íthi*. Over time, *íthi* and *phére* become pragmatized, and we get a more fine-grained division of labor according to morphosyntactic criteria – *áge* (and later on, in Plato, *íthi*) come to be used with imperatives/commands, while *phére* comes to be used with non-imperative directives. Although this division of labour is not ‘clean’ in the sense that *áge* can also be used to introduce nonimperative directives, and *phére* can be found with imperatives, there is a clear statistical divergence between *áge* and *íthi* on the one hand, and *phére* on the other.

The diachronic trajectory sketched here would point to some kind of onomasiological cycliticity (cf. Hansen & Rossari 2005: 179; also Hansen 2014a, b), where a new form (*íthi*) is recruited to express a function for which another form already exists (*áge*). Eventually, the older form is phased out in favour of the newer form – at least in Plato.

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### **Marta Zampa & Daniel Perrin**

***Fragmentary narrative reasoning. On the enthymematic structure of journalistic storytelling*** (Contribution to *Beyond the myth of journalistic storytelling. Why a narrative approach to journalism falls short*, organized by Zampa Marta [et al.]

Journalists worldwide conceive of their work mostly as writing stories. They look for the story in what happens, focus on getting the story to the audience, and worry about stories in their texts not being clear enough (e.g., Luginbühl, 2011). They do so in virtue of the effectiveness of the narrative rhetorical mode, which can deliver information in a manner accessible to all social categories. Nonetheless, due to logistical and professional constraints, journalists hardly ever tell a whole story that complies with the criteria contemplated by narratology (e.g., Greimas 1966; Labov and Waletzky, 1967; Fludernik, 1996; Herman, 2009). Instead, they tell *parts* of a story and let the audience supply the rest (Perrin and Wyss, 2016), an operation made possible by the fact that narrative patterns are culturally shared by newswriters and their audiences. In this paper, we claim that using fragmentary narration in journalistic writing mirrors an argumentative device. Making the audience “complete the story” is akin to triggering unexpressed premises as is typical in enthymemes - a type of syllogism discussed in rhetoric (Aristotle, Rhetoric; Bitzer, 1959). We believe that newswriters unwittingly exploit this powerful rhetorical device to better get their messages through. To support our claim, we analyze two editorials written at *Corriere del Ticino*, the main Italian-language Swiss newspaper, which were collected during the project “Argumentation in newsmaking process and product”, financed by the Swiss National Science Foundation. Methodologically, we build upon research conducted in media linguistics and argumentation theory (López Pan, 2015; Zampa, 2015; Zampa & Perrin, 2016), taking into account not only these news products, but also the writing process that lead to them. Access to the writing process is provided by the application of Progression Analysis (Perrin 2003, 2013), which allows us to track the coming into being of these fragmented stories.

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### **Margaret Zellers, David House & Simon Alexanderson**

***Investigating cooccurring gestural and prosodic cues at turn boundaries*** (Contribution to *Multimodal Turn-Taking*, organized by Zima Elisabeth [et al.]

In order to ensure smooth turn-taking, conversational participants must provide information to one another about whether they have finished speaking or intend to continue (Sacks et al., 1974). In addition to means within the linguistic system (e.g. syntactic/semantic completion, intonational variation, lexical cues), an ever-growing body of research indicates that speakers and listeners have access to a wide range of signals in other modalities, such as gaze and gesture. We will address multimodal turn-boundary behavior in the context of unrestricted, spontaneous dialog in Swedish. Specifically, we investigate speakers' use of hand gestures in conjunction with prosodic cues such as pitch variation and segmental lengthening in turn change or turn hold contexts. We take a semi-automatic approach, combining video and audio with motion-capture data (Spontal corpus, Edlund et al., 2010).

Our initial analysis provides evidence for co-occurring prosodic and gestural cues to turn transition, as well as for independent behavior of gesture. Specifically, variations in hand gesture timing are related to turn

transition:0 structure in Swedish conversation, with gestures at turn hold locations being very constrained in terms of their timing. Furthermore, a complex relationship appears to exist between gesture phase and increased final segmental lengthening in turn hold contexts; speech alignment with a dynamic versus a static gesture phase may lead to turn hold or transition in complementary ways to variations in segmental duration in similar contexts. A possible relationship of pitch variation to gesture use is also apparent in the data.

This suggests that, just as multiple acoustic features can contribute to prosodic percepts (e.g. tonal activity and lengthening at phrase boundaries), we must also take gesture into consideration as part of the prosodic system, as proposed by e.g. Gibbon (2009). The current data give us a first approximation of how we might integrate gestures as part of a prosodic system of turn-taking, and not simply as an independently-functioning cue.

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### Alan Zemel & Bryanna Hebenstreit

#### **"Once more unto the breach": Affective action, responsibility and the moral order**

(Contribution to *Emotion as an action oriented resource in interaction*, organized by Reynolds Edward [et al.] )

In Conversation Analysis and Ethnomethodology, it is assumed that actors work to treat the circumstances of interaction as ordinary and routine, and occasionally need to establish interaction's ordinariness when the 'out-of-the-ordinary' occurs (Garfinkel 1963, 1967; Sacks 1984). We suggest that affective actions allow actors to interactionally establish and regulate their shared sense of the 'ordinary' by making it relevant that actors orient to the local moral order, in terms of their local situated identities and the propriety of their actions. In our presentation, we focus on a phone call between two parents (taken from the Dr. Robert Hopper data repository at The University of Texas at Austin), in which affective actions make interactionally relevant differences in each parent's normative expectancies regarding arrangements for the pickup of their children. The call begins with an abbreviated greeting sequence (lines 1-2) in which Mom calls for an account from Dad regarding his whereabouts earlier that day when he should have been available to take the children. This registers that, though 'current' circumstances are problematic *for her*, she does not (yet) blame Dad for the troublesome situation. Dad's account implies that he acted properly and is not responsible for her trouble (lines 3-4). Mom responds affectively to Dad's account (lines 5-6), by blaming Dad for having "screwed everything up." Where Mom's initial utterance (line 2) held Dad *accountable*; the affective utterance (lines 5-6) treats Dad as *responsible* and thus to blame for her troubles. This shift from a concern for *accountability* to *responsibility* is accomplished by Mom's affective action. Mom's blaming (lines 5-6) challenges the propriety of Dad's actions, implying a moral assessment of Dad *and* his actions, and proposes that what are troublesome circumstances for Mom constitute more than just a problem of deciding what to do in that moment. The circumstance also represents a breach of her normative expectations about (a) what should have happened and (b) what should happen in the future (line 8). Dad's response (line 7) to Mom's blaming (lines 5-6) contests her treatment of him as the agent responsible for her troubles and offers instead an alternative formulation of what should have happened that holds Mom responsible for the troubles about which she is complaining and blaming him. In his exploration of doing "being ordinary," Sacks (1984) reminds us "that no matter what happens, pretty much everybody is engaged in finding only how it is that what is going on is usual, with every effort possible" (p. 419). Actors routinely resort to affective actions when some aspect of the quotidian nature of an interaction is called into question and the "ordinariness" of the situation needs to be interactionally established, challenged or affirmed. In this paper, we show that affective actions make attention to and management of the local constitutive expectancies that inform actors' conduct interactionally relevant. Affective actions make responsibility *and* accountability actor concerns in ways that constitute, affirm, and/or challenge their local situated identities and the intersubjective organization of the local moral order.

Transcript fragment 1:

1 Dad: Hello?

2 Mom: Hello=what happened to you this morning?

3 Dad: Oh uh (0.5) nothin', I just wasn't he:re until, (.) uh (0.2)

4 later in the morning 'n I called y'all b[ut-  
 5 Mom: [(Sure) screwed  
 6 everything up for us. 7 Dad: Well I'm (0.5) sorry, [y'sh'da called me- 8 Mom: [(Next t:ime)-

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### Lovorka Zergollern-Miletic

*Humour in the world of students/students in the world of humour* (Contribution to *Exploring identities through humor*, organized by Timofeeva-Timofeev Larissa [et al.]

Humour in the world of students/ Students in the world of humour Although humour and laughter were the objects of discussion and study in ancient times, influential research on humour and laughter started as late as towards the end of the nineteenth century, about the time when Henry Bergson, a notable French philosopher, published his book *Le rire* (1990). The twentieth century witnessed important developments in sciences and the humanities, which also contributed to the development of the studies of humour and laughter. Freud published his work *Der Witz und seine Beziehung zum Unbewußten* in 1905, Huizinga's *Homo Ludens* appeared in 1938, Bakhtin's *Rabelais and His World* in 1965, André Breton's *Anthologie de l'humour noir* appeared in 1940, Propp's *On the Comic and Laughter* was published posthumously in 1976 ... A striking number of works by psychologists, anthropologists, sociologists, linguists, philosophers, literary critics and other researchers have appeared since the beginning of the twentieth century, elucidating laughter and humour from various angles ( Mc Ghee 1979; Holland 1982; Raskin 1985; Attardo 1994; Dynel 2013). Humour has also been widely researched within the context of education, since education is one of the focal points in human life. According to Banas, Dunbar, Rodriguez and Liu (2011), humour in educational settings has been researched for over four decades. In Croatia, several authors have investigated that area, out of whom Matijević (1994) might be the most influential. Our paper is based on the research which is still in progress, where we are investigating attitudes of university students – future primary school teachers – towards humour. We wanted to establish whether they find humour to be positive or negative, and whether they find it to be important in people's lives. Furthermore, we questioned the students' attitudes regarding humour in the educational context, asking them about their past experience and their possible future teaching styles. We also asked the students about their knowledge of humour types, as well as their preferences. What also interested us was to see whether their tastes regarding humour had changed over time. The participants in our study were 100 students at a university in Croatia, who are training to be primary school teachers. The instrument was a questionnaire containing fourteen questions. We expect the answers to reflect positive attitudes both to humour in general and to humour in an educational setting. Nevertheless, we also expect to encounter negative attitudes, possibly caused by some negative experience, or by conservative attitudes of a particular student. The aim of the research was to obtain data that might shed some light on the ideas and attitudes of young people who will soon be educators themselves, and to raise their own awareness about humour as part of human lives, and as part of human communication.

### Grace Zhang

*Vague language challenged: Australian customs encounters* (Contribution to *Current issues in intercultural pragmatics*, organized by Kecskes Istvan [et al.]

Vague language refers to unspecific utterances, such as 'I like Perth, sort of'. The study of vague language has grown significantly in recent years (Channell 1994, Cutting 2007, Hyland 1998, Jucker, Smith & L?<dge 2003, Lakoff 1973, Parvaresh & Tayebi 2014, Ruzaitė 2007, Sabet & Zhang 2015, Zhang 2011, 2015), and has established that vagueness is an integral part of language with an important role in effective communication. While it is commonly perceived that we can communicate through vague language without difficulties, more rigorous research on the acceptability of vague language is needed, preferably based on empirical evidence. This is the purpose of the present study, which addresses the question: 'When, how and why is vague language challenged?' This study is a qualitative and discourse analysis of institutional data, based on a quarter-million-



word corpus of naturally occurring language in an intercultural (Kecskes 2014) context. The setting is the Australian customs border; the data consists of video recorded interactions between Australian customs officers and passengers from different countries passing into Australia. These recordings were screened as a TV documentary series entitled *Border Security: Australia's Front Line in Australia*, from 2008 onwards. The findings show that in this context vague language mostly went unopposed, but in some cases was challenged. Challenges occurred to: 1) get a precise figure, as when an officer suspected someone carried cash over the cut-off limit of \$10,000; 2) get a specific fact, as when officers interrogated a passenger's use of 'not really' to answer questions about past convictions or illegal drug use. Vague language tended to be challenged in more serious cases such as criminal history and drug trafficking, rather than for investigating undeclared food or violations of work permits. When much was at stake, passengers were prone to use vague language to wiggle out, and officers tended to take a more direct approach to get to the point when a story seemed to be going in circles. The findings show that vagueness differs from misunderstanding/non-understanding caused by L2s' limited English, in that the latter is often not deliberate; but sometimes the boundary can be blurry. There are also issues of intercultural discrepancies: for example, a Chinese wife may carry her husband's credit card, which is normal in Chinese culture but which Australian officers may find difficult to understand. The forms of vague language being challenged include: 1) general terms (e.g. 'some money'), 2) general extenders (e.g. 'and things like that'), 3) mitigators ('disorderly' refers to drunk driving), 4) normalising terms ('everyone', 'normally'), 5) broken or uncompleted sentences, 6) mixed past and present tenses to create vagueness, and 7) epistemic phrases ('I think'). The strategies used include: 1) minimising the seriousness of the case in question, 2) blaming others or a bad memory, 3) normalising criminal acts, 4) avoiding answering directly, 5) shifting the topic, 6) talking in general and avoiding the confirmation of specific information (Cotterill 2007), 7) claiming to be young and stupid, 8) pretending to be misunderstood and confused. The officers were very persistent: in one case it took more than 60 conversation turns to get the information they required. The forms and strategies used in the data by both officers and passenger are useful for professional trainings. Vague language, it is found, causes little confusion but is not always embraced. When there is a need to push for a precise meaning, vague language will be challenged. The implication is that while vague language is an effective tool, it has limits. The findings of this study will inform future research into vague language in intercultural communication.

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#### Wei Zhang & Xin Peng

##### *Enlisting participation in reenactment in Mandarin and Cantonese conversation*

(Contribution to *Multimodality and diversity in Chinese interaction*, organized by Li Xiaoting [et al.]

Telling/recounting past experience is a frequent activity in mundane conversation, during which speakers often mobilize multimodal resources, e.g. talk, gaze and gesture to reenact previous events (Sidnell, 2006). Through reenactment, scenes from previous events can be vividly depicted and recreated in the here-and-now interaction. However, 'doing reenactment' is not a single-handed matter by the speakers alone. It also involves participation of other co-participants. Previous studies have shown that speakers use gaze (Sidnell, 2006; Thompson & Suzuki, 2014) and hand gesture (Sidnell, 2006) to enlist the recipient as a story character in the reenacted scene.

Built on, and extending, previous research, the current study examines how speakers recruit co-participants in constructing reenactment in Mandarin and Cantonese conversation. Our analysis draws on 6 hours of video recorded conversational data and adopts the methodology of conversation analysis and multimodal analysis. It is found that enlisting recipients' physical assistance in co-constructing reenactment can be realized through different channels. Two methods used by the speakers are identified, namely, verbal directives and nonverbal enlisting. First, the teller may instruct the recipient to carry out specific acts. Through giving verbal directives the teller explicitly asks for assistance from the recipient, inviting him/her to act as a story character in reenactment. Secondly, the teller may directly reenact over the recipient, without verbal notice or eye gaze, thus automatically designating him/her as the story character. We will also show how co-participants respond to the teller's enlisting. When being verbally directed to join in the reenactment, the co-participant may comply by a verbal response first. When responding to a nonverbal enlisting, the co-participant may align to the speaker-initiated reenactment by situating him/herself in the reenactment with matching bodily comportment. Resistance to participate in reenactment is also noticed. Our study aims to explore the interactive and dynamic nature of reenactment. The interactional import of such collaboratively achieved reenactment will also be discussed.

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### Linsen Zhao & Yongping Ran

#### *Impoliteness and rituals of shaming in interpersonal dispute mediation* (Contribution to *Ritual and ritualisation in interpersonal pragmatics*, organized by Kádár Daniel [et al.]

This study aims to elucidate the interrelationship between ritual, impoliteness and (im)morality (cf. Kádár, 2013; Kádár & Haugh, 2013; Kádár & Márquez-Reiter, 2016) by examining the mediator's rituals of shaming in Chinese interpersonal dispute mediation. In the study, 'ritual of shaming' refers to a third-party mediator's recurrent dramatic action of threatening the wrongdoer's moral face (*lian*, 脸) when one commits an immoral or anti-social behavior. Drawing evidence from Chinese interpersonal dispute mediation, the findings indicate that mediators often make explicit reference to shame by using such comments as *bu xian diuren a* (不嫌丢人啊, shame on you), *haiyou lian a* (还有脸啊, do you have *lian*) and *ren yao lian shu yao pi* (人要脸树要皮, a person needs *lian* like a tree needs bark). Such expressions of rituals can be evaluated as impolite by the disputants, since the loss of *lian* would threaten personal integrity and reputation (Ho, 1976; Hu, 1944; Haugh & Hinze, 2003; Hwang, 2012; Zhai, 2014; Spencer-Oatey & Kádár, 2016). However, our data analysis shows that politeness is not a concern for the dispute mediation, the primary purpose is to transform and re-establish the moral order. The wrongdoer's sense of shame is elicited and manipulated in order to teach him right from wrong and further amend immoral or anti-social behaviors. In this sense, ritual of shaming is practiced for repairing and reinforcing the damaged moral order, wherein morality takes precedence over impoliteness. Our study also reveals that dispute mediation is a face-oriented regulation process, which is emotionally-charged and morally loaded.

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**Jan Zienkowski**

***Populist discourse across the political spectrum in Belgium: Towards a scaled understanding of populist varieties*** (Contribution to *Personal and collective identities in populist discourse*, organized by Levonian Raluca Mihaela [et al.]

This paper proposes to understand populism as a discourse that may be articulated and performed across the political spectrum. It shows how we can distinguish between more and less successful populists and how core features of populist discourse can be distinguished from populist epiphenomena. At its core, we find features that have been identified across a multiplicity of approaches such as: (1) an antagonistic understanding of the relationship between left or right wing elites on the one hand and a people on the other hand (Laclau 2005); (2) implicit and explicit performances of a *vox populi* through which politicians claim a monopoly on a homogenized national-popular will and refract collective identity in a performance of leadership (Blommaert and Verschueren 1998, Blommaert 2001); (3) attempts to occupy the 'empty spaces of power' without consideration of minority political positions; and (4) a discourse marked by a focus on systemic political crisis (Moffitt 2015, Moffitt and Tormey 2014). Populist discourses may or may not feature anti-intellectualism, xenophobic or racist tropes, Euro-critical stances, as well as nationalist, socialist or neoliberal statements depending on the 'thicker' ideologies with and within which populism is articulated and performed (McGuigan 1992, Moffitt 2016, Mudde and Rovira Kaltwasser 2013, Wodak 2015). In order to explore this idea of populism as a mode of discourse that is performed across the political spectrum, the author focuses on the way notions of 'populism' have been discussed in the Flemish press and on the way 'the people' (i.e. *de mensen*) has been imagined within Flemish political party programs since the Black Sunday of 1981 when the far right *Vlaams Blok* scored an important electoral victory (De Cleen and Carpentier 2010, De Cleen 2006, Ceuppens 2006, Blommaert 2001). The author understands discourse as a multidimensional practice of articulation that operates simultaneously at different levels of multimodal text, talk, and socio-political organisation, arguing for the need for study populist performances from a combined pragmatic and poststructuralist perspective (Zienkowski 2016, 2011).

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**Elisabeth Zima -**

***Multimodal resources for turn allocation in three-party collaborative storytelling*** (Contribution to *Multimodal Turn-Taking*, organized by Zima Elisabeth [et al.]

This paper is concerned with how speakers who are engaged in face-to-face collaborative storytelling activities draw on verbal turn allocation techniques as well gaze and gesture to jointly co-construct and deliver a story to a co-present recipient. Storytelling in interaction request tellers and story recipients to agree to temporally digress from the rules of turn-by-turn talk and to allocate the right to hold the floor to the storyteller until the end of the

storytelling activity. However, if two or more participants of an interaction have epistemic rights on a story because they have jointly experienced it, they have, at least in principle, equal rights to hold the floor and to tell the story. In other words, there is no a priori teller of the story but co-tellers have to negotiate online who is telling what parts of the story. However, although both co-tellers have knowledge about the story (*common ground*, Clark 1996) and epistemic rights to tell it, they usually grant each other longer turns to move the story forward but still take over the floor regularly. In terms of the frequency of turn alternation, collaborative storytelling can thus be said to be situated somewhere in between free turn-by-turn talk and largely monological storytelling activities by single speakers that largely restricts co-participants' rights to take the floor. Indeed, storytelling in conversation has long been recognized to be joint, collaborative activities of both speakers and recipients (Mandelbaum 1987, Lerner 20002). Tying in with this essentially dialogic approach, our paper takes an even more explicit stance on collaboration, zooming on the multimodal resources that speakers with common ground about a given event use in order to tell about it in an orderly fashion.

The presentation's focus will be on how co-tellers manage to deliver a story to an unknowing third person in a coherent, orderly way as a joint product of both co-tellers. The data come from six recordings of three-party interactions in which two participants tell a third one about a film they have seen together in cinema the day before. All three participants were German speaking students who knew each other well. They all wore mobile eye tracking glasses (SMI) and an external camera further recorded the interaction from a third-person perspective (most notably to capture the participants' gestures and postures). The collaborative telling activities lasted between 20 and 40 minutes each. In this data, collaboration is manifested both on the higher level of discourse organization (i.e. they are remarkably balanced in terms of co-tellers' shares of speaking time) and at the lower, local level of turn allocation, turn-sharing, and co-construction of single turns or TCUs. It involves a range of various multimodal strategies to share or allocate turns among co-tellers.

These include

- explicit verbal invitations to take the floor (*möchtest Du mal weitererzählen?/do you want to continue?*) with speaker gaze being directed at the co-teller;
- deliberate stops at TCU-boundaries, accompanied by a pointing gesture and speaker gaze at the co-teller;
- small gestures and posture changes as well as gaze to the co-teller, which signal the speaker's wish to take over the floor;
- short phase of mutual gaze, elicited by either currently speaking or non-speaking co-teller, that precede the co-construction of clauses and larger units as well
- explicit verbal requests to provide information that the speaker lacks (e.g. names of the film's protagonists) formulated as multimodal packages (hesitations, +/- explicit verbal addresses of the co-teller, gaze at co-teller, +/- pointing or cyclic gesture directed at co-teller).

### **Martina Zimmermann**

***Coping with student mobility: Competing theories, ideologies and expectations in researcher's and participants' encounters*** (Contribution to *High hopes for mobilities? Researchers' and researchees' discursive co-constructions of expectations for mobility experiences*, organized by Sabaté Dalmau [et al.]

This paper aims to reflect on processes of theorizing the field before, during, and after conducting a multi-sited ethnography on student mobility in tertiary education and on the handling of related expectations. Highlighting my own changing expectations and language-ideological predispositions I intend to show, how they both shaped my perspective on the research participants and on the research project as a whole. I draw on data (promotional material, legal documents, visual data, field notes, interviews etc.) collected between 2011 and 2014 focusing on students from the Italian-speaking part of Switzerland who study in the diglossic Swiss German/German-speaking part of the country. In this contribution I will explore three (interrelated) stages of theorizing. First, I aim to explore what kind of pretheorizing (Appadurai 1988) I brought into my research project, what kind of expectations this implied and how the choice of my field and my participants was shaped. I will sketch out my ideas of the (right) student mobility related to my academic trajectory and socialization and of "appropriate" multilingual practices prior to the data collection. Second, I will investigate how these expectations called for an adaptation to the given conditions of the field. On the one hand, processes of theorizing modified my expectations, eventually leading to an altered ethnographic behaviour finding its expression in different observations and interactions with the participants. With the aid of reflexive field notes I will present how, on the other hand, my behaviour was shaped by my own theorizing and how this affected the participants' reaction, e.g. when discussing linguistic and social practices related to their situation of mobility (Emerson et al. 2001). Third, I will show how in later stages continuing my process of theorizing helped me to analyse and interpret my data, i.e. scrutinize how the researchees took up my expectations and language ideologies and vice versa.

Through this three-staged retrospective I offer a reflection on how the inclusion of my own theorizing contributed to a constantly adjusted understanding of the experiences and practices of these Italian-speaking students in a Swiss German/German-speaking environment, their approach to intra-national mobility and language competences expected to be acquired by crossing one of the linguistic borders in Switzerland. By juxtaposing discursive/social practices and language ideologies of these students with 1) my own beliefs and 2) prominent concepts from academic or programmatic literature on student mobility, it became possible to highlight what otherwise becomes unconsciously part of our research apparatus (e.g. interview questions, field notes, analytical categories, interpretations etc.) (Streckeisen 1993). These reflections will raise questions going well beyond the scope of my project, requiring us to rethink our role as researchers as well as urging us to be more transparent in all stages of our work and the (co-)constructed ideas this might entail.

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### Jörg Zinken & Henrike Helmer

*Formulating troublesome referents: A comparison of German and Polish* (Contribution to *The Pragmatics of the 'Noun Phrase' across Languages: an Emergent Unit in Interaction*, organized by Thompson Sandra [et al.]

Speakers occasionally indicate in their talk that the formulation-in-progress of a referent is for some reason „troublesome“, and that the speaker is not taking the achievement of a successful formulation for granted. In German and Polish, such moments have striking formal parallels. An emerging noun phrase often begins with a modal deictic (German *so\_n x*, Polish *taki x*, “such an x”), gesticulation accompanies the further formulation of the noun phrase, and the noun sometimes ends up being a dummy term, such as “thingy”, or being qualified by hedges such as *sozusagen* (“so to say”, see Ex. 1). With respect to German, it has been suggested that *so\_n* (“such a”) can indicate that there “might be a mismatch between the expression and the intended denotation” (Umbach & Ebert, 2009, p. 163), and that the modal deictic points the listener to the accompanying gesture, and thereby grammatically integrates the gesture into the unfolding utterance (Fricke, 2012; Streeck, 1993). In Ex. 1, Lara is talking about how some horses live together, but she indicates in various ways her reservations about the term *herde* (“herd”) (noun phrase and related gesture are highlighted in gray shade; temporal relations between talk and non-verbal conduct are marked by symbols such as % or &, see Mondada, 2014).

#### PECII\_DE\_Brkfst\_20160213\_2\_225190

01 Lara %leben ja alle in so %ner  
 live.3P PRT all in such ART  
 %stretches arms----->%

02 % (0.6) %  
 %circle both hands%

03 Lara %he:rde sozusa (h) %gen  
 herd so.to.speak  
 %arms out palm open%

While speakers across languages surely know the communicative problem of formulating a troublesome referent, and German and Polish share some formal techniques for addressing this problem, grammatical differences across the two languages produce different affordances for designing multi-modal noun phrases. For example, in Polish, the modal deictic *taki* (“such a”) can be placed after the formulation of a potentially complete noun phrase as well as at its beginning. In Ex. 2, Iza suggests an improvement to the cubicles at the local swimming pool: it would be better if each locker number came with its own little changing room.

#### PP2-5\_1632160

01 Iza tak &wiesz że każdy numerek ma sw&ój pokoik

so know.2S that each number has its little.room  
 &draws cubicle on table----->&draws further->>

02 **taki**  
 such.ART  
 cubicles->>

03 **Bolek** **nie iza [wiesz co jeszcze można zrobić**  
 no NAME know.2S what still possible do.INF  
 iza ----->>

**Iza** **[Hhh%ehehe**  
 ->%

For such a post-positioned *taki* (“such a”) to integrate an accompanying gesture into the noun phrase, this gesture has to last beyond the completion of the noun phrase (here: *swój pokoik*, “its (own) little room”, line 1): If the gesture lasted only as long as the articulation of the noun phrase, it would be gone by the time the modal deictic comes. This temporal extension of the gesture beyond the verbal noun phrase is indeed what we observe in Ex. 2, in contrast to Ex. 1.

In sum, our paper examines multi-modal formulations of troublesome referents as a locus for the study of shared, as well as cross-linguistically diverse, shapes that noun phrases can take in a controlled turn-constructional environment. Our data are video-recordings from the FOLK corpus of German talk-in-interaction (see *dgd.ids-mannheim.de*), the German part of the PECII corpus (*Parallel European Corpus of Informal Interaction*), and the first author’s corpus of Polish family interactions (Zinken, 2016).

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#### Magdalena Zinkgraf & Ma. Angélica Verdú

**Teaching formulaic sequences in an advanced EFL university setting: A case for variation**  
 (Contribution to *Teaching Formulaic Language to L2 Learners*, organized by Bladas Marti Oscar [et al.]

University learners of a foreign language seem to encounter numerous difficulties in the acquisition of what Wray (2002) has termed ‘formulaic sequences’ (FSs) to such an extent that they will sound unnatural in their construction of meaning (Lewis 2009; Wiktorsson 2003). Researchers like Boers and Lindstromberg (2012) and Granger and Meunier (2008) advocate the explicit teaching of these sequences as beneficial for the development of L2 learners’ formulaic competence. Based on research carried out by Čolović-Marković (2012) and Peters and Pauwels (2015), this paper reports on a vocabulary-focused instruction experience with three groups of university English-as-a-Foreign-Language (EFL) learners taking the English-teacher training course at Comahue University. The study explores the effects of two different instruction conditions for the teaching of nine pedagogically relevant FSs on two experimental groups (EG1 and EG2) in comparison with a control group (CG). The research aims to analyse fourth-year Spanish-speaking learners’ acquisition rate of the target sequences (TFSs) a) in controlled settings (cued-output tests) and b) in spontaneous written production. It also aims to assess the degree of correctness/ variation with which TFSs are retrieved in both situations (controlled and free). The research questions are:

1. Does vocabulary form-focused instruction of FSs have an effect on a) number of FSs recalled and b) number of FSs used spontaneously?
2. Does the type of focused instruction of FSs have an effect on a) number of FSs recalled and b) number of FSs used spontaneously?

3. How similar /different are learners' versions to the target FSs? For 1 and 2 above, a fourth research question applies,

4. If so, how long after the intervention does the effect continue to exist?

The teaching conditions for EG1 included a combination of meaning-form-use awareness-raising tasks, a dictogloss (Wajnryb 1990) and cued-output practice activities. EG2's treatment consists of only two dictogloss, controlled production tasks. A pre-test/posttest within-subject design was adopted. Data were collected through a) three cued-output posttests (immediately after instruction, and two delayed) and, to measure spontaneous use of FSs, b) through three written practical assignments (essays), submitted by participants as part of the course requirements. This paper centres on the descriptive analysis of the effects of explicit instruction as measured through the rate of correct and non-target answers in both data collection procedures. The findings shed light on the type of variations introduced in learners' answers to the different tasks, which evince a certain degree of formulaicity observed in the syntactic make-up of the phrases, while FS form seems to be negatively affected by the recall of function words. Meaning and pragmatic appropriacy appear to suffer in some other cases, even if, in appearance, the TFSs have been correctly retrieved. On the whole, although there are significant benefits in the teaching of FSs in this particular learning context, more delayed data collection tasks reveal higher degrees of variations in L2 learner FS use.

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#### Mónica Graciela Zoppi Fontana

*Argu(mè)ntation: Discours numérique, ironie et féminisme* (Contribution to *About subjectivity and otherness in language and discourse*, organized by Garcia Negroni Maria Marta [et al.]

Les internautes sont familiers des pratiques de textualisation qui imbriquent différentes matérialités signifiantes, lesquelles ont pour effet la déconstruction ironique des formulations qui circulent sur le réseau. Illustration de ce type de fonctionnement, les "mèmes" articulent image et écriture d'une façon ludique sur le mode de la réplique. Parce qu'ils reprennent, par répétition formelle ou reformulation, des énoncés antérieurs et des énonciations d'autres locuteurs, nous les considérons, dans leur forme hybride, comme des textes typiquement polyphoniques. De plus, par un effet d'imbrication incongru d'image et d'écriture, ils entraînent un mouvement de relecture/réinterprétation des énoncés repliqués, au cours duquel intertexte et interdiscours surdéterminent l'argumentation, en produisant l'inversion/déconstruction ironique des arguments. Souvent, "selfies" et "hashtags" leur sont ajoutés, suscitant ainsi des glissements et des transgressions de sens. Nous nous concentrerons en particulier sur l'effet d'ancrage de l'énonciation au *moi* du locuteur, représenté par son corps photographié (*selfie*). Cette représentation visuelle de la corporalité comme espace symbolique de légitimation de l'énonciation sera l'objet de notre analyse, qui s'appuie sur le concept d'« énonciation militante » proposé par Marie-Anne Paveau. Plus globalement, le but de notre travail est de réfléchir au fonctionnement de l'argumentation sur le réseau ainsi qu'aux effets, sur la langue et le sujet, de ces pratiques argumentatives propres au discours numérique. Le cadre théorique de notre réflexion est l'Analyse du discours proposé par Michel Pêcheux et Eni Orlandi et la sémantique de l'énonciation, telle qu'elle est développée au Brésil à partir des travaux originaux d'Oswald Ducrot. Nous prendrons pour corpus des textes ayant circulé sur les réseaux sociaux en réponse au reportage "Belle, retenue et au foyer", publié par le magazine VEJA en avril de 2016. Nous tenterons d'évaluer dans quelle mesure cette nouvelle forme argumentative hybride -les

"mèmes" (ce que nous qualifierons d' *argumèmentation*)- participe par l'ironie d'une pratique de résistance féministe au cynisme du discours dominant.



## LECTURES & POSTERS

**Esmaeel Abdollahzadeh**

*Hedging in graduate student theses: A cross-cultural corpus study* (lecture)

This study focuses on the way Iranian and English graduate students of applied linguistics hedge their propositions in the discussion section of their dissertations. 83 Masters theses by English and Iranian graduates were analyzed for hedging categories and their individual types. The focus was on the degree of conviction they promoted in their claims in the discussion chapter. Frequency analysis and log-likelihood test for group comparisons across each hedge category demonstrates English thesis writers used each hedge category significantly more than their Iranian counterparts. The results showed that epistemic modals had the highest frequency of use in the discussion chapters followed by probability adverbials/adjectivals/nouns, and lexical hedges respectively. Iranian graduates of applied linguistics lacked full access to the complete repertoire of hedges compared to their English counterparts. Certain epistemic modals (i.e. can, could) were also significantly overused by this group. Certain conversational hedging markers were also used mostly by English graduate writers. Further instruction for junior researchers about developing appropriate stance and engagement as well as argumentation skills in discussion sections will be proposed and discussed.

**Karen L. Adams**

*Identifying dodged questions in US political debates* (lecture)

Identifying Dodged Questions in US Political Debates The four year cycle of Presidential and Vice Presidential campaigns in the USA brings with it media coverage attributing to political campaign speech rampant violations of Grice's cooperative principle and its maxims. Fact checking, for example, becomes the gold standard of identifying when candidates have strayed from the maxim of 'quality'. A 2012 New York Times Opinion Page site (*Room for Debate*) also discussed violations of relevance in a post on evasion by Rogers and Norton (2012) which bemoaned voters' lack of skill in noticing such evasions based on their 2011 study and suggested strategies to train viewers. As the broadcast campaign debate is a staple of political events across the US, occurring at a minimum of every two years for numerous levels of local, statewide and national offices, the question arises as to what is at work for the viewing audience in these much more frequent biannual debates in the US. This study looks at 25 years of gubernatorial debates (35 in total) for the strategies employed by debate participants and finds several possible mechanisms for identifying non-relevant or partially non-relevant responses. These offices were chosen as they are the most important executive ones below the office of president and vice-president. Determination of evasion in this study relies on participant identification of the offense and validated changes in topics between panelists' questions. All participants are involved in the process of pointing to potential violations, and among the most frequent noticings are those of moderators and/or panelists who declare an answer not responsive to the question often with a repetition of the question. These declarations may be in the form of complaint about violation of pre-allocated rules or a threat to additional turns plus the request for a return to topic. At times, moderators also claim an answer by a third party candidate as irrelevant based on the party's non-mainstream platform cutting them off before their answer is completed. The candidates themselves may attack the relevance or appropriateness of moderator's questions asking them to rephrase or clarify. This strategy also can license candidates themselves to ignore the panelists' question as inappropriate. Candidates also may announce the violation in advance as well as repair it later. Also however, they often answer as wanted without indication and the following candidate to address the topic frequently follows suit. Audiences may also shout out requests for appropriate answers. These and other strategies pursued during the interactive gubernatorial debates are then compared to those found in the first presidential and the vice presidential debates in 2016 where the adherence to pre-allocated formats was perceived to be treated by candidates as of little significance. The results from the gubernatorial debates and the comparison challenge the findings of Rogers and Norton that viewers are left to their own devices in this process. *Room For Debate: Why Politicians Get Away With Lying*. January 22, 2012. The Opinion Pages <http://www.nytimes.com/roomfordebate/2012/01/22/why-politicians-get-away-with-lying>

## Akinbiyi Adetunji

### *Anti-culture verbo-cognitive actions in Yoruba postproverbial discourse* (lecture)

The postproverbial (anti-proverb or perverb), an innovative reinterpretation of a traditional proverb, has been the subject of paremiology in the fairly recent past. And for the absence of any documented linguistic-pragmatic analysis of Nigerian data, so far, this study modestly attempts to fill some space in its (postproverbial's) linguistic literature. It investigates the cognitive and pragmatic dimensions of the creation, comprehensibility and comprehension of Yoruba postproverbials, with the intention of showing how these novel forms do not only reveal Yoruba speakers' (users') communicative intentions but also interrogate Yoruba cultural wisdom and meanings. The study is theoretically anchored in Sperber and Wilson's Relevance Theory (RT), given RT's preoccupation with the search for (optimal) relevance as implicitly and explicitly realised in cognition and communication. And for data, there are 55 purposively sampled postproverbials obtained through (semi-structured) questionnaire administered to, and oral interviews of, 100 randomly sampled Nigerian college and university students of Yoruba origin. Results reveal that postproverbials instantiated by 6 major cognitive processes—analogue mapping, 'logic'/common sense, punning, supplementarity, norm disalignment, wrong cognitive orientation—achieved through speakers' maximisation of relevance and the interaction of input (traditional proverb) with speaker's contextual information as compatible with speakers' abilities and preferences. Specifically, the postproverbials denote the appropriation of traditional proverbs through explicatures (adding new information), implicated premises (revising existing information) and implicated conclusions (yielding new conclusions), realised, mainly, in the construction of *ad hoc* (occasion-specific) concepts, loose use of language (broadening, narrowing), and metaphoric conceptualisation (SPECIFIC IS GENERIC). Although proverbs are linguistic evidence of cultural scripts and public representations of culture, this study's findings prove that Yoruba postproverbials are ambivalent 'representations by resemblance' of public meaning (proverb) and private meaning (thought) whose contents implicate or explicate the negation, weakening and inappropriate specification of Yoruba culture.

## Jeffrey Aguinaldo

### *The interactional organisation of 'coming out of the closet'* (poster)

This poster presents preliminary observations on the interactional organisation of 'coming out of the closet' as gay, bisexual, lesbian, or pansexual. There is a vast social science literature on coming out. Much of this literature has focussed on the political consequences of coming out and the emotional costs of doing so. The current project builds on conversation analytic research on coming out that seeks, in part, to understand how the normative social world is produced through social interaction and how coming out as non-heterosexual is a breach of that world (Wilkinson & Kitinger, 2003). But where this previous research has focussed on coming outs in the form of conversational asides (Kitinger, 2000) or corrections to heterosexual presumptions (Land & Kitinger, 2005), the current project draws upon video and audio recorded instances of coming out (to their parents, siblings, or grandparents) in the form of news announcements, as in the following,

01 Josh: uh::: I just wannid duh (.) tell you som'em  
 02 (0.5)  
 03 Mom: okay, I'm listening,  
 04 (1.2)  
 05 Josh: uh:::m (0.5) mHHhh (1.0) ((swallows)) tch I jus:: wannid  
 06 to tell you:::, (2.0) u:::h (1.5) I'm gay.  
 07 (1.0)

Drawing upon the previous CA findings on pre-announcements (Terasaki, 2004), news delivery sequences (Maynard, 1997), and good and bad news (Maynard, 2003), preliminary inspection of the data suggests the following observations. First, the news (of one's non-heterosexuality) is typically delivered with low intonation and slowed speech that conveys a reluctance to tell. It is often forecasted and delayed, sometimes eliciting repeated requests from news recipients. In other words, coming out of the closet, when done as news announcements, are almost always delivered as if imparting bad news. Second, recipients of the coming outs typically align with the valence of the news as bad not by negatively assessing the news (e.g., 'That's awful'), but by consoling news bearers and reassuring them that the news is not so bad or could be worse. As conversation analysts have argued, social organization and broader political structures are built on the ordinary affairs of everyday social interaction. From these initial observations, then, I argue that heterosexist oppression persists not only because of prejudiced attitudes, but because negative inferences about non-heterosexuality are embedded and reproduced at the most mundane levels of interaction.

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## Negar Ahmad Khosravi & Zhu Hua

### ***“Welcome, you stepped on my eye”: Pragmatic judgements on compliments by Persian-English bilinguals and Persian speakers*** (lecture)

The present study aims to investigate the influence of second language (L2) on first language (L1) in terms of pragmatic judgement and to examine the impact of variables such as gender, age and length of residence in the L2 context on the politeness and appropriateness judgement of Persian bilinguals living in the UK. The data is collected through a specially designed online pragmatic judgement questionnaire which invites the participants to evaluate the speech events of compliments in the Television Programme, “*Befarmaeed Sham*” the Persian version of the reality show “*Come Dine with Me*.” A total number of 93 Persian-English bilinguals living in the UK and a hundred Persian speakers (PSs) residing in Iran took part in the questionnaires which contain questions about social, gender and contextual appropriateness of the compliments. Preliminary analysis of the data confirms that the influence of L2 on L1 is not limited to linguistic competence alone but also extends to pragmatic competence, offering new evidence to the existing discussion on the relationship between L1 and L2 (e.g. Cook, 2003). Specifically, the results show that there is a significant difference in the judgement of politeness and appropriateness between the two groups with the Persian-English bilingual group having a higher score on the aforementioned attributes than the PNS group. There is also a positive correlation between L1 and L2 politeness and appropriateness judgement among the Persian-English bilinguals. However, the length of residence in the target language context is not associated with the judgement of politeness and appropriateness. Neither is there any statistically significant difference between male and female participants in their politeness and appropriateness judgement although the average rating of female participants was higher than their male counterparts. The results are compared with previous studies (Alemi et al., 2015; Izadi, 2016; Khorshidi, 2013; Motaghi-Tabari & de Beuzeville, 2012; Niroomand, 2012) and interpreted in the wider socio-cultural contexts.

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## Zain AL Qurashi

### ***To feed or not to feed the trolls: A sociopragmatic study of trolling in Arabic*** (poster)

The linguistic study of online trolling behaviour seems to have been largely limited to English, but online agents of chaos operate across languages. As little empirical research on the topic of online trolling in Arabic exists, the

present study investigates this negative and threatening online behaviour from a sociopragmatic approach as it is widely practised in Arabic on Twitter. The study uses a three-pronged approach to investigate the antisocial uses of online trolling: the linguistic characteristics used by trolls; the impoliteness strategies (Culpeper, 2011) utilised in trolling; and finally, the pragmatic defence mechanisms employed by other online users against trolling behaviour. The study also looks into various reactions made by trolling victims and how such reactions may facilitate or hamper online communication. A mixed-method approach utilizing both corpus linguistics and discourse analysis is employed to analyse online trolling (Baker et al., 2008; Hardaker & McGlashan, 2016). Data collection was carried out over a two-month period from June to August of 2016 and consisted of over 1000 Arabic tokens captured directly from Twitter's API. In order to gain more qualitative insight, a 29-item survey was administered to Arab Twitter users with the aim of assessing their perceptions, attitudes, and reactions towards the many disruptive and destructive aspects of online trolling. The findings of this study indicate that Arab trolls on social media most commonly employ obscene language, sarcasm, pointed criticism, irony, complaints, and even condescension. This finding is consistent with some earlier findings of studies on trolling in English (Hardaker, 2013). Surprisingly, further analysis shows that the use of emoticons by trolls facilitates the achievement of the desired effects of trolling, and that social networks seem to encourage trolling by providing a wide range of emoticons. The results of the study also indicate that much of the online trolling behaviour studied would not exist in normal face-to-face communication, depending on the degree of offence and aggression posed, which seems to indicate that the anonymity and privacy guaranteed by social networks encourage online trolling.

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**Areej Alawad & Zhu Hua**

***The role of authentic videos in the explicit teaching of English request strategies in Saudi female students' oral production of pragmalinguistically appropriate English requests***  
(lecture)

The study investigated the efficacy of 'authentic videos' of English requests in a context of explicit instruction on students' ability to *utter* pragmalinguistically appropriate English requests. Since requests are one of the most face-threatening acts, it is fundamental to raise FL students' metapragmatic awareness through explicit instruction with the assistance of a rich tool such as videos. An extensive body of literature has found that despite the broad universality of the existence of mitigating devices in performing polite requests; they are sometimes manifested pragmalinguistically differently across many languages (Blum-Kulka & Olshtain (1984), Tawalebeh & Al-Qqaily, 2012; ElShazly, 1993; Karasneh, 2006; Al-Ali & Alawneh, 2010). In fact, Kasper & Rose (1999) and Jianda (2006) have pointed that second language (L2) advanced proficiency does not always positively correlate with L2 pragmalinguistic proficiency which might lead to situations of communicative breakdown (Castillo, 2009). One reason for pragmalinguistic incompetence is that many L2 textbooks and methodologies are not pragmatics focused (Delen & Tavit, 2010). Soler & Martínez-Flor (2008) stated that "learners in a FL setting do not have the same exposure and opportunities for practice as learners who are immersed in the second language community. For this reason, ... there is a need to examine those conditions that influence how pragmatics is learned, taught ..." (p. 14). Therefore, since videos are considered one of the richest sources that can help learners experience and observe pragmatics at work (Kasper & Rose, 2001), this study aimed at investigating the efficacy of the provision of authentic videos in a context of explicit instruction compared to its absence. Learners can subconsciously pick up on the many different social factors that impact their understanding and learning of 'requests', e.g. distance, power and imposition. Fifty-six female undergraduates who possessed an upper-intermediate English level were split into two groups: 29 in the video group (experimental group (EG)) and 27 in the non-video group (control group (CG)). Both groups received four sessions in two weeks. Sessions were divided based on the three main social factors: social distance, power and degree of imposition. The two groups received the same explicit classroom instruction with one difference. While the EG were exposed to 'authentic video clips' of English requests, the CG had Role plays. Students' ability to *orally utter* a pragmalinguistically appropriate request was tested using oral discourse completion tasks (ODCT). Each student recorded four requests for the pre-test and four for the post-test. Student recordings were rated by five English teachers following Taguchi's (2006) six-point appropriateness scale (0-5) being no performance and 5 being excellent. Rating scores were compared using paired sample t-tests and independent sample t-tests. Results revealed that the EG marginally outperformed the CG in their post-test ( $p = .053$ ). In addition, while the EG significantly outperformed themselves in their ODCT post-tests ( $p = .012$ ), the CG did not ( $p = .102$ ). Results indicate that authentic videos have positively affected its participants despite the short intervention. Perhaps exposing students to videos over a longer period might have created a higher significance.

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## **David Aline & Yuri Hosoda**

### ***Practices for closing argument sequences deployed by language learners in classroom discussion tasks*** (lecture)

In this presentation we provide the results of a detailed conversation analysis of the closing of disagreement sequences in discussion tasks in university English as a foreign language courses. Specifically, we elucidate the various ways learner participants exit from these sequences. Micro-analysis of conflict talk has received extensive attention among researchers (e.g., Grimshaw, 1990; Antaki, 1994). Conflict talk, argument, disagreement, or disputes are just some of the terms under which researchers have attempted to encapsulate this conversational activity. In this paper, we use the term “conflict talk” to refer to a sequence that follows a three-part sequential pattern (e.g., Coulter, 1990; Hutchby, 1996, 2001; Maynard, 1985) in which the first speaker produces an utterance (which, as the interaction progresses, is retrospectively treated as an arguable), a recipient replies with an opposition, and this is subsequently responded to by the speaker of the arguable with a counter-opposition. Although disagreement sequences have received attention in research based in second language talk and interaction, most of the work has examined the ways that first opposition turns are produced, whether the opposition turns are direct or indirect, and how they are modified (e.g., Bardovi-Harlig & Salsbury, 2004; Hellermann, 2009; Fujimoto, 2010). Consequently, there are only a few studies that examine how extended sequences of conflict talk are completed among second language learners (e.g., Hosoda & Aline, 2015; Houck & Fujii, 2006; Sharma, 2012). The present study adds to this strand of conflict talk research by examining how second language learners conclude conflict talk that has been extended over multiple turns. The data for this study come from a larger corpus of 200 hours of video-recorded second language interaction collected during classroom peer discussion tasks in oral English classes in a Japanese university. As part of a series of language learning activities, each group of three or four students carried out a number of thematically varied discussion tasks, each of which required them to make final decisions and reach group consensus. The analysis of the data revealed that the participants who conceded, no matter whether they were the original producers of the arguable or not, refrained from producing any explicit statements of agreement, such as “I agree” or “I think so too.” Instead they routinely repeated (part of) the opposer's turn and produced brief agreement tokens (e.g., okay) oftentimes accompanied by nodding. Additionally, during the compromise turn, laughter and/or code-switching to the first language frequently occurred. Writing down the decision on the students' individual worksheets indicated that they had reached consensus. After these implicit agreement signals, participants proceeded to discussion of the next topic. The practices these second language learners deployed reflected their orientation to the task constraint of reaching consensus and noting that consensus on the worksheets. This is different from native speaker mundane conversation in which conflict talk sequences recurrently ended with stand-offs (e.g., Vuchinich, 1990). This study is of significance for our understanding of what interactional resources are available for second language learners to deploy for resolution of argumentative talk sequences.

## **Keith Allan**

### ***A death in late Victorian Dublin*** (lecture)

This essay examines the language used when describing the 1895 death of Father Flynn in James Joyce's short story ‘The Sisters’. Father Flynn's death follows the paralysis that was the result of his third stroke. His physical and mental degeneration reputedly began after he broke the chalice at the Eucharist. The broken chalice and the priest's paralysis are a metaphor for the state of the Irish Church. It is Father Flynn's death resulting from central nervous system decay of a morally moribund Catholic priest, the rituals that precede and follow it, along with the attendant reactions from the characters in Joyce's story that form the substance for this essay on the language of death in late Victorian Dublin. Throughout the story Joyce makes recourse to a packet of scripts that

plot the various aspects of death and the pragmemes that are components of those scripts. The scripts correspond to recurrent and largely predictable events such as: the administration of last rites, the report of death (which includes the pragmeme of death notices), the cause of death - which is the main focus of 'The Sisters', laying out of the body, paying respect to the dead person (which includes the pragmeme always speak well of the dead), and expressing empathy with the bereaved (which includes the pragmeme of condolence and the pragmeme of questioning the manner of dying). Although preparations for the funeral are briefly mentioned, no funeral is described, the likely reason for which is proposed.

**Wesam Almeahadi, Thora Tenbrink & Eirini Sanoudaki**

***Pragmatic and conversational features of Arabic-speaking adolescents with Autism Spectrum Disorder (ASD)*** (poster)

ASD affects many cognitive functions, including the production and understanding of language. As a result, autistic people suffer from noticeable deficits in their language abilities, especially in terms of pragmatics (Landa, 2000; Tager-Flusberg et al., 2005). There has been relatively little research into the pragmatic conversational features of adolescents and adults with ASD, and even less research has been done on autistic Arabic speakers. This gap in the literature provides the motivation for the proposed study.

This study investigates the features of pragmatic and conversational difficulties that are present in the language of Arabic-speaking adolescents with ASD by comparing them with non-autistic Arabic-speaking adolescents in Saudi Arabia. It aims to identify the differences in the pragmatic behaviours of the two groups and to explore caregivers' perceptions of these behaviours with respect to four main pragmatic areas: discourse management, communicative function, conversational repair and presupposition abilities.

Data for this study were collected from 15 Saudi adolescents with ASD and 15 typically developing (TD) adolescents. The caregivers of the adolescents with ASD and TD also participated in this study. The participants in the TD group were individually matched to the participants in ASD group in terms of their verbal ages as measured by the British Picture Vocabulary Scale (BPVS) and the Test for Reception of Grammar (TROG). Non-verbal mental age was assessed using the nonverbal subtest of the Kaufman Brief Intelligence Test (KBIT). All the participants were in the normal range.

Two quantitative instruments were used to gather data, including the Yale in vivo Pragmatic Protocol (YiPP) (Simmons et al., 2014) and the Pragmatics Profile of Everyday Communication Skills (PPECS) (Dewart and Summers, 1996).

Data analysis of the YiPP revealed that pragmatic behaviours differed significantly between the two groups. Autistic adolescents performed worse than TD adolescents in the four domains considered. Also, the analysis of the PPECS (the caregiver questionnaire) revealed a significant difference between the two groups in the same domains except for interaction and conversation domain, where no statistically significant differences were found between the two groups.

In conclusion, the autistic adolescents conversational abilities inferior to typically developing adolescents and even in the areas where there is no significant differences between the two groups, their performance is actually weaker. These findings accord with most previous findings obtained in other studies. Also, these findings will help in classifying and understanding the particular difficulties autistic adolescents experience, with the ultimate goal of developing training programs to improve the pragmatic and conversational skills of people with ASD in Arabic-speaking countries and beyond.

**Bandar Alshammari & Michael Haugh**

***(Im)politeness in intercultural complaints and troubles-talk: A sequential analysis*** (poster)

It is frequently claimed that politeness plays a crucial role in interpersonal interactions. However, maintaining politeness in contexts in which interactants complain or engage in troubles-talk about moral offences can be challenging for participants, particularly if the interactions occur in intercultural settings where participants enact different practices for complaining and troubles-talking (Kecskes, 2015). Yet despite this, there have been very few systematic studies to date on (im)politeness in intercultural contexts (Haugh 2010; Kecskes, 2014, 2015; Spencer-Oatey, 2008).

The present study aims to explore the sequential architecture of the activities of complaining and troubles-talking in intercultural settings.

The data includes naturally-occurring encounters between Saudis and Australians in English, which have arisen because of some kind of perceived wrongdoing (offence) or 'unhappy incident' (Pomerantz, 1978). We explore these interactions through the lens of an interactional pragmatics framework (Arundale, 2010; Haugh, 2012),

which is informed by research and methods in conversation analysis (CA) and ethnomethodology (Heritage, 1984; Sacks, Schegloff, & Jefferson, 1974).

A preliminary analysis reveals that complaint and troubles-talk are interrelated activities that can co-occur in a single interactional occasion. In particular, we find that from an emic perspective cultural outsiders have a tendency to conflate the activities of complaining and troubles-talking within one and the same conversation. An investigation of the data also yields a recurrent order of structured sequence of actions that successively unfold in complaining or troubles-talking occasions centred on offences of unhappy incidents. We, therefore, propose an intercultural overall sequential structure, that is opened for scrutiny and amendment in future studies, which echoes the candidate sequential organisation of troubles talk postulated by Jefferson (1988).

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### Diogo Henrique Alves da Silva

#### *Argumentative strategies in cross-cultural comparison* (lecture)

With the advent of the Conversational Analysis (CA) it has been possible to investigate in more detail the structure of talk-in-interaction and its sequential nature (Sacks et al, 1974). Regarding the relations between language and culture, CA's premises could be applied to studies on speech styles in comparison. This presentation, for example, aims to comment on the results of a research concerned with the description of argumentative strategies in Portuguese (Brazil) and German. In order to do so, an interaction among two Brazilian and two German women was video-recorded, in which the participants were requested to discuss the meaning of the terms *Heimat* and *pátria* – *homeland* in German and in Portuguese, respectively. As a result, this complex issue demanded from the interviewed subjects exhaustive argumentation. The conversation was transcribed with the software EXMARaLDA (Schmidt, 2002) and segmented based on the GAT2 (Selting et al, 2011) conventions, which were able to highlight the sequential and prosodic aspects of the recorded interaction. The relevance of the intonational phenomena for this research can be justified by the contextualization theory developed by Gumperz (1982), according to which verbal and non-verbal tools carry symbolic meanings, which, in turn, can be culturally specific. As for the results, it can be stated that the Brazilian participants presented a higher rate of narrated anecdotes – using specific dramatic intonation – to support their arguments. In contrast, the German subjects behaved in a more self-reflective manner, since they tried to objectify their talk by means of metapragmatic comments. Ultimately, such results are in accordance with the studies conducted by Schröder (2005), who observed that the Brazilian participants, when requested to introduce themselves, seemed to present a “baroque” speech style, which was constructed by the staging of the communicative exchanges they had so far experienced, while the Germans showed a more reflective way to perform the introduction. At last, these findings may also contribute to a better comprehension of how cultural motivations can be nestled or embedded in the speech styles of large groups of people.

### Jose Amenos-Pons, Aoife Ahern & Pedro Guijarro-Fuentes

#### *Semantic mismatch resolution in L2 past tense interpretation: A cognitive-pragmatic account* (lecture)



The resolution of semantic mismatches between lexical and grammatical features in the interpretation of tenses constitutes a complex area, at the interface between grammar and pragmatics (Escandell-Vidal and Leonetti 2011), both in L1 use and L2 acquisition (authors 2016). This talk discusses data on L2 Spanish acquisition by L1 French speakers, from an online interpretation task involving the choice between Spanish compound past (CP), simple past (SP) and imperfect (IMP) tenses in utterances where various kinds of mismatches were found. The L2 Spanish learners were assessed at A2, B1, B2 and C1 CEFR levels (n = 20 per level). A control group of native European Spanish speakers (n= 20) also participated.

The uses include: telic predicates in IMP where the event is understood as interrupted (1), or IMP in reported speech where the event is not located in the past (2); choice of perfective (CP/SP) tense with no explicit temporal locator (3), or with interval temporal adverbials (4); and choice of tense within progressive periphrasis (*estar* + gerund) in utterances where the SP is required (5).

1) *María y Pedro han salido / salieron / salían cuando yo llegué, pero finalmente cambiaron de idea y se quedaron conmigo.*

María and Pedro **have gone / went (SP) / went (IMP)** out when I arrived, but finally changed their minds and stayed with me.

2) + *¿Qué sabes de Cristina?*

- *No mucho. Ha venido / vino / Venía a Madrid el próximo fin de semana, entonces podremos verla.*

+ What do you know about Cristina?

- Not much. She **has come/ came (SP) / came (IMP)** to Madrid next weekend, we'll be able to see her then.

3) *Conozco bien la ciudad y no me perderé. Ya he ido / fui / iba allí tres veces.*

I know the city well and won't get lost. I have gone / went (SP) / went (IMPR) there three times.

4) *Estas vacaciones he visto / vi / veía a mi hermana, que normalmente vive en Chile.*

In the holidays I **have seen / saw (CP) / saw (IMP)** my sister, who normally lives in Chile.

5) *Julián ha estado / estuvo / estaba trabajando unos años en esa empresa, pero al final decidió irse.*

Julian **has been (CP) / was (SP) / was (IMP)** working for a few years in that company, but in the end he decided to leave.

SP and CP exist in both Spanish and French but, unlike its French counterpart, the Spanish CP is not a general, narrative past tense. IMP has similar functions in both languages. PROG is not used with perfective tenses in French, while in Spanish it may combine with CP, SP and IMP.

The online task consisted of 50 sentences, for which three answer options (CP, SP and IMP) were provided. It was developed based on previous oral and written production tests (author 2010, 2016), that lead to the identification of the aforementioned set of Spanish tense uses that were never found in the production of the L2 learners: it was hypothesized that these uses might also pose difficulty for interpretation.

In our data, A2 and B1 learners were clearly influenced by the L1 available options, as well as by explicit cues in the immediate context. In higher levels, L1 influence is attenuated, although overall, this did not improve the accuracy of the tense choices. Thus, difficulties were mainly caused when integrating linguistic and pragmatic information was essential for the interpretation. The L1 control group also showed some variability, but their choices (unlike those of the L2 speakers) did not affect the grammaticality of the utterances but rather the perspectives that they adopted in relating the event to the context.

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#### Elisabeth Muth Andersen

*"What are we going to do now? - Nothing?"* (lecture)

Research focusing on social interaction with people living with dementia (PLWD) in care facilities claims that PLWDs are rarely socially active (Stabell, Eide, Solheim, Solberg, & Rusten 2004). Research also suggests, however, that PLWDs are attempting to initiate communication and that 'caregivers must learn to "hear" this language' (Smith & Buckwalter 2005:40). This paper focuses on instances in which a PLWD takes social initiative by using versions of the question "what are we going to do now?" Data is from a corpus of video recordings at a care facility in Denmark conducted for a period of nine months. Detailed analyses of such instances by means of ethnomethodological conversation analytic methods (Hutchby & Wooffitt 2008; Schegloff 2007; Stivers & Sidnell 2012) focus on how this social initiative is constructed, made recognizable, and responded to in the local interaction. The analyses focus on three related issues: 1) How an invitation for care staff to support the PLWD in initiating and accomplishing social activities is embedded in the design and organization of the initiatives in the ongoing social interaction in a shared living room; 2) how each initiative is carefully constructed to fit and make use of the local context and verbal and non-verbal resources available to the PLWD; and 3) how the initiatives are responded to by the other participants. Recurrently, in fact, the PLWD anticipates a rejection of the initiative for social (inter)action by closing down the sequence himself. In some of these instances his initiative is responded to with a rejection by caretakers too. On other occasions, though, the initiative is recognized, negotiated and reformulated into requests for specific action, leading to social activities between the PLWD and caregivers. The analyses highlight critical issues regarding social interaction in settings in which at least one participant suffers from dementia, e.g. has language and memory difficulties (Bayles & Tomoeda 2014): They point out specific difficulties in recognizing and managing social interaction as well as the possibilities for supporting communication and social initiatives by focusing on how PLWDs use their remaining linguistic and communicative resources in situated interaction.

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#### Johannes Angermuller

##### ***Discursive capitalism. Academic research as a discursive positioning practice*** (lecture)

Academics use language not only to convey ideas and theories but also to relate to others. Language is a 'medium' for a great deal of social activities among academics. By using language, in other words, academics negotiate their 'subject positions' in the social world of academic research. Against a background in poststructuralist discourse analysis, I will look into the making of academic subjects through the uses that are made of language in academic communities. While many poststructuralist strands of discourse analysis (e.g. in sociology, history or political science) have had little to say about the linguistic dimension of discursive subjectivation, the perspective of enunciative pragmatics, which is grounded in linguistics, fills this gap by showing how utterances refer to the participants of discourse. Through utterances, the participants of academic discourse enter a discursive positioning game in which not everybody develops the same facility to speak and write, to be heard in scientific communities and to be recruited in academic institutions. Against this background, I will ask how unequal social relationships are produced and reproduced through the uses that are made of language by academic researchers. In order to account for 'discursive capitalism' in academia, I will discuss examples from my ERC DISCONEX project which studies academics in the social sciences and humanities in France, the UK, Germany and the U.S.

#### Yusuke Arano

##### ***Rule-formulation and assessment in instruction sequence in ordinary second language interaction*** (lecture)

This presentation is to provide empirical accounts of the structural organisation of instruction sequences. More precisely, the study demonstrates the organisation of second language instruction in interactions where at least

one participant is speaking a second language. The organisation of a type of instruction sequence in this study is experienced as a dominant activity in interaction, as compared to situated instruction which proceeds as a side-sequence. The situated instruction sequences are experienced as correction sequences with three-part sequences, which are initiated with correction-invitations for the instructed items and terminated with repeats of the corrected items that are systematically occupied upon completion of other-corrections. However, the dominant instruction sequences are not necessarily limited to three-part sequences. Two particular characteristics of the dominant instructions are observed: the participants formulate linguistic rules and they assess the instructed actions, although they seldom occur in situated instructions.

Employing conversation analysis, we investigate how 'action sequencing' arranges instruction activities and, reflexively, how the activities characterise each action, in order to demonstrate second language instruction in relation to learning. Particularly, with its comparison between two types of instruction sequences, the presentation describes how the dominant instruction is initiated, what the characteristics are that constitute the instruction sequence as dominant and when and how the sequences are terminated. Thereby, the study further contributes to the discussion of a local instructive order (i.e., giving instructions and following instructions), the procedure for making an identity/category relevant and praxis for using relevant categories with the cooperation of other multimodal, semiotic resources for achieving social action.

The data examined are ordinary, video-recorded, non-institutional interactions where participants from different lingua-cultural backgrounds speak some languages as their additional languages. The spoken languages in the study are mainly English and Japanese, and participants are from various lingua-cultural backgrounds, including the US, the UK, China, Ecuador, Germany, Japan and Korea, to name a few.

## **Erhan Aslan**

### ***Teaching in a second language: International teaching assistants' use of politeness strategies in US university classrooms*** (lecture)

The primary goal of interlanguage pragmatics (ILP) research is to study non-native speakers' (NNS) comprehension and production of speech acts and how that L2-related knowledge is acquired (Kasper & Dahl, 1991). However, it is equally important to investigate what L2 learners, particularly advanced ones, actually do with their already acquired pragmatic knowledge and competence in real-world communication situations. A prime example of an L2 population that falls into the advanced learner category is the international teaching assistants (ITAs) in the US. ITAs are charged with teaching responsibilities to be fulfilled in their L2 English in different instructional contexts, such as undergraduate courses, science labs, or office hours. Specifically, ITAs deliver content in their fields of study and perform various discourse and pragmatic functions (Tyler, 1992; Chiang, 2011), such as sequencing activities, negotiating meaning, managing time and turn-taking, or moderating group or one-on-one discussions. Using L2 English in a new educational context, particularly with L1 English speaking students, may pose challenges for ITAs. Therefore, the investigation of ITAs' ability to produce various speech acts and exploit politeness strategies can enhance our understanding of L2 pragmatic competence in instructional settings. With this goal in mind, this lecture reports on a multiple case study that investigates the L2 pragmatic performance of four ITAs (1 Iranian, 2 Chinese, and 1 Turkish) in different academic disciplines (chemistry, finance, sociology, education) in a large US public research university. The research questions of the study were: 1) What politeness strategies do ITAs use to save face during their interactions with students? 2) How do their perceptions and beliefs about communication influence their use of politeness strategies? 3) How does the instructional or disciplinary context of communication affect the use of politeness strategies? Classroom observations, researcher field notes, and semi-structured interviews comprised the data of the study. A discourse analysis on the observation data was triangulated by the qualitative analysis of interview data and field notes. The findings revealed that all ITAs employ positive politeness strategies by noticing students in different ways, such as acknowledging or praising their contributions, referring to them by their names, or negotiating with them in class discussions. The situational context of communication appears to determine if a speech act poses a threat to a discourse participant, what is appropriate or inappropriate to say in the classroom, and whether politeness strategies are needed to redress a speech act. With respect to the instructional context of communication, the number of participants in the classroom also seems to have an effect on the communication styles and exchanges between ITAs with undergraduate students. Finally, ITAs' perceptions and beliefs about cross-cultural differences in assuming roles (e.g. teacher-centered versus student-centered) in the classroom seem to affect managing student behavior or encouraging participation. The implications of these findings will be discussed in terms of ITA training programs and curricula as well as L2 pragmatic competence research.

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### **Lem Lilian Atanga & Florence Tabe**

#### ***Gender, discourse, cognition and understandings of gender equality in Cameroon*** (lecture)

Teun van Dijk has worked much on the relationship between discourse, society and cognition. This research has influenced a lot of work relating to the role of cognition in shaping discourses and especially gendered discourses. Gender equality discourses are prevalent across gendered discourses in literature and this prevalence seems to suggest most people know what gender equality is. Our hypothesis in this paper is that, although most people, males and females have a fair understanding of what gender equality, the societal construction, buried in the social cognition, assigns specific gendered roles to males and females (within the Cameroonian context) and that these gender roles, define gender relations a lot more than the current discourses on gender equality. In the paper thus, we will ask very basic questions to gauge the understandings of gender relations based on gender roles. In October 2016, the president of Nigeria is known to have said his wife belongs to 'his kitchen, parlour and other room'. Based on traditional (and African understandings[1]) of gender relations and gender roles, we want to ask the following questions: what are the societal perceptions of gender roles in Cameroon, how are these perceptions related to understandings of gender equality. Is there a direct relationship between the cognitive understandings of gender roles and gender equality? What is the effect of these understandings on interventions geared towards the promotion of gender equality? We will investigate this through qualitative and quantitative. Although quantitative methods are generally frowned at in gender research, we will use it to establish a socially cognitive understanding of gendered roles and gender equality. We will administer questionnaires to a purposive sample to establish this prevalence, and then through interviews, examine the discourses of gender roles and gender equality. To analyse the data, we will use simple quantitative analysis. Qualitative, we will use van Dijk's socio-cognitive approach to critical discourse analysis. We expect that result will indicate a great separation of gender roles which has an implication on the gender equality, equal opportunities and gender mainstreaming discourse. We also expect that not only males segregate these roles which have an effect on gender equality but that women too strongly adhere to these discourses based on their cognitive understandings of gender roles in the society. Based on such results, we suggest that gender equality cannot become a reality if the societal cognition is still engrained on segregating gender roles. [1] Not essentialist

### **Nancy E. Avila-Ledesma**

#### ***"I still call it home yet although I have lived longer here than in old Ireland": A corpus-based pragmatic analysis of home in nineteenth-century Irish correspondence.*** (lecture)

This paper examines the relationship between transatlantic mobility, emotions and identity making in CORIECOR, *the Corpus of Irish English Correspondence* (McCafferty and Amador-Moreno, in preparation). More specifically, the analysis focuses on the conceptualization of *home* in the personal correspondence of Irish emigrants to USA and their families back in Ireland in order to elucidate the various ways in which the notions of mobility and belonging were understood and constructed in nineteenth-century Irish epistolary discourse. In an attempt to shed light on possible distinctive features of Irish migration discourse, the linguistic and pragmatic uses of *home* will be compared with those retrieved from the Australia/New Zealand collection. Although the conceptualization of emotions in Irish epistolary discourse has enjoyed a considerable surge of academic interest (cf. e.g. Moreton 2016; Romero-Trillo and Avila-Ledesma, in press; Avila-Ledesma and Amador-Moreno, in press), there is still a dearth of comparative studies focusing on the emotional dimensions of emigration and diasporic identity construction. The paper takes an interdisciplinary approach that combines corpus pragmatics (Romero-Trillo 2008) and historical sociopragmatics (Culpeper 2009, 2011). On a quantitative level, the study relies on corpus linguistics techniques to identify the most common collocations and contextual uses of *home*. In a second stage, the emotional load of the search term will be examined from a historical sociopragmatic perspective in order to explain the way in which letter writers exploit language "to generate particular meanings, to take up particular social positioning" (Culpeper 2011:2). Questions to be addressed in this paper include the following: (i) What does personal correspondence reveal about the process of emigration and diasporic identity

construction? (ii) How are notions of *home* linguistically and pragmatically constructed in epistolary discourses? (iii) To what extent do specific migration experiences trigger the conceptualization of *home* as either homeland or host country?

**Luis Bagué Quílez & Susana Rodríguez Rosique**

***Topic (r)evolution: Locus amoenus in poetic discourse*** (lecture)

*Locus amoenus* is established as a coded model for the poetic representations of nature since classical antiquity. The elements denoting this scenery are always the same: a fountain or a stream, a valley, the birdsong and the murmur of the breeze (Curtius [1948] 1953). The contributions of both Virgil (in Latin literature) and Garcilaso (in Spanish Literature) turned *locus amoenus* into a rhetorical commonplace –or aesthetic *topos*– which has been progressively routinized and emptied of meaning (Gutiérrez Ordóñez 2002). However, socio-cultural changes of modern times have revitalized the *topos*, displacing its applicability to a different reality; specifically, *locus amoenus* has moved to the city, which now constitutes the natural habitat of human being. This approach requires that the shared knowledge linked to *locus amoenus* develops new communicative values and displays new semantic frames, which transpire the essence of contemporary identity (Clark 1996). The aim of this presentation is to demonstrate that an old *topos* can adapt to the collective worldview of the 21st century through various discourse strategies referring both to literary tradition and socio-historical context (Verschueren and Brisard 2009). Firstly, *locus amoenus* moves from the bucolic setting of the classical model to the current urban jungle, emphasizing the artificiality of the metropolitan landscape as well as the dehumanization of human relationships (cf. 1, Appendix). Secondly, through a widening of scope, *locus amoenus* reveals a planned destruction of nature due to economic purposes or urban-growth reasons (cf. 2). Finally, the definitive disappearance of *locus amoenus* reflects the dissolution of subjectivity: if there is no longer a difference between living nature and still life, the only option is to take refuge in the literary *cliché* (cf. 3). In sum, *locus amoenus* emerges from literature, comes across the historical context and interacts with contemporary identity. More generally, this presentation shows how the old expectations traditionally associated to *topoi* can be renewed according to the expressive needs and the cultural conventions of our current society in order to update the interpretations of world (Augé 1992; Agamben 1995).

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#### APPENDIX 1 (1) SALICIO VIVE EN EL TERCERO IZQUIERDA

Ni siquiera hay lugar para que seadulce el lamento, musical el llanto:  
 aire claro, alta cumbre, verde valle  
 alivian, glorifican, oxigenan  
 las lágrimas [...]. Pero, decidme, aquí, que mi ventana [...]da a un jardín profanado por la prisa,  
 a una boca de riego violentada,  
 a un árbol flagelado por los sábados,  
 a un puré de residuos,  
 al reino que alquilaron los pastores  
 que vendieron al lobo los rebaños...  
 aquí, ¿qué abrazo cabe  
 con qué que me consuele  
 del difunto dolor –no hay dolor vivo:  
 hiere el hedor– de tu distancia?  
 Solo  
 cabe un camino, un ápice de gloria:  
 llamar al ascensor, bajo el amparo  
 de la noche, ocultar unas tijeras  
 hasta la portería y, mientras pulsas  
 el botón de regreso, ante la luna,  
 ceñir con hiedra artificial la frente. (Aníbal Núñez, *Definición de savia*, [1974] 1991)

SALICIO LIVES IN THE THIRD FLOOR There is no place herefor sweet lament or musical cry.  
 Fresh air, high mountain, green valley  
 bring ease, glorify, oxygenate  
 the tears [...]. But tell me what can I do, if my window [...] overlooks a garden desecrated by the rush,a violated hydrant,  
 a flagellated tree on Saturdays,  
 a waste mash,  
 a kingdom rented by the shepherds  
 who sold their sheep to the wolf. What could console me,how to comfort me  
 if I still feel the dead sorrow –there is no alive sorrow:  
 its stench hurts me– of your distance? There is onlya way, a path of glory:  
 to call the elevator, protected  
 by night, to hide scissors  
 at the porters' lodge and, while pressing  
 the return button, to cover the head with artificial ivy  
 under the moon. (Anibal Núñez, *A definition of sap*, [1974] 1991)

### (2) LA MINORÍA VIRGILIANA

(I) No les sirve de nada haber leídoa Virgilio. Ahora  
 Salicio vive en el tercero izquierda  
 y desde su ventana  
 ve cómo se destruye  
 una selva absoluta en un lugar sagrado.  
 Nemoroso o Alexis  
 no oyeron motosierras.  
 No vieron los tractores ni las excavadoras  
 ni los remolques ni esta eficaz brigada  
 de operarios que entra y sale del río  
 mostrando una diabólica facilidad  
 para ultrajar a dioses indefensos  
 y menores.  
 Creo que esta destrucción va a convertirse  
 en uno de los acontecimientos  
 de mi vida. (Juan Antonio González Iglesias, *Del lado del amor*, 2010)

### THE VIRGILIAN MINORITY

(I) Not worth they have readVirgil. Now  
 Salicio lives in the third floor,  
 and from his window  
 he sees how is destroyed  
 an absolute jungle in a sacred place.  
 Nemoroso or Alexis  
 didn't hear chainsaws.  
 They didn't see tractors, bulldozers,  
 trailers or this effective brigade  
 of workers submerging and emerging from this river,  
 showing a diabolical ease  
 for outraging helpless,  
 minor gods.  
 I think that this destruction will become  
 one of the events  
 of my life. (Juan Antonio González Iglesias, *The side of love*, 2010)

### (3) LOCUS AMOENUS

La sangre de los árboleses una pincelada.  
 Y la labor del tiempo. Olivos, hierba verde,  
 largos muros de piedra,dos postes de la luz  
 quebrados  
 (la lluvia pone en la mañana  
 una lámina turbia

de papel vegetal;  
 madera muerta),  
 una montaña, un centro  
 para el mundo  
 y un río, una central  
 nuclear gris, la vía  
 abandonada. Motos  
 sin ruedas, calaveras  
 de coches, frigoríficos  
 destripados,  
 lavadoras roídas  
 por el óxido. También eso es paisaje. (Javier Rodríguez Marcos, *Vida secreta*, 2015)

LOCUS AMOENUS The trees' blood is a brushstroke.  
 And labor of time. Olive trees, green grass,  
 long stone walls, two broken  
 lampposts  
 (the morning rain seems  
 a dirty sheet  
 of greaseproof paper;  
 dead wood). A mountain, a center  
 for the world, a river, a nuclear power station, the abandoned  
 road. Motorcycles  
 without wheels, car  
 skulls, eviscerated  
 refrigerators,  
 washing machines gnawed  
 by rust. This is also landscape. (Javier Rodríguez Marcos, *Secret life*)

### **Angeliki Balantani**

#### ***Structuring response: The role of the Greek token etsi in pursuing a response*** (lecture)

This study examines one of the practices that Greek interlocutors use when mobilizing a response from their interlocutors. Stivers & Rossano (2012) have examined the various resources that English interlocutors have at their disposal for mobilizing a response from their recipients, such as interrogative morphosyntax, interrogative intonation, epistemic expertise on the topic and speaker gaze. Based on the methodological principles of CA and a corpus of video- and audio-recordings of naturally occurring talk across configurations of different participants and contexts, the present analysis will address the use of the Greek token *etsi* with interrogative prosody in Transition Relevant Places (TRPs henceforth) as a pursuit token.

Preliminary results indicate that *etsi* at TRPs is deployed as an increment in a multi-unit turn that functions as a device that will allow the speaker to claim him-/herself an extended turn, that is a turn with more than a single "turn constructional unit" (TCU henceforth) (Schegloff, 1980). *Etsi* TCU-finally marks that the current TCU is merely a preliminary to another TCU. Thus, by indexing the incompleteness of their turn, speakers can claim an extended turn-at-talk and continue with their line of argument.

The analysis presented in this paper, reporting on a part of a larger study on information receipts in Greek everyday interactions, aims at extending the cross-linguistic scope of studies on response-mobilizing features of turn-design and at contributing to the still developing body of literature on pursuit tokens.

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### **Natalia Banasik & Barbara Bokus**

#### ***The development of young children's explanations of discrepancy in ironic comments***

(lecture)

Comprehension of verbal irony requires a process of reasoning based on understanding the discrepancy between two layers of meaning – the surface meaning and the real, intended meaning (Ackerman, 1983; Filippova and Astington, 2008; Winner and Leekam, 1991). In an ironic statement, the intended meaning may be an inversion of the surface semantic meaning (Pexman & Glenwright, 2007), such as in the comment: "What a great day!" uttered by a person who was planning to go for a nice walk and expected nice weather and sunshine. Whereas recent research shows that children are able to recognize the real meaning behind an ironic statement as early as at the age of four (Recchia et al., 2010; Banasik, 2013; Banasik & Bokus, in rev.), little research has been done on children's understanding of the reasons for using ironic statements, or on their ways of dealing with the discrepancy presented by the statement. In our research we aimed to investigate the diverse ways children explain the discrepancy (1), as well as describing developmental patterns in the ways the responses are verbalized (2). Within a larger project on irony comprehension in preschool children (Banasik, 2013; Banasik & Bokus, in rev.), we analyzed young children's answers to an open-ended question on why a character in a presented story used an ironic comment. The stories the children were referred to were part of the Irony Comprehension Task (Banasik & Bokus 2012) consisting of 12 stories presented in the form of audio and visual stimuli (pre-recorded narrated stories, some of which included ironic utterances, and pictures accompanying the stories displayed on a touch screen). We tested 209 children in the first stage of the study. They were in three age groups: four-year-olds (N=64; M=48 months; SD=3.018), five-year-olds (N=81; M=61 months; SD=3.18) and six-year-olds (N=64; M=71 months; SD=3.1). We repeated the test a year later with 123 of the same children. The analyses indicate significant differences among the age groups and show the most elaborate explanations, ones including references to ambiguity and often to a character's emotions and mental states, in the oldest group. The results will be discussed within a broader context considering the role of pragmatic competencies in a child's development.

**Andrew Barke & Momoyo Shimazu**

***Fact or function? A social constructionist approach to improving Japanese L2 learner pragmatic competence in the use of addressee honorifics*** (lecture)

Despite an increase in use of more 'authentic' dialogues in Japanese L2 textbooks incorporating features associated with spoken discourse (Jones and Ono, 2005), a common complaint persists among Japanese learners that language patterns taught in the classroom do not reflect those encountered in real-world interactions with native speakers. One source of this perceived discrepancy is a tendency for culturally held ideologies regarding use of the language being presented to learners as absolute truths of communicative behavior (Okamoto and Shibamoto Smith, 2004). A second is that speech functions commonly associated with particular linguistic forms are usually treated as innate semantic properties of those forms (Barke, 2011). Both can result in learner confusion when forms are found to fulfill alternative functions in real-world interactions. This study proposes a social constructivist approach be taken to improve pragmatic competence among Japanese L2 learners by focusing learner awareness on the dynamic and emergent nature of verbal interaction through observation and reflection of non-stereotypical examples of *desu/-masu* ('addressee honorific') form use. The methodology employed had three main purposes: 1) to provide data on cultural ideologies held by both L2 learners of Japanese (JL) and Japanese native speakers (NS) concerning (non-)use of *desu/-masu* forms; 2) to provide examples of (non-)use of *desu/-masu* forms by JL and NS in actual interaction; and 3) to serve as a pedagogical activity that would be of benefit to participants. The data consists of 1) a questionnaire completed by JL and NS participants that was designed to reveal their understandings of cultural ideologies concerning the use and non-use of *desu/-masu* and plain forms in verbal interaction; 2) recorded interactions between pairs of JL and NS in first time meetings in which they (a) introduced themselves and compared answers they had given in the questionnaire; b) observed and discussed possible motivations behind examples of non-stereotypical (non-)use of *desu/-masu* forms from a television drama series; and c) reviewed and reconsidered their explanations after being introduced to indexicality-related accounts of *desu/-masu* form usage (e.g. Cook, 2008). While analysis of the data is still underway, final results are expected to show a) most participant explanations of (non-)use of *desu/-masu* forms mirror traditional, stereotype-based accounts focused on the the expression of 'politeness' and 'formality;' b) most participants will have difficulty explaining use of *desu/-masu* forms in the atypical TV drama examples relying solely on the notions of 'politeness' and 'formality.' It is anticipated, however, that most NS will be able to offer alternative explanations by drawing on their NS intuition; c) all participants will have much greater success in explaining examples of atypical use once they are exposed to accounts of *desu/-masu* form use (e.g. Cook, 2008) that draw on the notion of 'indexicality' (Silverstein, 1974). Finally, it is anticipated the results of this study will provide evidence that supports the authors' contention that introducing a social constructivist perspective in the classroom will be an important and highly effective tool in improving L2 learners' pragmatic competence in Japanese.

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## Keith Barrs

### *Examining the functions of loanwords: The case of English loanwords in Japanese*

(lecture)

Since the first half of the twentieth century, the traditional approach to categorising the functional roles of loanwords has involved a dichotomous classification into those serving as lexical-gap fillers and those serving as special-effect givers. This binary categorisation has been fundamentally anchored to the notion of the presence or absence of a parallel expression in the recipient language; and is evidenced in the use of three major phases of oppositional terminology: luxury loans vs necessary loans, core borrowings vs cultural borrowings, and non-catachrestic innovations vs catachrestic innovations (Myers-Scotton, 2006; Onysko & Winter-Froemel, 2011). This traditional approach has at its core a fundamental problem. The use of the presence/absence of a parallel expression to categorise the function of a loanword has meant that consideration of the loanword's lexico-grammatical behaviour has been minimal. This is despite the fact that this lexico-grammatical behaviour exposes the distributional characteristics of a lexical item, characteristics which are understood to "reveal many if not most of its semantic and functional properties" (Gries, 2012, p. 57). Furthermore, patterns emerge when the distributional characteristics are observed across a large sample of vocabulary items, with the understanding that "distributional similarity reflects, or is indicative of, functional similarity" (Gries, 2009, p. 59). It is therefore of concern that most of the research into the functions of loanwords has been dominated by descriptions which are essentially small-scale, intuition-based assumptions of the researcher rather than empirically-driven descriptions of actual observed linguistic behaviour (Matras, 2009). Focusing on English loanwords in Japanese, the following research question was posed to address this problem: what do the lexico-grammatical behavioural profiles of highly-frequent English loanwords in contemporary Japanese reveal about their role within the language? This involved developing a new usage-based model of functional roles, built upon the distribution of a large group of over 700 highly-frequent English loanwords in Japanese. The data set, which comprised over 7000 grammatical relationships, was then used to mine for patterns of distributional similarities. Findings have pointed towards a similarity with previous research that observes a difference between the semantic and pragmatic roles played by loanwords, but crucially that these roles are better placed along a continuum of how restricted or free the loanwords are in their grammatical patterning. Most fundamentally, it has been found that loanwords which appear in fewer grammatical relationships, and which collocate more strongly with words from the same lexical strata, appear to have a strongly pragmatic, stylistic role to play. This presentation first overviews the problem inherent in the traditional approach of categorising loanwords, underpinned by a discussion of the theoretical notions of distributional characteristics and distributional similarities, and then discusses the most prominent findings and implications. Details will be given of the jpTenTen11 corpus used for the analysis, the methodology involved in analysing the grammatical relationships, and the data visualisation software used for investigating patterns in the data.

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### **Çağla Baştürk Karatepe & Hale Işık-Güler** ***Impoliteness, humour, and multimodality*** (lecture)

Impoliteness is usually defined as a cause of ‘social conflict and disharmony’ (Culpeper, 2005), and a violation of ‘socially sanctioned norm of interaction’ (Beebe, 1995). Then, how can a concept that can cause social disharmony cause humour, as well? Although impoliteness and humour are not two terms that sound related, this study focuses on impoliteness and humour triggers with a perspective of the most common multimodal elements, namely gesture (i.e. face, hand or body movements) and prosody (e.g. pitch and loudness) based on the TV comedy show: Arkadaşım Hoşgeldin (‘Welcome my Friend’).

The show involves improvised skits performed by an actor, an actress, a pianist (who is a well-built man but called as ‘Minik’ – which means ‘tiny’ in English), a director (whose voice can only be heard), a guest actor/actress, and the audience in the hall. The first five episodes of the programme constitute the corpus of this study.

The following research question is posed:

How are humour and impoliteness triggered

- a) by multimodal elements (i.e. by gesture and prosody mostly in *catchphrases*);
- b) by humour support (Hay, 2001)?

In line with the aims of this study, EXMARaLDA 1.5.2 and Praat, were used.

Analysis of the data shows that gesture as a trigger of laughter mostly supports the **Incongruity Theories of Humour** as well as **Superiority Theories of Humour**. Behaviours and responses of interactants can be related to the concept of **disaffiliative humour** (Dynel, 2013) in which the butt is always humiliated by a superior interactant, but he is not offended at all. She notes that the impoliteness prevalent in such conversations is totally intentional. Therefore, humour resulting from such impoliteness is a matter of its **genre** (Uçar & Yıldız, 2015), i.e. **entertaining impoliteness** (Culpeper, 2005) or **disaffiliative humour** (Dynel, 2013).

‘Attitudinal function’ of prosody (Culpeper et al., 2003) is reflected as ‘greater amplitude and an increase in fundamental frequency (perceived as pitch)’ (Wichmann, 2010) in the data. However, it is hard to account for how prosody works for the meaning in Turkish due to the fact that “accent in Turkish is not so powerful as in English” (Lewis 2000, p. 36) and as a “pitch accent language”, there might be both words which are accentless and words which have lexically accented in Turkish (Günes, 2013). Yet, context is an important cue to determine such attitudes.

Humour is supported by the audience in the hall through laughter – which is the most common way (Attardo et al., 2011) of humour support (Hay, 2001). However, it is either criticised or silenced by the Director.

In conclusion, the show provides good illustrations of how impoliteness and humour are enacted in TV discourse by using multimodal elements. It is unique in its improvised conversations and audience participation (the role as bystanders). The fact that both faces of the butt and the audience are attacked by the ‘Director’ necessitates the inclusion of the audience role into the genre: ‘entertaining impoliteness’ or ‘disaffiliative humour’ in media discourse.

### **Elena Becker**

#### ***Closing telephone conversations: The role of prosody*** (lecture)

The closing of a telephone conversation is a sensitive moment in interaction, as putting down the receiver too early may threaten the interactants' relationship. While Schegloff & Sacks' (1973) and Schegloff's (1986) groundbreaking work on *closing sequences* in telephone conversations shows that this part of a conversation has a basic sequential structure which helps interlocutors to behave relevantly, it also finds that interactants may move out of closing basically any time. Prosody seems to play a big role in contextualizing whether the interaction still approaches closing or not, thus strongly contributing to the action formation in this conversational locus. Yet, the majority of research on closing sequences in naturally occurring talk-in-interaction has left this aspect unattended. Even interactional-linguistic studies (Couper-Kuhlen & Selting 1996; 2001) have either only focused on single prosodic parameters such as rhythm and tempo (Auer 1990; Auer et al. 1999, for German) or intensity (Goldberg 2004 for English), with little consideration for sequential structures; or they have studied only one part of closing sequences (namely the turn proposing closure) (Couper-Kuhlen 2004). Consequently, while these studies have already found an amazing systematicity in participants' use of prosodic features in closings, an overall picture is still missing.

This paper presents the first results of an exploration of a wider range of prosodic features throughout the complete closing sequence of British-English telephone conversations, taken mainly from the Holt corpus. The study employs qualitative (conversation-analytic) methodology as well as impressionistic and parametric prosodic-phonetic analysis (Kelly & Local 1989) and finds a systematic interplay of a variety of prosodic features, including pitch, intensity and temporal features, with sequential and lexico-syntactic structures in this conversational locus. The data suggests that participants rely on both lexico-syntactic as well as prosodic-phonetic features to infer the sequential structure at hand and the behaviour made relevant by that.

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#### **Reka Benczes, Keith Allan, Kate Burridge & Farzad Sharifian** **'Old people', 'oldies', 'seniors', 'older people', and 'the elderly': What language reveals about stereotypes of ageing in Australia** (lecture)

Researchers in an Australian Research Council funded project titled 'The Cultural Model of Ageing: The Australian Conceptualisation of the Third Age' created a SurveyMonkey questionnaire for speakers of Australian English that sought to identify the characteristics of reference sets for five noun phrases commonly used to label older Australians. 663 self-selected participants were asked which one of the five noun phrases was best matched to each of 25 characteristics found frequently in the media. The results are reported in this paper, and they are interesting. The notion of semantic stereotypes is reviewed in preparation for the discussion of such results as the following. The NP *seniors* is associated with positive personal characteristics of health and well-being such as 'like to travel', 'lead an involved and active life', 'are vibrant and full of purpose'. The NP *older people* is also associated with positive characteristics, but somewhat less so than *seniors* and also more socially (other) oriented. *Older people* are seen to 'benefit the workforce through their experience', 'have wisdom and can always be turned to for advice', 'play an important role in their extended family's life'. By contrast, the characteristics of those typically referred to by the NP *the elderly* are negative in the sense that the referents are incompetent or impose a burden on society, cf. 'are frail and fall more often', 'are often victims of mental and physical abuse', 'are unable to look after themselves and depend on others for help'. The referents of the NPs *old people* and *oldies* have no particular set of characteristics assigned to them; perhaps that is why they only figure in the one (negative) characteristic 'are tight-fisted with money' that itself is not strongly associated with any one of the five NPs: 28% *old people*, 23% *the elderly*, 20% *older people*, 14.5% *oldies*, 14.5% *seniors*. These results are discussed in some detail in the light of differences among different age groupings of the participants.

#### **Katharina Beuter** ***Intercultural pragmatics in educational contexts: ELF interactions between German and Tanzanian students*** (poster)

Participation in a globalized world, in which social networking, the migration of refugees and holiday or business travelling bring people from different cultural-linguistic backgrounds together in ever changing

constellations, increasingly requires both intercultural expertise and comprehensive competencies in English as the most prominent lingua franca. Pragmatic skills in particular, such as the ability to decode diverse conversation norms or to employ strategies for the management of understanding and rapport essentially contribute to the perceived success of intercultural interaction (cf. Leech 2014: 262). In spite of the pressing need to therefore strengthen intercultural and pragmatic issues in EFL teacher education and teaching, there is a striking shortcoming of concepts for concrete implementations in ELT (cf. e.g. Göbel and Hesse 2008: 398 for the German context).

In order to broaden the linguistically informed ground for a development of applicable concepts in EFL teacher training and classroom settings, the case study explores the pragma-linguistic needs and challenges students face in an early ELF situation. Within the prototypical context of a student exchange, a corpus of audio-data featuring 48 ELF dialogues between secondary school students from Germany and Tanzania was compiled over a period of four days. The sample chosen pays tribute to the fact that ELF interactions increasingly take place in the absence of English native speakers (cf. House 2010: 363).

In a qualitative multi-modal approach, the data are explored from a conversation-analytic perspective, triangulated by insights from questionnaires on participants' language learning biographies and intercultural experiences, ethnographic field notes and semi-structured interviews with students and teachers alike. With its focus on talk-in-interaction, the project will contribute to the yet small but fast growing body of empirical studies on ELF pragmatics in interaction (cf. Murray 2012: 319; Seidlhofer 2010: 49). It is expected that the outcomes will feed into both teacher education and the development of classroom materials with the perspective of strengthening pragmatics and ELF in English language teaching.

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### Károly Bibok

#### *Co-composition of utterance meaning in a lexical pragmatic framework* (lecture)

**Theoretical background.** Co-composition is an interpretation device in Generative Lexicon Theory (cf. Pustejovsky 2012) which takes place when a simple combination of a predicate with an argument does not suffice to bring about the utterance meaning but an argument also behaves as a functor in a construction. Consider (1).

- (1) a. Péter (a folyóban) úszik.  
Péter.nom the river.in swims.indef  
'Péter is swimming in the river.'
- b. Péter a barlangba úszik.  
Péter.nom the cave.ill swims.indef  
'Péter is swimming into the cave.'

Relying on Pustejovsky, one may explain the systematic polysemy exhibited by (1) in the following way. The verb *úszik* 'swim' has only one meaning in the lexicon, which expresses the process and manner of motion (see (1a)). The complex meaning 'to move in some direction' in (1b) does not belong to the verb *úszik* 'swim' itself. What is more, it cannot be derived from the constituent parts, i.e. the verb and inflected noun, by means of a simple rule of composition. One has to assume that the inflected noun also behaves like a functor (predicate) in respect to *úszik* 'swim'.

**Aims.** The present paper attempts to analyze two other types of Hungarian utterances which can be considered instances of co-composition. The first one is examples of so-called conceptual selection (cf. Börjesson 2014):

- (2) a. 1975-ben Péter elment az iskolából.

1975.ine Péter.nom left.indef.3sg the school.ela  
'In 1975 Péter left school.'

- b. Délelőtt tíz órákor Péter elment az iskolából.  
morning ten o'clock.tem Péter.nom left.indef.3sg the school.ela  
'At ten o'clock in the morning Péter left the school.'

The second one is examples of syntactic alternations, e.g. of the so-called locative alternation (Bibok 2014b):

- (3) a. Az anya zsírt ken a kenyérré.  
the mother.nom fat.acc smears.indef the bread.sub  
'The mother is smearing fat on the bread.'
- b. Az anya zsírral keni a kenyeret.  
the mother.nom fat.ins smears.def the bread.acc  
'The mother is smearing the bread with fat.'

Furthermore, the present paper aims to demonstrate how the analyses of utterances of type (1)-(3) plausibly lead to underspecified meaning representations of verbs and, consequently, to a lexical-constructional account of them. However, since carrying out these analyses heavily relies on various kinds of encyclopedic knowledge and/or pieces of information gained from immediate and extended contexts, the proposed lexical-constructional approach can naturally be located in a broader conception of lexical pragmatics (cf. Bibok 2014a).

**Conclusions.** Research into word and utterance meanings has to pay special attention to the necessary interaction of lexicon and contexts. The plausibility of a lexical-constructional approach converted into a full-fledged lexical pragmatic theory can also be increased by considering that human and machine disambiguation or semantic annotation of words in corpora cannot be solved on the basis of the traditional dictionary model of meaning representation. What is offered for this task is very much in accordance with the lexical pragmatic conception. Cf.: "Annotators and automatic systems need the option to select either a cluster of specific senses or a single, broader sense, where specific meaning nuances are contained but hidden" (Fellbaum et al. 2005: 37).

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#### Sarah Blackwell

##### ***“Cognitive frames and anaphoric reference in Spanish conversations and narratives: Minimization and pragmatic inference”*** (lecture)

A recurrent question posed in studies on reference and anaphora is what allows speakers to use a particular referential form at a given point in discourse felicitously, and what, in turn, enables the hearer to successfully interpret that form. The present study examines native Peninsular Spanish speakers' use of third-person expressions to refer anaphorically in conversational and narrative discourse in the absence of explicit coreferential antecedents. It simultaneously questions the viability of Gundel, Hedberg, and Zacharski's (1993) proposal that the form of a referring expression to refer to entities in discourse “depends on the assumed cognitive status of the referent” (1993:275). The basic premise of their theoretical framework is that referring expressions (e.g., pronouns, demonstratives, and other NP expressions) “encode information about the assumed cognitive (memory and attention) status of the intended referent for the addressee” (Gundel, Bassene, Gordon, Humnick, and Khalfaoui 2010:1770). In the present study, I demonstrate how their hypothesis that the cognitive status “in focus” corresponds with speakers' use of minimal referring expressions (i.e. unstressed pronouns and zeros) is not always supported empirically. Taking into account the findings from an earlier study (Blackwell,

forthcoming), I demonstrate how the felicitous use and interpretation of non-canonical (antecedentless) anaphoric pronouns and null subjects in both Spanish conversational and narrative discourse are, in Mey's (2001) words, "affordable", due to the underlying cognitive frames shared by the interlocutors. Additionally, I argue that the speaker's mention of a referent, dubbed a "neighborhood antecedent" by Langacker (1996), and the information "filled in" over the course of the conversation or narrative due to the activation of relevant cognitive frames, can both license and disambiguate minimal anaphoric expressions in contexts where there is no coreferential antecedent and thus the intended referent of the anaphor is not in focus. The overall objective of the present study is to demonstrate empirically the extent to which activated frames license the use of non-canonical anaphora in both a corpus of Spanish conversational discourse consisting of approximately 10 hours of spontaneous conversations among friends and family from northeastern Spain, and a corpus of Spanish oral narratives elicited from 30 native Peninsular Spanish speakers. Specifically, the aims of this study are: (1) to show that the cognitive status of a referent often may not account for a speaker's use of minimal linguistic forms to encode anaphoric reference; and, (2) to demonstrate that the felicitous use of minimal expressions (pronouns and null subjects) in two genres of spoken Spanish, conversations and oral narratives, is often attributable to the activation of relevant, shared cognitive frames, also frequently referred to as knowledge schemas or knowledge frames (see, e.g., Blackwell 2009; Bednarek 2005; Ensink and Sauer 2003; Minsky 1986). As Bednarek (2005) notes, frames are underlying knowledge structures that have conventionalized, prototypical features; and, once a frame is activated, the various features of that frame may be taken for granted. As such, my analysis attempts to demonstrate that oftentimes the choice of minimal referring expressions in conversations and oral narratives may be better accounted for by the notion of activated cognitive frames, which enable speakers to use such expressions, on the one hand, while enabling their hearers to identify their intended referents, on the other.

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#### Mariko Boku

##### ***Higher-order inference-oriented schema transfer and higher-order inference transmission in interlanguage moral judgment: An Asian EFL context*** (poster)

Language variation in diverse cultural backgrounds often generates misunderstanding in message comprehension. For example, in some cultures, hosts may offer a guest tea or a simple meal with a smile when the guest overstays their welcome, implying that he or she should go home. Some may catch the host's message while others may not. The difference in higher-order inference (HOI) among individuals tends to cause critical problems, particularly regarding moral judgment. Then, do people who share the same mother language tend to infer the same meaning? Is the HOI transmitted among individuals? To the best of my knowledge, little is known thus far about the factors which affect mechanisms of higher-order inference.

The purpose of this paper is to investigate whether 'higher-order inference-oriented schema (HIOS)' (Boku, 2015) transfers within an individual, and whether HOI transmission among individuals occurs in an EFL context. Participants are EFL university learners whose mother language is Japanese. Current study deals with the phenomena of reversed polarity tags, echoes, and Japanese sentence-final particles. Measures used are Japanese and English AV materials respectively. Participants watch Japanese and English AV materials and fill out the relevant task sheets. Next, participants discuss in English as a group what the speakers' intentions were in the English AV material which they have already seen. Finally, participants individually work on the same task sheet for English AV material again. Hypotheses are: 1) participant's HIOS transfer occurs within the

individual's interlanguage comprehension, and 2) participants demonstrate HOI transmission among individuals.

First, this paper deals with rationale and reviews previous studies. Second, it explains theoretical background. Third, research results are reported based on statistical analysis. Finally, the researcher concludes by discussing implications and limitations of the study.

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### **Ramona Bongelli, Andrzej Zuczkowski, Ilaria Riccioni & Laura Vincze**

#### ***Questions and epistemic stance in Italian naturally occurring conversations*** (poster)

Questions have been widely investigated in different disciplines: linguistics, philosophy of language, anthropology, grammar, pragmatics, Conversation Analysis etc. (Enfield et al., 2010) and from different perspectives: formal, functional, interactional etc. (see for example, Steensing and Drew, 2008; Freed and Ehrlich, 2010; de Ruiter, 2012). However, in the literature much less attention has been dedicated to the *relationship* between *questions* and *epistemic stance*.

In line with Heritage's model, in particular with his epistemic gradient (2010, 2012) – according to which different question designs encode different degrees of information gap between questioner (K-) and respondent (K+) –, our study aims to contribute developing the knowledge on the relationship between the design of questions and questioner's epistemic stance in Italian language (Bongelli et al. submitted).

According to our previous studies on written texts and spoken dialogues (Zuczkowski et al. 2014; Zuczkowski et al. 2017) it is possible to identify three main epistemic positions, each having two sides, one evidential (writer/speaker's source of information in the here and now of communication), the other epistemic (writer/speaker's commitment toward the truth of the propositional content in the here and now of communication):

- I know / I am certain (knowing position);
- I do not know whether - I believe / I am uncertain (not knowing whether/believing position);
- I do not know / I am neither certain nor uncertain (unknowing position).

In our model, Heritage's *K-position* is distinguished in two different positions: unknowing and uncertain (the latter intended as an epistemic continuum ranging from two poles, the *not knowing whether* and the *believing* one).

The data-set is made up of four different corpora of Italian conversations (informal troubles talk interactions; TV talk shows about crime cases; doctor-patient conversations; in-depth group interviews) investigated by means of a qualitative approach. We focused on five different types of questions: *wh-questions*, *alternative questions* and *three subtypes of polar questions* (interrogatives, tags and declaratives).

*Wh-questions* express a lack of knowledge concerning the wh-word (*Who broke the glass?*), *alternative questions* express uncertainty concerning which of the two alternatives ( $q_1$  or  $q_2$ ) is true (*But do you see her alive or dead?*), *polar interrogatives* express uncertainty concerning the truth or falseness of  $q$  (*Guys, I have lost 2 kilos. Do you notice it?*), *tags* put forward a supposition in favour of the lexicalized alternative (*This is your first pregnancy, isn't it?*) while *declarative questions* advance an assumption to be confirmed (*You can't wait for him to contact you again*).

The results of our analysis show that *wh-questions* come from the unknowing position, while *alternative questions* and the three subtypes of *polar questions* come from the uncertain position. In particular, while *alternative questions* and *polar interrogatives* are closer to the *not knowing whether* pole, tag and declarative questions are closer to the *believing pole*.

### **Mayumi Bono**

#### ***Recipients' stance-taking actions during storytelling in signed interactions: An analysis of sequential position of nodding and facial expression*** (lecture)

Japanese people frequently display their understanding using head nods as a recipient action in conversation. Based on observations of head nods and *aizuchi* in Japanese conversation, Kita & Ide (2007) suggested that a relevant positive relationship could arise from good coordination of conversational acts, as in the case of

simultaneous nodding. In this paper, we would like to discuss a sequential position of head nods, signed assessment (e.g., /AMAZING/, up-and-down movement of an open hand in front of the face), assessment using facial expressions, and relevant and confirmation questions to ongoing storytelling in a spontaneous Japanese sign language (JSL) conversation. Stivers (2008) suggested that when the recipient makes a verbal response, such as 'Mm hm' in mid-telling, he/she does not access the teller's stance regarding the event that is being reported. Conversely, when the recipient nods his/her head, he/she accesses the teller's stance regarding the event that is being reported. In the course of observations of spoken English conversation, Stivers tried to separate the concepts of alignment and affiliation (p.32). We examined several cases of storytelling and the recipients' feedback of signed interaction from four-party dinner conversation data. We analyzed them using Conversation Analysis (CA). Through observations during mid-telling, we observed that the recipients did not show any reactions using hand signing or facial expressions at the position where 'Mm hm' usually occurs in spoken conversation. Instead, they continued to look at the teller's signing at that point. In addition, the recipients used nodding behavior at the same position as in spoken conversation. Moreover, we observed that the recipients not only nodded but also used facial expressions to affiliate with the storyteller's feeling when the teller states his/her stance to the event that is being reported. Based on these observations, we suggest that the recipients in a signed interaction do not use continuers (Schegloff, 1982) like 'Mm hm' in mid-telling. However, their act of looking at the teller encourages continuation of the story. When the recipients access the teller's stance in ongoing storytelling, they use nodding behavior, just as in Stivers' work, and facial expressions indicating emotion corresponding to the teller's. These observations impact not only sign-language studies but also interaction studies of spoken Japanese. Because deaf signers have many language contacts with the hearing community, we also postulated that deaf signers use many head nods and *aizuchi*, as in spoken Japanese conversation. However, we observed head nods less frequently than we expected. We got the impression that their nodding behavior was controlled and restricted for use under their own rules. These behaviors are similar to Stivers' observations of head nods in American spoken conversation, rather than previous observations of nodding in Japanese spoken conversation. In the near future, to clarify the course of our research, we plan to compare nodding behaviors in mid-telling between Japanese sign language interactions and Japanese spoken interactions.

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### Elena Borisova

#### *Modal particles, conjunctions and other means of governing understanding* (lecture)

- The text deals with the means of the Speaker that predict some aspects of the sense in the next utterance. Modal particles are regarded as conventionalized (grammaticalized) signs, given by the Speaker, that predict possible understanding of the further utterances or correct them.
- The same can be uttered about the coordinative conjunctions. Besides opposition 'contradiction to expectations - realization of expectations' known in English BUT - AND, French MAIS - ET etc. other languages show other mapping of the Hearer's expectations, that are implemented in integral meanings of coordinative conjunctions. In Russian these integral meanings work also in modal particles that are not so deeply connected with dialogues and sequences of sentences in speech.
- In Russian 3 coordinate conjunctions function as modal particles without changing their meanings. These are **I** ('and'), **A** ('and', 'but'), **DA** ('but', 'and'). Besides these there is a conjunction **NO** ('but') that is connected with an interjection and a particle **NU**, but it will not be analyzed here. **A** is used for adding some new information, that is why it is used for controversies *Ja gotov, a on net 'I am ready but him -not'*. **DA** is used for adding information that looks like unexpected and still definitive, sometimes it is translated as **and** *Pian da umen -*, sometimes as **but**.
- Being modal particles these lexemes have the same principal meanings as conjunctions: **I** - adding similar, expected information, **A** - adding new information, **DA** - adding unexpected definitive information. The particle **A** is used to begin utterances that are not connected with the context.
- The particle **I** has many meanings. Some are obviously connected with the conjunctive meaning of adding similar information: *Menja pozvali - ja i poshel 'I was invited - so I went there'*. The action of going is represented as quite logic and expected in this situation. Still some examples demonstrate meanings rather



distant from this idea. The particle can show that the rheme has lost some important features: *tuda-to oni i poexali* 'so they went to that same place' (the information in the theme is more important than in the rheme, that supposed to be mentioned before). It can be implicated of the sense of adding some similar (ie. not quite new) information.

- Particle **DA** is used much more often than the similar conjunction. It can implement the insistence in asking or in utterances: . Sometimes in contrary adding **DA** shows the unimportance of the utterance *Chto vy delali na vecherinke? - Da tam tantsevali...* 'What did you do at the party? - Well, we danced' (i.e. nothing important). In both cases we come across the impatience that implicates insistence in the desire of getting answers or agrees and at the same time - the desire to be left alone. This idea can be implicated from the integral meaning of the conjunction **DA**: 'you may not expect this still it occurs and should be final. '
- The means of governing understanding on the one hand show us the strategies in the Speaker-Hearer interaction and on the other make it possible to utter: the language entities that being conventionalized make something like 'Grammar of Pragmatics'

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**Lucie Broc, T. Olive & J. Bernicot**

***Pragmatics and evaluation of oral linguistic skills: Why syntactic performance of participants with Specific Language Impairment (SLI) are unsuccessful in sentence repetition task ?*** (lecture)

It is generally admitted that children with SLI have deficits in oral language skills while their cognition is relatively well-preserved (Bishop, 1992; Leonard, 1998). The most common practice to evaluate their oral linguistic level is to use a sentence repetition task which appears to be the most sensitive and specific for diagnosing syntactic performance of children with SLI (Leclercq, Quémart, Magis & Maillart, 2014; Conti-Ramsden, Botting & Faragher, 2001). The sentence repetition task is indeed highly sensitive to various levels of deficits from childhood (Frizelle & Fletcher, 2014) to adulthood (Poll, Betz, & Miller, 2010). According to pragmatic theories of language (Östman & Verschueren, 2011), variations in the structural aspects of language can be predicted depending on the situations of use. For example, Broc et al. (2013) have shown that SLI participants made less spelling errors with a narrative of a personal event than with a word dictation task. The authors interpreted this finding by suggesting that in a narration (communication situation) participants try to respect Grice's (1975) Principle of Cooperation, in particular the maxim of manner, by adapting their message to the recipient so as to achieve a successful interaction. They therefore aim to produce an understandable message for the recipient: Conforming well to the common code is one of the elements that improve the recipient's interpretation of the message. Furthermore, in SLI, pragmatic aspects of language remain relatively well preserved (Katsos & al., 2011). In this framework, we hypothesized that, like with spelling, oral syntactic performance of participants with SLI should be better in narrative of a personal event than in a sentence repetition task. Twenty-four participants with SLI, all attending school in an ordinary environment in their age groups, participated in this study. They were matched on 48 typically developing participants (TD). Each group was divided into two age groups: children and adolescents. All the participants completed a sentence repetition task and a narrative of a personal event. Their syntactic performance was assessed by measuring the number of syntactic errors produced. Syntactic performance of participants with SLI was first lower than that of TD participants in the sentence repetition task, and second was higher with the narrative than with the sentence repetition task. This task difference was not observed in the TD participants. Finally, a significant positive correlation was observed between tasks in participants with SLI in childhood: the more they produced syntactic errors in the sentence repetition task, the more they produced syntactic errors in their narrative. In sum, using a narrative of a personal event to determine oral syntactic skills of participants with SLI appears better than using the sentence repetition task. These participants can indeed resort to the context of production when producing a narrative, which is not the case with the sentence repetition task. This is however the case in the oldest participants only

### Marie-Louise Brunner

#### ***“Uh ... potat- uh pancake pancakish potato, [...] it's called Dibbelabbes ((chuckles)).” – Defining code-switches in English as a Lingua Franca Skype conversations (lecture)***

The current study is based on data from the Corpus of Academic Spoken English (CASE, forthcoming), consisting of Skype conversations between speakers from several European countries, using English as a Lingua Franca. During an investigation of the broader context of code-switching in CASE, a tendency for definitions to co-occur with code-switches was found. The paper aims to analyze the different realizations, functions, and contexts of these definitions with regard to the phenomenon of code-switching. As a “phenomenon of language contact” (Auer and Eastman 2010: 85), code-switching is shaped by discourse interaction (Li Wei 1998, Auer 2001, Gafaranga 2009). In its basic sense it can be understood as “the alternation of two languages within a single discourse, sentence or constituent” (Poplack 1980: 583). It is a key strategy of English as a Lingua Franca (ELF) interaction (Cogo 2009, Klimpfinger 2009, Pennycook 2010), and “commonly and effectively employed [...] without causing problems of intelligibility” (Vettorel 2014: 211). Code-switching co-occurs with metalinguistic comments (Poplack 1988: 226) and with translations or paraphrases (“topic language”, Klimpfinger 2009: 366, 364), which may further enhance intelligibility. These co-occurring phenomena can be subsumed under the term ‘definition’ in the broadest sense of the word, i.e. as a “metalinguistic device” in which “a word is being substituted for by another word or by a number of other words, in order to make the meaning of the first word clear” (Temmerman 2009: 128, following Ogden and Richards 1936). Findings suggest that definitions in CASE most frequently follow the code-switch, although there are also some that precede, and very few that surround the code-switch and can be either “elicited” or “spontaneous” (cf. also Temmerman 2009: 138).

Three realizations of definitions can be distinguished in CASE: paraphrases, translations, and approximations. Paraphrases occur most frequently, the speaker providing an explanation of the term, see (1). These types of definitions are often quite vague (see also Brunner, Diemer and Schmidt 2014) and seem to be realized in various ways. Less frequent are instances of translation, where an English equivalent is given, see (2). Least frequent are approximations, i.e. instances where the speaker provides a similar or closely related item, see (3).

(1) Paraphrase (CASE 06SB73ST14)

... a colourful dress with the apron?  
 .h and uhm a nice cleavage and a blouse underneath?  
 ... and it's called a Dirndl ((German (0.6)))?

(2) Translation (CASE 06SB73ST14)

(1.6) uh: m,  
 ... .t ... let me think uhm: ,  
 ... we have Fasching ((German (0.6)))?  
 (1.3) it's carneval?

(3) Approximation (CASE 07SB54ST04)

in a middle school.  
 our {air quotes} Realschule ((German (0.9))),  
 (1.4) that's the name of uhm,  
 ... uh middle school in the American system.

When analyzing the function of the code-switch in relation to the definition, findings suggest that in cases where the definition follows the code-switch, the code-switch is needed as a focus point, a kind of filler to serve as ‘anchor’ for the ensuing definition, while in cases where the definition precedes the code-switch, the code-switch then seems to serve as a kind of closure or final part, as it provides the reason for the definition. In both cases the code-switch appears to complete the definition. In a broader pragmatic context, the combination of code-switching and definitions (especially regarding culturally connoted items) seems to underline interlocutors’ own identities and status as cultural experts. It also ensures a conversation continuation, as there is no breakdown in cases of untranslatable and unknown words or concepts. Other instances of untranslatable and unknown words/concepts that are perceived to be potentially problematic by interlocutors but do not occur in the context of a code-switch result in similar definition patterns and serve similar functions.

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**Teresa Castineira Benitez, Elizabeth Flores Salgado & Michael Witten**  
***Mexican Spanish politeness strategies through WhatsApp*** (lecture)

Over the last decade, technology (Smart phones and the Internet) has changed the way people interact. The type of language used on the internet, emails, chat, discussion forums, facebook, Twitter, and WhatsApp is quite similar to spoken discourse (Chejnové, 2013). According to Locher (2001), online communication is as real as offline interaction because it is most of the time symmetric and informal. Even though online interaction is almost natural and spontaneous, technology allows writers to plan, organize, and check their messages before sending them; thus, they have the opportunity to edit not only grammar, but also pragmatic clarity and politeness. Over the last two years, WhatsApp in Mexico has become one of the most popular means of instant communication between individuals, and the most preferred medium of contact among people who belong to a specific group (university class, parents at school, work). This tool gives the opportunity to send and receive text, audio, video and visual messages instantly. To our knowledge, guidelines for writing WhatsApp messages are not available, and people are often unsure of what type of language and politeness strategies are appropriate. This study addresses WhatsApp communication among native speakers of Spanish in Mexico. A total of 150 WhatsApp messages that contained requests sent by 100 native speakers of Spanish who are members of two different groups (parents) were analyzed. The following research questions guided our study: · What are the most common request strategies used by WhatsApp users in this context? · What are the most common alert strategies used by WhatsApp users in this context? · What are the most common closing formulae used by WhatsApp users in this context? The researchers examined verbal means of expressing politeness in forms of address, opening and closing formulae, degree of directness and amount of syntactic, lexical/phrasal and external modification used in WhatsApp requests. The focus was on the selection of politeness strategies used by interactants. Findings showed that participants use both direct and conventionally indirect strategies and a great deal of syntactic modification. Opening and closing sequences occurred in all of the analyzed interactions. Greetings were preferred over deferential forms of address that may indicate a way to show solidarity among interactants. The research study also showed that people generally employ a wide variety of both positive and negative politeness strategies to mitigate their requests.

**Yuh-Fang Chang**

***The developmental patterns of pragmatic competence: Comparison between American and Chinese children*** (lecture)

While the speech act of apology was universal, empirical research from the cross-cultural studies revealed that realization of apologies varied across cultures due to the cross-cultural differences in the weighting of specific contextual factors. Most studies, however, compare the performance among adult native speakers. Whether the cross-cultural differences are manifested in children's weighting of specific contextual factors and realization of apologies remains unexplored. Appropriate performance of the speech act of apology requires that one first recognize having done something wrong, which calls for an apology. Then, one needs to assess the severity of the offense and the weight of contextual variables, such as social status and distance, so that s/he can select an appropriate apology strategy. The development of cognitive ability, social understanding, and linguistic skills is required in order to apologize appropriately. One would expect children of different cultures and different ages to understand and use apologies differently. However, very little is known about how development of the speech act of apology between American and Chinese children proceeds. The present study examined how American and Chinese children of different age groups differ in the ability to vary apology strategies when apologizing to interlocutors with different social status. The elicitation instrument selected for this study is a cartoon oral production task. For each scenario, a cartoon and a detailed description of the context and the interlocutors were provided for the respondents. The investigator first directed participant's attention to the cartoon depicting the scenarios, read the description of the scenario and then ask the participants to provide a rating for the severity of the offense for the scenario and then ask the participants to say what they think the character in the scenario should say to apologize appropriately for each situation. Each participant was interviewed individually. Cross-cultural differences in the development of apology production and perception of the severity of offense were found through quantitative and qualitative analysis of data.

### **Mariya Chankova**

#### ***Challenging and rejecting illocutionary acts: Extending the analysis*** (poster)

In a previous contribution (under review), strategic interaction came to be at the focus of interest, along questions such as the construction of the social actor, explored within a neo-Austinian framework of illocutionary acts. The crux of the argument was that investigating how illocutionary acts can be challenged and rejected with respect to hearer-based felicity conditions could provide more insight into how illocutionary acts come into being and how speakers and hearers use them to construct their respective social actor image. I suggested that strategic interaction allowed for two common strategies of challenging and/or rejecting illocutionary acts, namely backfiring and looping, which exemplified the image construction preoccupations of the participants. In order to support that hypothesis, I presented cases of real-life conversations featuring political interviews and based my discussion on rejecting and challenging questions. In order to extend the analysis to other illocutionary act types, a corpus of real-life discussions is being compiled, including televised political debates and online discussion fora, in order to find more examples of rejections and challenges involving a broader range of illocutionary act types. Keeping in mind that these strategies occur in strategic interaction, the corpus examples are all checked for compliance to the following criteria: a) that the discourse they occur in belongs to a variety of strategic interaction discourses (political interviews, political discussions and debates, interest-driven debates and discussions etc.); b) the discourse form excludes cases of soliloquy (blog entries, political speeches and addresses etc.). The hypothesis which will be tested is that the strategies for challenging and rejecting illocutionary acts are likely to be replicated when applied to a broader range of illocutionary act types.

### **Qi Chen**

#### ***Interactional competences in multiparty university student meetings*** (lecture)

The concept of interactional competence (IC) has been examined increasingly within the framework of CA (e.g., Kasper, 2009; Mondada & Pekarek Doehler, 2004), especially beyond the boundaries of second/foreign language settings in the last decade (e.g., Hall, 2011; Okada, 2013; Young, 2003). The methodological tools of CA enable researchers to investigate IC as both a 'context-free' construct, in the sense that each participant brings to the talk their transportable means and procedures (e.g., the turn-taking system), as well as a 'context-sensitive' construct, meaning the competences are co-constructed *in situ* based on the mutual orientation amongst co-participants and their configurations of the semiotic resources in the locally unfolding context of a particular community (e.g., turn design) (Drew & Heritage, 1992). This extending body of research on IC has started to overlap with another growing body of research on multimodal L1 interaction in workplaces (e.g., Ford & Stickle, 2012; Markaki & Mondada, 2012) and daily encounters (e.g., Goodwin, 2007; Mondada, 2009); the common analytic interest of the two are: first, how participants competently co-participate in the interaction and achieve intersubjectivity; second, how multimodal resources are mobilised by participants to jointly accomplish

social actions. The present study lies at this exact intersection, and attempts to provide both fields of research with empirical data from an educational and institutional setting, that is, university student group meetings. Drawing upon video- and audio-recordings from the Newcastle University Corpus of Academic English (NUCASE), the dataset consists of ten hours of meetings of a group of naval architecture undergraduate students, who work cooperatively on their final year project – to design and build a wind turbine. Aiming at investigating the professional and academic IC(s) of university students to participate in multiparty group meetings, this study presents a fine-detailed, sequential multimodal analysis of the transition, establishment and maintenance of speakership and reciprocity during one particular phase of the meetings, that is, the ‘*roundtable update discussion*’. Far from being straightforward and linear procedures of ‘current speaker selects next’ and ‘next speaker self-selects’, the study demonstrates participants’ capabilities to: first, orient to the norms of the turn-taking system in talk-in-interaction amongst multi-parties (e.g., one speaks at a time); second, develop their shared knowledge to the context-specific roles that emerge locally in the activities of the *roundtable update discussion* (e.g., meeting chair, primary speaker, target recipient, self-selecting incipient speaker, addressed next speaker); third, take upon the roles in relation to one another temporally and sequentially; and fourth, in accordance with the roles, build their interactional enterprises concurrently and co-ordinately by drawing upon the whole set of multimodal resources (e.g., gaze direction, gesture, body positioning).

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### Xinren Chen & Xingchen Shen

#### *Mediators’ expertise and their identity construction in Chinese RTV mediation* (lecture)

Mediation discourse has attracted abundant attention due to its contextual and functional characteristics. Existing research probes into mediation discourse’ linguistic features such as address terms (Jiang & Liu, 2014; Ke, 2013), discourse markers (Xu, 2006); conversational sequences and structures (Greatbatch & Dingwall, 1989, 1997; Heisterkamp, 2006; Lü, 2005; Stokoe & Sikveland, 2016;), discursal strategies (Jacobs, 2002; Ke & Liao, 2011; Rifkin et al., 1991; Tracy & Spradlin, 1994; Wang, 2012), pragmatic functions (Jiang, 2016), and interaction features regarding the disputants’ power relations (Cheng, 2009; Lü, 2005), etc. Some scholars approach mediation discourse from the perspective of identity construction and analyze the types of identities constructed and their discursal representation (Jiang & Liu, 2014; Ke & Li, 2014; Maley, 1995; Wang, 2012), and how the construed identities influence mediation process and consequence (Jiang & Liu, 2014; Ke & Li, 2014). However, so far, few studies have explored the following questions: in a reality TV (RTV) mediation event that involves more than one mediator, do the mediators construct different identities? If yes, is their identity construction based on their expertise? In addition, does their diversified and expertise-based identity construction, if at all, contribute to the mediation outcome? In what ways does the RTV setting influence the mediators’ identity construction and mediation outcome? In order to explore the above questions, this study conducts qualitative analyses of the data collected from the *Gold Medal of Mediation*, a Chinese RTV mediation program, to reveal possible interrelation between mediators’ expertise and their identity construction, the effect of such identity construction on the mediation outcome, and the influence of the RTV setting on the mediators’ identity construction and the mediation outcome. It is hoped that this study could provide a new dimension for

analyzing identity construction in social interaction, and a new perspective for understanding the nature and mechanism of RTV programs in China. Key words: mediation, identity construction, expertise; reality TV (RTV)

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**Winnie Cheng, Stephen Evans & Lin Ling**

#### ***The construction of evaluative stance: A cross-sectional study of reporting verbs in research articles*** (lecture)

Pragmatics is “to do with language use, the functional properties of linguistic forms, and the ways in which utterances are comprehended in a context” (Andersen, 2001: 12). In academic writing, which is essentially interpersonal and persuasive in nature, research writers need to strategically choose potentially evaluative or value-laden lexis to express (explicitly or implicitly) their attitudinal stance, to convey their level of commitment towards propositions, and to engage appropriately with the readers (Gray & Biber, 2015). Among the linguistic devices under this category, the reporting verb (RV) is a prominent one used by the writer to report, interpret and evaluate the literature throughout the article. The RV has been examined in terms of its semantic denotation and pragmatic function, with attempts to describe how writers from different disciplines “approve and disapprove, enthuse and abhor, applaud and criticize” the reported information (Martin & White, 2005: 1), or how they ascribe a view to the cited author (Hyland, 1999). While studies have examined disciplinary variations in the use of RVs (e.g., Friginal, 2013; Hu & Wang, 2014; Hyland, 1999; Jafarigozar & Mohammadkhani, 2015), the ways in which, and the extent to which, writers commit themselves or detach themselves from the reported proposition across rhetorical moves of the major sections of a research article is still unexplored. The present study, based on a collection of 128 “Introduction-Method-Results-Discussion”-structured (“IMRD”-structured) empirical research articles published in leading journals with high impact factors in the fields of Health Technology and Informatics (HTI) and Psychology, analyses and compares the move structure of the Introduction section, as well as the frequency, distribution, denotation and evaluative

functions of RVs associated with each rhetorical move. The purpose is to compare how expert writers from the two disciplines use RVs to express author comments and evaluation and to ascribe the attitudinal stance to the cited author towards the reported proposition in different move units so as to fulfill the communicative function of each move. The cross-sectional and cross-disciplinary similarities and differences in the move-specific use of RVs regarding their evaluative functions will enhance our understanding of expert language use in the construction of stance. A modified RV typology (Lin, 2013) based on Hyland's (1999) RV classification has been used in analysis. The findings will inform research article writers' understanding of this important language feature in different rhetorical contexts relative to the Introduction section, by managing the complex interplay of genre awareness and linguistic knowledge, exercising criticality whilst adhering to academic politeness (Xie, 2016), and projecting personal identity whilst establishing solidarity with other disciplinary community members.

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#### Yoonjoo Cho

#### ***Questions frame answers, answers frame questions: Interviewer's second story as identity work*** (lecture)

This study examines the interviewer's extended responses to a prior story uttered by the interviewee. Specifically, it aims to discuss how the interviewee's first story invites a subsequent story by the interviewer, which recasts key features of the first story by invoking L2 identity. Video data employed in this analysis are comprised of approximately 10 hours of open-ended interviews (both in English and Korean) with ten marriage immigrants living in South Korea. In the process of preliminarily observation, all cases of the interviewer's second stories were identified, transcribed and analysed by a micro-analytic method, Conversation Analysis (CA). Amongst the excerpts, the current story-telling sequence was particularly selected for this presentation in order to demonstrate a sequential organisation of both the prior and subsequent story (For example, both stories go through several stages of unfolding: preface, explaining context, pre-climax, climax, comments and closing). With this analysis, I have discovered that the interviewer shows her intersubjective understanding of the first story by continuing not only the similar topic (what), but also similar interactional features in her second story (how). In this vein, the features include a range of visual/prosodic resources such as represented talk and thought, dramatic prosodic design, humorous telling through inserted laughter, and embodied actions implying the speaker's perspectives on characters in the story. Most importantly, L2 identity, the common ground between the two speakers, was explicitly invoked by the interviewer, as a form of affiliative self-disclosure. A contribution of this study is to cast a critical eye on interview practices in social science. In particular, I would argue that the normative turn-taking system (Q-A adjacency pairs), as well as interactional roles as questioner/answerer are not fixed in research interviews. Rather, it has discursively changed over the course of interview interactions, as we have seen through the example. Moreover, I would claim that the shared identity (such as L2 identity) between the interviewer and interviewee, is a crucial aspect of the discursive construction of interview accounts. Namely, the identity work provides a reflexive space enabling interviewer to disclose her own story-telling.

### **Marianna Chodorowska-Pilch**

#### ***Mitigation via conditional structures* (lecture)**

Various studies have tackled the attenuating force of conditional sentences in English, Spanish, and other languages (Levinson 1983; Ford & Thompson 1986; Haverkate 1990; Sweetser 1990, Montolio 1992, 1993; *inter alia*). Chodorowska-Pilch (1999, 2001) proposed an analysis of the marker *si quieres* within the grammaticalization and politeness frameworks. *Si quieres* was found to carry an attenuating force in polite offers and suggestions.

In this paper, other uses of conditional structures are studied. Their purpose is to mitigate the force of the propositional content of certain speech acts. It will be demonstrated that the use of conditional structures can be found only in determined contexts. In addition, its use is due to the speaker's perception, who follows politeness rules. (Lakoff 1973; Leech 1983; Brown & Levinson 1987).

The preliminary analysis of the data collected at travel agencies in Spain reveals that the attenuating meaning of conditionals or semi-conditionals can only be inferred in the context of impositive statements, explanations, direct questions, suggestions and offers.

### **Oi Wan Chor & Foong Ha Yap**

#### ***Cantonese interrogative particles as (inter)subjective stance markers: A discourse-pragmatic perspective* (lecture)**

The paper presents a systematic account of the discourse-pragmatic functions of five interrogative particles in Cantonese, namely *me1*, *ho2*, (*g*)*aa4*, *maa3* and *le5*. By nature they are all yes/no particles because their primary function is to turn the host predicate into a question that requires an answer of either a *yes* or a *no*. However, besides this primary function, the particles are also observed to be doing some kind of interpersonal work in Cantonese conversations, expressing the speaker's subjective as well as intersubjective stances. Based on data obtained from four Cantonese corpora with about 80 hours of conversational data, this study answers the question as to how an interrogative form is employed by Cantonese speakers to perform functions other than information-seeking. In particular, the study pays attention to the (inter)subjective functions expressed by these five particles, including confirmation seeking, solidarity seeking, as well as indication of assertiveness. Data are obtained from the following sources: (i) A Linguistic Corpus of Mid-20<sup>th</sup> Century Hong Kong Cantonese, (ii) the Hong Kong Cantonese Corpus (HKCanCor), (iii) the PolyU Corpus of Spoken Chinese, and (iv) the OpenU Corpus of Spoken Cantonese. We adopt an interactional linguistic framework that draws upon techniques used in discourse analysis (DA) and conversational analysis (CA). The theory of (inter)subjectification within the Traugottian framework will also be drawn upon in seeing how the speaker's as well as the hearer's involvement can be established and strengthened in an interactional context. It is found that the five particles not only give clues to the cognitive status and the attitudinal stance of the speaker, but also reveal the background knowledge that is shared between the speaker and the hearer. For instance, a question formed with *me1* is always negatively biased and a negative response from the hearer is always expected, as in *Nei1 tiu4 kwan4 hou2 gwai3 me1?* (lit. This dress is very expensive? **I doubt it.**), while one with *ho2* is always positively biased and the speaker is affirmative towards the proposition but is seeking and demanding a confirmation from the addressee, as in *Nei1 tiu4 kwan4 hou2 gwai3 ho2?* (lit. This dress is very expensive, **right?**). Thus, the choice of particle would depend on the speaker's prior knowledge and personal assumptions about the current discourse, and at the same time on the specific response expected from the hearer in the subsequent turn, which is essentially intersubjective and addressee-oriented. Our analysis illustrates how discourse management can be achieved by highlighting the effective use of the five yes/no particles in conveying and negotiating the speaker's (inter)subjective stance in conversations. The findings will also have important implications for a typology of the pragmatic uses of *yes/no* questions.

### **Lynda Chubak & Peter Muntigl**

#### ***Affiliation and compliance: Necessary conditions to entering chair work in emotion-focussed therapy* (lecture)**

Using the methods of conversation analysis, this paper examines *chair work*, one type of psychotherapeutic intervention that plays a central part in doing Emotion Focused Therapy (EFT). During this activity, therapists guide clinically depressed clients to speak with either a conflicted aspect of self (*two-chair work*) or with a non-present significant other to address unresolved feelings or 'unfinished business' (*empty-chair work*). Whereas chair work and EFT are well documented as having successful outcomes, getting chair work dialogues



underway may be particularly challenging (Elliott, Watson, and Greenberg, 2004, Greenberg, 2010, Wagner-Moore, 2004). From 17 one-hour videotaped EFT sessions incorporating chair work (involving seven clients and five therapists), we examine three types of chair work entry scenarios: smooth, deviations from smooth, and outright resistance. We focus on the sequences that make up the first two phases of entry. Phase 1 is the emergence, identification and *affiliative confirmation* (or not) of a specific emotionally laden trouble connected with self or significant other. Phase 2 is the therapist's solicitation of and the client's discernable *compliance to engage in* therapeutic work on the identified issue. In our analyses of these chair work sequences, we examine how affiliative confirmation in Phase 1 and discernable compliance in Phase 2, consistent conditions to chair work moving forward, are interactionally pursued, resisted or abandoned. When, for example, clients did not promptly endorse the therapist's (re)formulation of the client's trouble in Phase 1, this often led to difficulties in gaining agreement on what aspect of the client's emotional distress is suitable for immediate therapeutic work. Similarly, client delays in complying with the therapist's directive to perform chair work in Phase 2 would result in the therapist pursuing or eventually abandoning the intervention. To gain confirmation or compliance in these disaffiliative contexts, therapists would adopt different practices (e.g., reformulating the trouble, listing the benefits of chair work, emphasizing the high contingency of the directive). During therapeutically relevant moments, this research extends our understanding of specific in-session interactional practices, therapist/client affiliation, and the management of epistemic and deontic authority (Stevanovic and Svennevig, 2015) that contribute to achieving client compliance or dampening client resistance to these therapeutic interventions.

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#### Hatime Ciftci

##### *Relational practices at university office hours between international instructors and their students in Turkey* (lecture)

Office hour interactions at English-medium universities are one type of communicative activities where learners are involved in authentic communication in English. Such interactions between international instructors and English learners are dyadic, and constitute a form of academic or institutional discourse (Drew & Heritage, 1992). Research on office hour discourse has been mostly conducted in US contexts (Axelson & Madden, 1994; Chiang, 2011; Chiang & Mi, 2008; Tyler & Davies, 1990). However, little attention, if any, has been given to office hour interactions in Turkey although English language learners need to access their pragmatic competence more than in other forms of academic interactions (e.g. classroom setting) for effective negotiation of meaning. In order to expand research in that strand, this study explores instantiations of varying forms of relational work between the international instructors and Turkish EFL students during university office hours. To do so, framework of institutional discourse (Drew & Heritage, 1992) and current politeness theories (Locher, 2004, 2006; Locher & Watts, 2005, 2008; Watts, 2003) form the theoretical basis in the study. A data set of 38 office hour interactions has been examined from a discourse analysis perspective. The analysis delineates how both parties utilize certain discourse level strategies contributing to relational work between them as well as their interpersonal goals. These discourse level strategies identified as relational practices in the dataset are namely self-disclosure, justifications, encouragement, expression of various feelings, jokes, and small talk. They are typically linked to positive aspects of office hour interactions such as harmony, solidarity, involvement, connectedness or empathy, etc. in the ongoing talk. As also confirmed by the questionnaire data, such harmonious manifestations of relational work in office hour interactions were much more frequent than instances of problematic aspects. All in all, the overarching tendency was for both parties of participants in this study to harmoniously co-construct the sequences of relational work in office hour interactions. Using various discourse strategies, they were able to create and contribute to the interpersonal functions of office hour interactions. The study finally proposes that the harmony, orientation to each other, and mutual contributions between the international instructors and Turkish university students play an important role for co-constructing and maintaining their relationships. In other words, the Turkish students as well as their international instructors showed their ability to enact the interpersonal, or relational, aspects of office hour interactions while co-constructing and maintaining their relationships and institutional roles.

### **Jenny Cook-Gumperz**

#### ***Advice seeking, advice giving in a multicultural/multilingual context: Governmentality as activity and art.*** (lecture)

“Government is not just a power needing to be tamed or an authority needing to be legitimized. It is an activity and an art which concerns all and touches each. Preface to *The Foucault Effect*. (1991) In their seminal study of advice giving John Heritage and Sue Sefi (1992) present some of the interactional pragmatic dilemmas facing health visitors (HV's) providing support for first time mothers with new born babies. Their analysis focuses how HV's use advice giving as a point of entry into private homes where they also monitor mothers' care practices to make sure these do not infringe on the health of their babies, and put the the community at risk. As unacknowledged agents of local government Health visitors (HV) must not appear to press expert knowledge on mothers or risk rejection of this advice, and mothers themselves often hedge their own requests for advice so as not to appear incompetent in their new role as mothers. Both participants in the interactional exchange are constantly in danger of undermining the other's position as advice giver or taker, by reason of their ambiguous relationship as private citizens and representatives of a mediated governmentality. Heritage and Sefi comment HV advice may appear to mothers as part of government surveillance and control, thus HV's need to ameliorate this pragmatically presenting their unsolicited visit as a time for merely helpful discussion and advice. This study examines the pragmatics of advice giving in a rather different context; one where advice is directly requested, and the advice givers present themselves as such at two local community advice centers, one provided by a volunteer local donations, the other with direct local government funding. While both are concerned with verbally negotiating a mediated governmentality of bureaucracy delivered through graphic materials such as forms, request letters, calculations embedded in written directives, the uses made of such materials differ as does the physical setting and personal configuration of the advice seekers in the two settings. Using video data the analysis will focus 1) on the embodiment of the activity of advice giving in situations of multiple requests from speakers of more than one language in face to face encounters 2) how the advice giving situation is inherently a three-way interaction between requester, giver and the written material presenting a bureaucratic rule-governed statement .3) how the alignment of the persons co-present in the situation affects the construction of the advice and its reception creating unfolding contextual configurations.

In the sections analyzed here the advice seekers are of Indian, Bangladeshi, and Caribbean origin, the advice givers English and Indian, the advice giving is conducted in primarily in English with some Hindi, all written material are in English, advice seekers vary from single individuals to family or other groupings. While paying attention to the linguistic pragmatics of the advice the analysis also aims to show what Goodwin (2000) calls ‘the public visibility of the body as an interactively organized locus for display of meaning and action’.

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### **Hortensia Curell & Carme Sanahuges**

#### ***The verbal expression of empathy in Catalan and British English*** (poster)

The aim of this paper is to study the verbal expression of empathy in Catalan and British English, and to examine the linguistic strategies and forms used by speakers of both languages when displaying empathy. We draw heavily on work by Burlison (2003, 2008), Fiehler (2002), Heritage (2011) and Kupetz (2014) in relation to the expression of emotion in general and empathy in particular. However, since this is an interdisciplinary study, we also draw on other approaches to the study of interaction: speech act theory, politeness theory, conversation and discourse analysis and discursive psychology (Brown & Levinson (1987), Sacks, Schegloff & Jefferson (1974), Potter & Hepburn (2007). The participants in the study were 20 Catalan and 20 British first-year university students, who were asked to discuss six trouble-telling situations affecting their academic and personal life, in which expression of empathy by one of the interlocutors was expected. The controlled variables were gender of participants, social distance, social power and severity of situation. To gauge the level of empathy of the participants, Davis' Interpersonal Reactivity Index (IRI) (Davis, 1980) was used, translated into Catalan for the Catalan subjects. All other data-collection instruments were especially designed for the study: a short demographic questionnaire, open role-plays, post-role-play questionnaires and focus group interviews.

Empathic responses are broadly classified according to the type of support offered (emotional or problem-oriented) and also according to the point of view expressed (hearer-oriented, speaker-oriented, speaker and hearer oriented, or impersonal). This broad classification is complemented by a more specific set of categories that were established to analyse the data (Kupetz, 2014; Heritage, 2011; Fiehler, 2002). The main strategies are: sound objects/response cries, expletives/vulgar expressions, eliciting additional information, work up, expressions of reassurance and expressions involving the recipient. Parallel to them there are elements that fine-tune the emphatic message: intensifiers, formulaic responses, vocatives and mitigators. The participants' interactions were analysed and coded according to these established categories. In both groups of speakers, the majority of responses involved the eliciting of additional information (problem- and speaker-oriented strategies). Other strategies widely used were remedies and diagnoses. British speakers used fewer expletives and vocatives than Catalan speakers and more formulaic responses. The data collection instruments created and the categories established have been proved to be useful to study the expression of empathy in Catalan and British English, and constitute also a basic framework for the analysis of the verbal realisation of empathy in any other language. Having a better understanding of the speech act of empathy giving in Catalan and English will facilitate the teaching of this skill especially to those whose professions require a sensitive approach to others, like healthcare providers, teachers or mediators, to name just a few.

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#### Artur Czapiga

#### *Self-praise from the pragmalinguistic perspective – a comparative English-Polish study* (lecture)

The aim of the proposed paper is to reveal linguistic strategies applied in the process of self-evaluation in Polish and English short online texts presenting their authors' values. The analysis is aimed at the members of different social groups in the languages under investigation. The material will be gathered from the websites devoted to specific target visitors, including teachers, sportsmen (amateur), and students. Such positive remarks are meant to undergo a pragmatic investigation, including the recognition of speech acts, identification of pragmatic functions, and search for pragmatic markers. It shall be interesting to investigate the influence of cultural values in shaping the manner and style of self description. Self-praise appears not to be an action positively evaluated in the cultures under investigation. Yet, one can expect some culture specific differences in the 1) choice of the features that are appraised (experience, results, connections etc.); 2) attitude towards the readers (face threatening or face supporting actions); 3) conversational tactics applied to cope with the difficult communicational situation (acting against generally accepted social rules); 4) are there any linguistic markers (simple lexical markers, more complex pragmatic markers, intertextual markers etc.) that can be attached to such utterances, and if yes - Class are they culture-specific or common for English and Polish cultures; 5) and possibly what can be the final goal of the person (e.g. is the utterance a part of the whole conversational strategy, does it appear as the final aim or serves as a tool in accomplishing the more complex macroact?). The theoretical background will include mainly English, Polish and Russian language linguistic works. An attempt will be made to combine achievements of those scholar groups and to recruit the methods most appropriate to

the analysis planned for the present paper.

### **Elisabeth Dalby Kristiansen**

#### ***Learning and dementia: Re-mastering conversational initiative*** (lecture)

Can persons with dementia learn? The traditional answer to this question is no. However, experimental studies have shown that persons with dementia (PWDs) are in fact able to learn and remember and that ‘behavioral intervention’ (Bayles and Kim, 2003) can improve their performance and quality of life (Bier et al., 2015; Jokel and Anderson, 2012). This paper explores how such learning takes place in naturally occurring interaction involving PWDs. The methodological framework is ethnomethodological Conversation Analysis (e.g. Garfinkel and Sacks, 1986; Heath et al., 2010; Mondada, 2014), and the data is a corpus of video recordings compiled during 9 months of ethnographic fieldwork at a Danish care center with wards specializing in dementia care. The paper focuses on one PWD whose interactional abilities increased rather than decreased over a period of several months. This differs significantly from the expected development of PWDs and strongly suggests that learning has taken place. Initially, the PWD hardly participated in conversation and only answered in single words when asked e.g. if she wanted something to drink. Gradually, however, she began to display attention to conversations by others and attempted to participate in such conversations, e.g. by answering questions directed to other recipients. At the end of the period, she was able to initiate conversation on her own and to participate in extended conversation, provided that other participants furnish her with linguistic material and other interactional resources that she could use to construct her own turns.

The paper reports results from a study that aims to identify and describe adapting and coping strategies by PWDs as indexing learning. Learning, in this connection, is understood as a social phenomenon that takes place between participants in social interaction (e.g. Koschmann, 2011; Lave and Wenger, 1991). From this perspective, to study the learning of PWDs means studying the local situated strategies which PWDs make use of in interaction in order to solve or circumvent understanding and communication problems (cf. Pilejsjö and Rasmussen, 2011; Rasmussen, 2013). The analyses focus 1) on one PWD’s gradual re-mastering of conversational initiative, i.e. on how she either initiates conversation or enters the conversation of others; 2) on other participants’ responses to the PWD’s attempts to initiate or participate in conversation; 3) on how the PWD relies on linguistic material and other resources provided by other participants to construct her contributions; and 4) on the PWD’s re-mastering of conversational initiative as an instance of learning in the sense that she is able to develop new ways of communicating, remembering and otherwise participate in social interaction. The analyses show that PWDs are in fact capable of learning: they are able to adapt their verbal and nonverbal interactional contributions to their surroundings and to develop new methods for participating in interaction despite the gradual loss of cognitive abilities caused by dementia.

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## Roni Danziger

### *Compliments and compliment responses: HUI students in interaction.* (lecture)

Linguistic literature on compliments and compliment responses is vast, as the subject was thoroughly researched. Initial scholarly attention focused on English variations in the 1980s and the 1990s (see for example Holmes, 1986, Pomerantz, 1987; Wolfson, 1981). Later on, non-English speaking Western social groups and non-western language were under the spotlight (see for example Chen and Dafu, 2010; Golato, 2002; Maiz-Arévalo, 2010; Nelson et al, 1993). Many are cross-cultural contrastive studies which emphasize the importance of avoiding pragmatic failure (Nelson et al, 1996; Thomas, 1983) or the importance of pragmatic competence for second-language learners (Yu, 2011). Be that as it may, pragmatic research on Hebrew is scarce. Some research was done by Blum-Kulka (1984, 1992[2005]) but compliments and compliment responses have not yet been studied.

This study examines how Hebrew speakers respond to compliments by using students at the Hebrew University of Jerusalem as a sub-group of native speakers. The approach to this study is based on Blum-Kulka (1992[2005]), Locher and Watts (2005) and Mills (2003) all of which see politeness as culturally constructed and discursively negotiated. In addition to adding to the scarce knowledge on Hebrew pragmatic patterns, and through it, discover some part of the 'cultural script'/Habitus (Blum-Kulka, 1992[2005]; Bourdieu 1980[2005]) of the Israeli speech community, this study can help Hebrew-learners avoid pragmatic failure (Thomas, 1983) and consequently, cultural misunderstandings. To unravel the cultural expectations in Hebrew, a new variation of the classic Discourse Completion Test, a common method in speech act research (Jucker, 2009), was devised and applied on Hebrew speaking students. This revised DCT variation is in comic form, in an attempt to make it as realistic as possible and add the physical component of language.

The findings suggest that Hebrew speakers tend to accept compliments more than any other politeness strategy choice, and their responses to compliments tend to be more diversified than other cultures. The compliment's theme was found to influence the compliment response choice most, with an apparent differentiation between "external compliments" (appearance, performances and possession) and "internal compliments" (physical appearance, talent and personality), where the first is welcomed and the latter is not. The most salient finding was the prevalence of the 'thank you' token 'toda' (תודה), when responding to a compliment, even if it was not welcomed by the receiver. I conclude with a short discussion on how the specific socio-cultural history of Israel motivates the linguistic choices as part of a larger cultural performance of *Firgun*, a relatively new socio-pragmatic practice (Katriel, 2001) which means "to treat favorably, to treat with equanimity, to bear no grudge or jealousy against" (Morfix.co.il). Putting *Firgun* under scrutiny reveals a shift in Israeli politeness Habitus, from the socialistic *Dugri* code (Katriel, 1986) to a slightly more capitalistic individual-oriented value set.

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**Christina Davidson & Christine Edwards-Groves**

***Student-student talk in school classrooms: Changing the interaction order in whole-class lessons*** (lecture)

Decades of classroom research establishes the predominance of teacher questioning and evaluation of student responses in whole-class lessons in school classrooms (Freebody, 2013; Mehan, 1985). Frequent use of known-answer questions by teachers (Mehan, 1979, 1985) results in responses from students that are tentative until confirmed as correct The ubiquity of the question-answer-evaluation sequence (Freebody, 2013) or Initiate-Response-Feedback (IRF) talk structure (Sinclair & Coulthard, 1975) is evident across Western education systems (Cazden, 2001) and provides the formal ‘feel’ of classroom talk (McHoul, 1985). Francis and Hester (2004) propose the existence of other forms of classroom interactional machinery, however, studies often treat these as deviations (Kapellidi, 2015) rather than as legitimate alternatives to classroom talk that is dominated by teacher questioning and evaluation of student talk. This paper draws on video-recordings of interactions in two elementary school classrooms where teachers deliberately sought to address the predominance of their own talk during whole-class lessons. Children in the two classrooms were aged between 5-10 years of age and data were collected over five months. The purpose of the paper is to describe specific ways that classroom interaction was methodically varied by teachers during lessons to increase students’ options for initiating and sustaining talk with each other. The analyses addresses the following questions: How does whole-class talk vary from and return to the IRF turn-taking pattern? How is student-student talk produced during whole-class interaction? Questions are addressed through detailed analysis of sequences of talk where students build on the talk of each other. Conversation analysis of a collection of sequences delineates the ways: teacher talk provided for student-student interaction, students produced consecutive turns with other students, and the teacher resumed talk following student-student interactions. Analysis establishes how the IRF or question-answer-evaluation sequence was resorted to, and deviated from, in the course of whole-class talk. It confirms that “the canonical pattern is not an inflexible template that mechanically ties the parties to a normative conduct; rather it should be understood as an organizational resource, which the participants draw on” (Kapellidi, 2015, p. 454). Accordingly, the analysis shows how other courses of action were oriented to and built by teachers and their students. Courses of action involved, for example, teachers withholding evaluative third turns, on some occasions even avoiding eye-contact following utterances by individual students that were specifically directed to their teacher. Methods employed by students included directing talk to other students, using particular turn designs to align with the perspectives of other students, and physically orienting to their peers as they spoke, rather than to the teacher. In foregrounding student-student talk during whole-class lessons, this study contributes knowledge of the ways that students’ talk is integral to the occurrence of IRF *and* to the co-construction of alternate and legitimate ways of doing teaching and learning through classroom interaction. In this study, teachers set out to do classroom interaction differently. Resulting talk in lesson suggests possibilities for enabling whole-class talk where students can extend their participation through interactions with other students and with their teachers.

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### Astrid De Wit & Frank Brisard

#### *GO auxiliaries as markers of mirativity* (lecture)

It has often been noted that the motion verbs like GO are likely to grammaticalize into tense and aspect auxiliaries across languages. Yet, in addition, various authors have observed that the auxiliary uses of GO also lend themselves to the expression of, what is variously called “the extraordinary” (Bres & Labeau 2013), disapproval, surprise and unexpectedness (Stefanowitsch 1999), deontic necessity (Bourdin 2014), or – and this is the term we will adopt as well – mirativity (Celle & Lansari 2015). That is, in a variety of languages, GO-constructions are used to present situations as *incongruous* with the speaker’s conception of reality, because they are surprising, out of the ordinary or irritating. Examples (1) and (2) illustrate such mirative uses for Dutch and English:

- (1) Je gaat mij toch niet vertellen dat de taart op is? (‘You’re not going to tell me that there’s no more cake, are you?’)  
 (2) I didn’t believe it was possible, but he went and did it!

In this paper, we will elaborate on this observation in various ways. First, we will offer more systematic cross-linguistic evidence (in the form of corpus data and native speaker elicitation) to corroborate the claim that GO-constructions are prone to taking on mirative readings across languages. Apart from this descriptive component, we also suggest a theoretical motivation for the propensity of GO-constructions to appear in mirative contexts. This theoretical motivation is founded on the crucial assumption – advocated by, among others, De Wit (2017) – that verbal constructions have an epistemic meaning at the most basic level of analysis. Building on and merging proposals from Stefanowitsch (1999) and Celle & Lansari (2015), we argue that motion constructions like GO have as part of their schematic meaning: (i) a movement away from what is the normal path leading to an expected outcome, and (ii) the initiation of a new process that is not (necessarily) on the normal path. This final property puts GO on a par with other (aspectual) constructions that highlight the boundaries of a situation, and that, as shown in De Wit (forthcoming), are most likely to take on mirative readings.

In this respect, we also point, finally, to a parallel between GO-constructions and progressive aspect. As demonstrated in, among others, De Wit (forthcoming), progressive aspect can equally be recruited for the expression of incongruity in many different languages – an observation that can be connected to the fact that the progressive only combines with verbs that profile intrinsically bounded, ephemeral situations that do not reflect the ordinary structure of the world. Given this semantic connection between GO-constructions and the progressive, it should not be surprising that progressivity can also be expressed by means of GO-constructions in various languages (Stefanowitsch 1999). Furthermore, in Bantu languages, both GO (see Devos & van der Wal 2010) and the progressive (see Güldemann 2003) are used as focus constructions too, in which case they (again) highlight an event in one way or another.

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**Carolin Debray, Helen Spencer-Oatey & Daniel Dauber**

***Doing taskwork and managing rapport: Challenges for team member interactions in intercultural teams*** (lecture)

Working in teams is now an essential part of many workplaces and institutions of higher education, making it a context in which prolonged intercultural encounters occur frequently. While many intercultural teams around the world manage to collaborate successfully on both a personal and a task level, research and plenty of anecdotal evidence show, however, that positive encounters and good relationships in teams are not always the norm (e.g. Summers & Volet, 2008; Kimmel & Volet, 2012; Tenzer, Pudelko & Harzing, 2014). This might be due to the challenges posed by teamwork itself, in that a very complex task often needs to be completed in a very short time, while working with team members who may have been selected because of their diversity of backgrounds and perspectives (Katzenbach & Smith, 1993). In addition, the different interactional activities that need to be performed by the team to achieve their task (such as: brainstorming, decision making, providing feedback and working through conflicts, etc.) often have a very high potential for causing others to feel face threatened. Despite these challenges, research into team processes and the interactional moves with which team members balance task demands and rapport challenges seem, however, to be limited at best. In order to address this research gap, a team of 6 MBA students, representing different functional backgrounds and stemming from 3 different continents, were observed over a 9-month period in which 4 different projects were completed. Team meetings were recorded as well as pre- and post-meeting and break-talk, written communications through an instant messenger were obtained and interviews conducted at the beginning and at the end of the observation period with each team member. The data was transcribed and analysed from a rapport management perspective (Spencer-Oatey, 2005) with a special focus on the interactional goals of team members. Initial findings show interesting conversational dynamics which could override the pursuit of individual goals, as well as the formation of alliances, or subgroups for the pursuit of specific goals, that however changed flexibly over time. Differences in the communication of specific goals, depending on other interactants and across time, were also noted.

**Gerald Delahunty**

***Language use in the enactment of human rights ideology: How Amnesty International (AI) motivates its members and persuades the powerful*** (poster)

It is well known that individual texts may serve multiple purposes, each with different audiences (Palmieri & Mazzali-Lurati 2016). Amnesty International (AI) appeal letters are designed to influence both their named and "ratified" (Goffman 1981) "Message Recipients," and the AI members who receive and electronically "SEND" them. This paper demonstrates how a particular characterization of ideology allows us to identify how specific linguistic choices index the letters' purposes and their respective audiences. Ideologies are ideas about social relations, created to rationalize and legitimize social structures and actions by universalizing and naturalizing them in order to unify social groups and motivate them to act (Eagleton 2007; cf. Verschueren 2012: 10). The letters demonstrate that human/humanitarian rights can function in these ways and therefore must be viewed as ideological (though AI would disagree). AI, the world's foremost and longest-active human rights organization, monitors and reports on the status of human/humanitarian rights in countries and regions around the world and seeks to persuade powerful individuals and groups to respect the rights of the people(s) they govern and to redress violations of those rights within their polities. It appeals to government functionaries on behalf of individuals or groups whose rights have been abused, by encouraging its members to send appeal letters to those functionaries. These letters are written by AI staffers and distributed to AI members, embedded in emails or in webpages that provide information on the individual cases, and exhort the members to "TAKE ACTION" by electronically sending the appeals. The current research, based on a corpus of 30 AI appeal letters, reveals how the letters linguistically enact both roles--of attempting to persuade powerful individuals to act in accord with human/humanitarian rights and to persuade AI members of the righteousness of their causes, to act for those causes, and to donate in their support. In both roles the letters linguistically display all the functions of ideologies. Minimally and with some variation, the letters express concern about situations that they evaluate as contravening human/humanitarian law, e.g., "flogging . . . is a flagrant violation of the prohibition on torture," and politely "urge," "call on," or "ask" addressees to redress the situations by returning to compliance with the relevant rights, e.g., "Please ensure that he is not flogged again." One major linguistic device for influencing members is the construction of the letters as direct first-to-second person appeals, i.e., from an "I" to a "you," thereby positioning the AI members as "principals" "whose position is established by the words that are spoken, . . . whose beliefs have been told, . . . who [are] committed to what the words say" (Goffman 1981: 144-5). This paper demonstrates how these and many other linguistic devices ideologically position their addressees



as capable of effecting the requested changes and persuadable by appeal to human rights, while ideologically positioning the letter-senders--by rationalizing, universalizing, naturalizing and legitimizing their human rights commitments, thereby attempting to unify them as a group and motivating them to act in support of those commitments.

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### Zsofia Demjen

#### ***The emergence and decline of a running joke: Tracing the trajectory of a humorous lemma in an online cancer support community*** (lecture)

In this paper, I trace the emergence and development of the lemma ‘rolo’ within a community of 97 online contributors to a 680,000-word corpus of blog posts, comments, chats and online forum interactions collected from a UK-based cancer charity website. Assisted by the corpus-linguistic tools embedded in Wmatrix (Rayson 2009), I examine 235 instances of the lemma ‘rolo’ in the corpus. I discuss its use over time and comment on the interpersonal function of various uses in the context of online support groups for serious illness. I show how ‘rolo’ goes from a witty intertextual comment in response to a blog post, drawing on a culturally-specific advertising slogan (‘Do you love anyone enough to give them your last Rolo?’), to a jointly constructed fantasy scenario (cf. Kothoff 2007; Demjén 2016), to an anaphoric shorthand that helps the joke ‘run on’ within an explicitly humorous thread of the online forum: “*I am off to GC [Gorgeous Consultant] on Friday for hunt the Rolo action and to show off my new strong pants to him and my 3 pubes. He had better not find anything except a Rolo and that's all I am saying.*” I show how, eventually, the lemma simply indexes an anecdote about a humorous episode that once existed in the community, before largely falling out of use. Based on this mapping, I consider the extent to which asynchronous conversational humour online demonstrates “the flexibility and protean character of conversational joking [...] [where] punchlines turn into wisecracks, witty repartees grow into anecdotes, anecdotes develop into jokes, and so on” Norrick (2003: 1338). I reflect therefore on the similarities and differences between computer-mediated humorous interactions and spoken conversational humour (Dynel 2009), which often tend to be discussed in much the same terms (e.g. Dynel 2011). Finally, I suggest that a dynamical systems view of communication (e.g. Larsen-Freeman and Cameron 2008) might be most useful in accounting for the different factors that influence the emergence and decline of this lemma as a running joke within the ‘real world’ of one particular online community.

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### Xiaoming Deng

#### ***An intertextual comparative investigation on the enactment of criticality in English research article introductions written by Chinese and native scholars*** (lecture)

The deepening process of globalization in China has increased the role of English in academic communication

as evidenced by the considerable number of research articles published in international journals. Hence, the study of academic writing has attracted growing interest. It has been recognized that every genre of writing is highly representative of the real world language use in a specific context. The objective of this paper is to examine the different expression of criticality manifested in the evaluation of previous scholars' work in English scientific research papers written by Chinese and native-speaker authors. Eighty research articles in the area of marine science and technology were chosen for analysis. Swales' CARS model (2004) was utilized to designate the evaluative moves and steps where scholars express their critical viewpoint on previous scholar's research work. Then intertextual cues proposed by Bhatia (2004) were identified and analyzed as effective means for communication of criticality. A comparison was made on the enactment of criticality by Chinese scholars and native-speaker scholars. Interpretation of the differences illustrate that the Chinese scholars' communication of criticality is shaped and influenced by Chinese tradition and convention in academic writing. We conclude that the writers' representation of external reality manifested by successful academic texts is achieved by the critical expression of their personal feelings and attitudes that they have towards the issue discussed. The rhetorical devices and strategies adopted by the writers to realize criticality are: strongly influenced by the specific contexts and social community.

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### Csilla Ilona Dér

#### *Discourse markers out of the blue? The case of Hungarian szerintem 'I think; to my mind'* (lecture)

In this work I present the appearance, diffusion and functions of the widely used Hungarian discourse marker *szertem* 'I think; in my opinion', using large amount of corpus data. The research question is whether this element and its paradigm members (*szerted* 'to your mind', *szerte* 'according to him', etc.) were recruited as new forms to a completely new function, or not. *Szertem* primarily marks subjectification (Kugler 2012: 70–73, 125–126), and shows up mostly in dialogues, in opinions: (1) volt egy esküvő tavaly nyáron amin voltunk és ez egy kicsit *szertem* ügyetlenül volt szervezve 'there has been a wedding last summer we've been to and I think the organization was a little bit awkward' (BEA040, conversation) The root of *szertem* is the postposition *szert~szert*, inflected in first person Sg (-m). It seems to be contradictory that the postposition *szert* can be dated from the 14th century, but the inflected forms turned up only 400 years later. This becomes clear if we take a look at the semantic evolution of the postposition: its earlier meanings were 'in accordance with'; 'considering (that)'; 'take one's cue (from)', but its opinion marking function came to sight at the end of the 18th century in forms like *X szert* 'according to X's opinion'. Probably this new function of the postposition triggered the appearance of the inflected forms with parallel function. I presume that even the opinion marking function itself did not exist prior to that, because all synonymic formations (*azt hiszem, úgy gondolom, úgy vélem*, etc. 'I think') can also be dated only from the 1770-ies. I'd like to clear the genesis of *szertem* (and the other inflected forms of *szert*), which was neither grammaticalization (Traugott 1995), nor cooptation (Kaltenböck, Heine & Kuteva 2011, Heine 2013), rather a completely different phenomenon. These inflected forms functioned as opinion marking pragmatic elements at their first appearance. This behaviour was observable in other cases of discourse structuring units in Hungarian, especially among reformulation and quotative markers, e. g. *más szóval* 'in other words' (Dér 2005) and *hogy úgy mondjam* 'so to speak' (Dömötör 2008). Based on this, we could say that discourse markers can appear „out of thin air” (allowing that they can be calques, but also completely new creations of language users, filling up brand new functions), not only through a step by step diachronic process. We can also exclude the cooptation explanation because there was no antecedent of *szertem* in the sentence grammar which could have served as basis to its discourse marker version: this element arrived automatically to the thetic grammar. To confirm my hypothesis I made a detailed analysis of historical and contemporary corpora (Nagyszótár, BEA, MNSz2). I conducted statistical analyses of the distribution, positions and function of *szertem* in relation to age and sex of the informants, and to the genre and to the type of the expressed opinion (contradictory/not contradictory).

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### **Kaori Doi**

#### ***An analysis of repair in Japanese learners' conversational interactions: From the perspective of second language acquisition* (lecture)**

This study analyzes conversational repairs in Japanese learners' interactions from the perspective of correlation of syntactic elements of repair and second language acquisition. Most of previous studies about “repair” have analyzed the types of repair, the organization of it and its position in interaction. Relationships between repair and syntax have received relatively little attention except for the study by Fox, Hayashi and Jaspersen (1996) that focuses on the relationships between syntax and repair and demonstrates the difference of repair between languages that can be attributed by syntax of both languages. However, most of previous researches on repair have not studied the relationships between repair and language acquisition. This study focuses on the syntactic features of repairs and investigates how learners of Japanese acquire “how to use repairs” in Japanese (their second language). The data in this study consists of conversational interactions videotaped and transcribed in detail in which pairs talk about given topics freely. Japanese conversation data in which English native speakers have to communicate only in Japanese are analyzed. This study divides learners' levels of Japanese proficiency by experience of studying Japanese and the period of living in Japan and into ‘advanced’ and ‘basic’ level. This study uses conversation data of Japanese native speakers in order to compare with data of learners of Japanese. This study investigates the syntactic elements of repairs and the place of them in conversational interactions at two levels (advanced and basic level) and indicates the difference of them by comparing with conversations by native speakers of Japanese. Furthermore, the study analyzes the correlation of syntactic elements of repairs and their places that occur in interactions and language proficiency by comparing strategies how learners of Japanese use them in Japanese conversation. This study focuses on how the pragmatic acquisition of second language occurs by analyzing not only syntactic elements of repairs but also how to use them in second language.

### **Narmandakh Dolgor**

#### ***How Mongolians thank* (lecture)**

This panel aims to explore expressions of gratitude or thanking in Mongolian in the context of Speech act theory and how Mongolians thank.

Mongolia is a landlocked country in Central Asia, with an area of 1.564.116 square kilometers and a population of 3.054.166 as of April, 2017.

Mongolian language is the state official language of Mongolia, a typical agglutinative language, and it is used in all social spheres such as education, culture, science, mass media, and publications except the religious sector.

Thanking is considered one of the most stereotypic speech acts. It is classified as “behabitive” (Austin) with the illocutionary force that focuses on the positive emotions, attitude and evaluation of the prosocial behavior in benefactors, “expressive” (Searl) that expresses the speaker's psychological state or emotion towards a state of affairs or a person, “convivial” (intrinsicly courteous or polite) (Leech) that shows maximizing politeness of the speech act.

While the most typical realization of expressions of gratitude include performative verb *thank* in English which shows their potential illocutionary force, there are the three different performative verbs in Mongolian: *bayarlalaa*, *gyalailaa* and *talarkhlaa*. The thanking performative *баярлалаа* (*Bayarlalaa*) in Mongolian is the most frequent formal realization. The performative *Гялайлаа* (*Gyalailaa* – thank) expresses the highest respect

and *Талархлаа* (*Talarkhlaa* – thank) refers to the formal communication tone of the speaker. They can be intensified or boosted by epithets, adjectives, verbs, nouns, interjections and particles. The gratitude can be intensified by the phonetic methods such as adding the semantic harmonious stress and saying with the special tone.

In addition, there can be various forms of expressions of gratitude in Mongolian. Gratitude can be expressed by the nonverbal devices; gratitude to family members, relatives, friends and others is commonly expressed by the indirect behaviors in Mongolian.

### **Ágnes Domonkosi**

#### ***V forms of address in Hungarian: Their roles and metapragmatic evaluation strategies of address in everyday and doctor-patient communication*** (poster)

The goal of the poster is to present and interpret the strategies and metapragmatic reflections underlying the use of Hungarian V pronouns and related devices from pragmatic perspective. In terms of domains of communication, special emphasis was placed on doctor-patient interactions. In addition to the binary division between T and V forms, Hungarian has a variety of V patterns, including pronominal forms of address (?6n/?6n?6k and *maga/maguk*) and constructions with the auxiliary *tetszik* '(lit.) it pleases you.' Each of these has its characteristic sphere of use, social deictic role and stylistic value. Empirical data for the analysis was gathered by questionnaire from 50 doctors and 50 patients. The questionnaire included both open and closed questions, and elicited opinions and metapragmatic reflections on the use of various V forms attested in doctor-patient and everyday, ordinary conversations which had been recorded by participant observation. The questionnaire study was followed up by directed interviews whose structure matched that of the questionnaire. The analysis of V forms will focus on the following three criteria: 1) the relative frequency of V forms, with special regard to doctor-patient communication; 2) metapragmatic reflections of informants on the use of various kinds of V forms; 3) discrepancies between everyday and doctor-patient communication with respect to the usage patterns of V forms. The poster will demonstrate that the speaker's choice of V form allows for a dynamic construal of the speech situation. Metapragmatic reflections suggest that according to informants, V forms are also well-suited to signalling i) degree of formality; ii) the speaker's evaluative attitude to addressee, including respect; iii) super- or subordinate status; iv) degree of social proximity; and v) processes of involvement with the increase or decrease of emotional distance. In doctor-patient communication, hierarchical relations can be efficiently manipulated by the choice of V form in certain kinds of situations.

### **Stanley Donahoo**

#### ***When the 'real world' isn't: Discourse effects in local pragmatic anomalies*** (lecture)

*Local pragmatic anomalies* arise when we struggle to incorporate some utterance into the context of our real world knowledge. For example, *The cat picked up the chainsaw* (Filik & Leuthold, 2008) is anomalous with our world knowledge; it is discourse independent and rather relies on our understanding that cats do not have opposable thumbs or mechanistic know-how. Yet, in an alternate (cartoon) world, like *Tom and Jerry*, the above scenario is perfectly plausible. If we hear an utterance like *The cat picked up the chainsaw* in a given discourse, can we reconcile the anomaly with our world knowledge? And if we can, to what processing cost? And how much context would be required?

A series of behavioural experiments using the G-Maze task (Forster, Guerrero, & Elliot, 2009) were conducted, addressing questions regarding the incorporation of context and real world knowledge in assessing our understanding of an utterance. In the maze task, participants see two words simultaneously displayed on a computer screen. Employing their working memory, participants decide which word in the set is the best fit to continue a sentence, and decision times are recorded. Subjects demonstrate forced, incremental processing, which is necessary for insight on these pragmatic anomalies.

Subjects were presented maze-sentences which were preceded by a plausible or implausible one-sentence discourse. Interestingly, the plausibility effect (cats behaving as cats do in the real world vs. cats behaving as they do in cartoons), with just a one-sentence context, was able to be reversed, according to a mixed effects modelling analysis. That is, subjects were significantly faster to respond (by 33 ms) to anomalous scenarios than they were to neutral scenarios. As the data show, answering questions about the processing cost and timecourse of pragmatic information becomes possible. Whether or not pragmatic anomalies can be processed immediately has ramifications for current pragmatic frameworks. The data suggest a mental models approach (Johnson-Laird, 1983) best accounts for the phenomenon, which will be discussed in relation to current pragmatic theories.

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## Inke Du Bois

### ***“It’s already been rented” the role of foreign names and accents in urban apartment search*** (poster)

The presentation reports on the effect of US-American and Turkish foreign accent and names on the chance to receive an appointment to view an apartment for rent in a German city. Three consecutive phone calls were placed with the intent to rent an apartment with the same landlords in one day in four different city districts. Non-standard accented German and standard German and corresponding names were used to test linguistic bias. In a second study, the name and accent cue was tested. A Turkish name was paired once with a Turkish accent and once with a standard German accent. Overall, about 300 phone calls were placed.

Depending on the part of town and the accent, the prospective tenants were differently discriminated against on the basis of their foreign names and accents. The results represent statistically relevant differences among different accent groups, especially in the more prestigious and expensive part of town with a lower foreign population. The results of the other three city districts suggest advantages for the standard German callers, however, the gaps were not as significant.

In the second study, the prospective tenants with Turkish names and standard German accent were not significantly discriminated against whereas the callers with Turkish names and accents had lesser chances at obtaining an appointment.

Turkish migrants represent the largest ethnic minority group in Germany, while US Americans represent a “prestige” migrant group. German landlords and real estate agents reportedly discriminated against the callers with the American name and accent in the more prestigious city districts, but less in the remaining city districts.

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## Alicja Dziedzic-Rawska

### ***Talking about dying in American prison slang*** (lecture)

Members of Western cultures react with disbelief when learning that some African tribes (e.g. Ewe people) play joyful music and dance at funerals - for them, the funeral is a happy event. In contrast, to most of Westerners, dying and death are sources of pain and fear. Traditionally, death is personified as a skeleton equipped with a scythe, a reaper that metaphorically saws people’s lives. It is this kind of mental framework that is activated by the words of the Ancient Roman poet Claudian: *mors omnia aequat*.

From this it follows that people have no power over death. As an abstract concept, death is a mysterious notion that lacks concrete physical existence. This results in the feeling of uncertainty and insecurity because 'people ... want to be involved in making decisions about their own lives. This includes decisions about their own care and treatment when they are dying' (Russell et al. 2004: 6). Given the brutality of the prison setting, the feeling is even more pronounced, as prisoners have little if any control over how and when they will meet their end (will they die of someone else’s hands or of natural causes): 'the fear of dying in prison haunts many inmates who see themselves as unlikely to survive their sentences' (Glamser and Cabana 2003: 495).

This peculiar context has direct impact on the language used by prisoners in reference to death and dying. In American prison slang, it can be either positive or negative. With an analysis of such examples as *do the Dutch* 'commit suicide', *stainless steel ride* 'death by lethal injection', *bungee-jump* 'hang oneself', or *catch cold* 'get killed', this paper focuses on the creative aspect of language used by prisoners in US prisons to talk about death. The use of figurative language has a pragmatic force; it aids, as pointed out e.g. by Sexton (1997), in the process of coping with death. Additionally, outside of the peculiar context of the institution, the same expressions are uninterpretable, ambiguous, or vague: it is only within the prison situation that both the speaker and the hearer activate specific knowledge related to prison experience to make more sense of the emotionally difficult topic of death. Analysing data from American online prison glossaries, the paper will address the issue of how death and dying are conceptualised by American prisoners and the metaphors involved in the creation of particular expressions.

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### Mirjam Elisabeth Eiswirth

#### *The role of interactional alignment in communication accommodation theory* (lecture)

Communication Accommodation Theory (Giles, 1973; H. Giles, J. Coupland, & N. Coupland, 1991; Giles, Taylor, & Bourhis, 1973) has been dominated by quantitative analyses of convergence on a number of linguistic variables averaged out across a conversation, based on speakers' relationship, personality traits, and other social factors (Soliz & Giles, 2014). Interaction happens, however, on a turn-by-turn basis and the averages used in quantitative studies are rooted in interactional contexts. Qualitative research has shown that phonetic and interactional alignment go hand in hand (Gorisch, Wells, & Brown, 2012; Ogden, 2006). Quantitative CAT studies thus far have rarely considered the turn-by-turn nature of interaction as something that contributes to accommodation, despite early calls for an integration of qualitative and quantitative methods (H. Giles, N. Coupland, & J. Coupland, 1991). One notable mixed methods paper is Nilsson (2015), but more work remains to be done. The present paper presents an analysis of the relationship between interactional alignment and overall rates of convergence on vowel duration and rate of speech in a subset of the "One speaker two dialects" Bidialectal corpus [1]. It adds to our knowledge of the relationship between linguistic accommodation and interactional alignment through an in-depth analysis of a small corpus of interviews involving the same set of speakers. Applying both quantitative and qualitative methods, I show that moments in the interaction where participants' vowel durations are very similar are often extended assessment sequences in which the speakers agree with each other. On the other hand, moments in which speakers' vowel durations diverge widely are often interactional situations in which one speaker takes the role of the narrator and the other provides backchannels to signal involvement and perform listenership – they are interactionally aligned, but perform different roles. In a next step, I will move to a quantitative analysis of similarity of average vowel duration between turns, hypothesising that turns in which the speakers are interactionally aligned will be more similar than turns in which there is interactional misalignment. These results have implications for the CAT paradigm: given that variable realisations change dynamically throughout an interaction and that turn-by-turn alignment is related to interactional activities, CAT needs to incorporate this qualitative perspective into the analysis of accommodation.

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## Chi-He Elder

### *When implicatures fail: Miscommunication in post-Gricean pragmatics* (lecture)

This paper combines insights from post-Gricean pragmatics and Conversation Analysis to probe the foundational question of what constitutes ‘successful communication’. In post-Gricean pragmatics, successful communication is typically defined in terms of the hearer successfully comprehending the speaker’s intended meaning. The most fruitful approach in representing meanings as natural language users understand and use them lies in semantic ‘contextualism’ where context is allowed to significantly intrude on the logical form of the uttered sentence to inform the unit of truth-conditional analysis (e.g. Recanati 2010). And in the most radical version (e.g. Default Semantics, Jaszczolt 2016), the intended meaning can depart from the sentence altogether by representing the main intended speech act of the speaker. Despite these advances in meaning theorisation, observations from Conversation Analysis cast doubt on the foundations of the post-Gricean model. The most significant insight from this field is that speakers do not always have determinate intentions and yet there is no detriment to the flow of communication. For example, a speaker can be deliberately vague, taking on board the interpretation of the hearer (Clark 1996), or something may be unintended by the speaker, but difficult to dismiss by the hearer, in essence allowing the hearer to inform the speaker’s meaning (Haugh 2008). This leads us to the view that meanings can ‘emerge’ over time as a discourse progresses, but with the result that a salient aspect of meaning may not be obviously attributable to a specific utterance. The key questions that arise out of these observations are (a) how far do speakers’ intended meanings dictate the meanings that are drawn upon in conversation; (b) whose meaning should take precedence when theorising about meanings (speakers, hearers, or a combination of the two); and (c) what is an appropriate unit of meaning theorisation (from utterances to entire discourses). In this paper I argue that an empirically adequate generalisation about the mechanisms of language comprehension has to depart from the traditional speaker/hearer model of meaning. Instead, I motivate the view that a theory of meaning has to address what I term the ‘utterance-meaning mismatch’, where meanings of utterances are not necessarily determined by speakers’ intentions, and where emergent meanings are not necessarily ascribable to individual utterances. The utterance-meaning mismatch has obvious ramifications for the object of investigation for meaning-theorising. I make use of the notion of ‘grounding’ (Clark 1996) to the extent that rather than representing speakers’ meanings of individual utterances, the meanings that are of greater interest to a theory of communication are those that are mutually and manifestly accepted into the discourse. This allows the source of those meanings (the unit of analysis) to be flexible in size, from a single word to multiple turns in the discourse. It also allows that when there is no determinate intention of the speaker, the hearer’s interpretation can take precedence, thereby locating meanings beyond either the speaker or the hearer as individuals, but towards the co-constructed meaning of the speaker-hearer dyad.

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## Khadija El-Wakai

### *Interactional competence: Evidence from topic management in university student meetings. A conversation analytic approach* (lecture)

Interactional competence is a collaborative interactional work of employing linguistic, interactional, prosodic and embodied resources (Pekarek Doehler and Pochon-Berger, 2015). Researchers have looked at interactional competence from CA’s analytic framework centered around basic aspects of interaction like turn-taking, sequencing, repair, and preference organization. However, there are limited studies that have looked at interactional competence in relation to topic (Hellermann & Lee 2014, Nguyen 2011, Stokoe 2000). Such studies have examined interactional competence from the perspective of learning, L2 speaker, and social

practice at workplace. In this study, interactional competence is seen not only as context sensitive, but also topic sensitive. Adjusting interaction according to the degree of topic sensitivity and designing turns according to context, interlocutors and topic is in itself a sign of competence. This examination can display participants' interactional competence according to their orientations to topics and the micro-contexts of the meeting. There is little research on students' group meeting in higher education, especially when students are working independently without tutor's involvement. Similarly, there is limited research on how students move between and within the different contexts of their meeting talk. Therefore, this paper investigates an under-researched element of interactional competence: topic management. Using conversation analysis, this study analyses five hours of videotaped university student meetings. The data is a collection from Newcastle University Corpus of Academic Spoken English (NUCASE) (Walsh, 2012), which is a series of meetings of a group of 4-7 undergraduate students in BSc Naval Architecture working on their final year project. After identifying the overall structural organization of the interaction, three phases (opening phase, discussion phase, closing phase) and micro contexts (semi-institutional talk, social talk, meeting preparatory talk, meeting talk, reporting talk, wrap up talk, planning a head talk and social talk) emerged from the data. The analysis of how participants display their interactional competence in topic management across the three phases of the meetings, may have some implications for the areas of interactional competence and educational research. Some of the results in this study illustrate participants' interactional competence (and interactional *in*competence) in various micro-contexts in the opening phase of the meeting. Participants' employment of certain interactional features according to topics and micro-context is an interactional achievement that requires a level of competence. Furthermore, topic transition in social, semi-institutional and institutional talk is perceived as interactional accomplishment that reveals participants' competence through the orientations to a specific micro-context of the meeting. Finally, participants' interactional adjustment according to the micro-context or topic sensitivity is an indication that interactional competence, topic management and micro-context are interrelated.

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### Victoria Ogunnike Faleke & Solomon Abraham Oreoluwa

#### *A pragmatic analysis of selected political cartoons in Nigerians newspapers* (poster)

This is an ongoing investigation that takes into cognizance the pragmatic analysis of the language use in some political cartoons in Nigeria, using Sperber and Wilson (1985) relevance principle which, is the most important principle to account for the way language is understood and its appropriateness in a situational context. To achieve that twenty cartoons will be sourced from the 'Punch' and 'This Day' Nigerian Newspapers from the Southern and the Northern zones respectively. The Newspapers are located in the zones that hold political stance which will help the researcher to make

- 1). comparative study of the data.
- 2). ascertain whether or not if there are any predilection which will envice the accuracybof the cartoons.

The study aims at exposing the minds of Nigerians to the understanding that political cartoons are not mere metaphors or satire but decorum that bring to bare the Nigerian society.

The investigation seeks to provide answers to the following questions:

- i. What are the relevance of the cartoons to Nigerians.
- ii. How have they been used appropriately.
- iii. What are the pragmatoc features of the cartoons and their pragmatic meanings.



### **Jorge Farias Jr.**

#### ***Possible intersection between anthropology and discourse analysis: A study of verbal art of Brazilian immigrants in London*** (lecture)

Discussing issues of the scope of anthropology and discourse analysis is to transcend the dichotomous universe that marks ideologies established by structuralism and that leaves its traces to the present day. In this perspective, in trying to build a concept of verbal art that interests these fields of knowledge, Du Bois (1986) and, especially, Bauman and Sherzer (1974) and Bauman (1977) conceive the verbal art as a manifestation that presents an integrative vision of the tradition and makes use of the language in a special form, privileging its aesthetic, social, and cultural dimensions. Moreover, this theoretical perspective focuses attention on social interaction and the kinds of communicative competence that conceives the concept of performance. I believe, as Berguer and Del Negro (2002), that the performers are determined not only by the linguistic resources of their language but, moreover, creatively employ those resources to serve their ideological needs. I will consider its utterances inside a ritual speech, in which its self-evidence constitutes its authority. Thus I assume the point of view of Du Bois (1986), to who self-evidence is the necessity to establish an authority to the performer's utterances. My fieldwork is in accordance with Bauman and Briggs (1990:71), to whom ethnographers of performance need to certain boldness to deconstruct this notion of natural context by confronting their own influence on what their local sources offered them. Thus, the discussion of this work will be supported by an ethnographic study of Brazilian' rituals of Umbanda, settled by Brazilian immigrants in the city of London / UK, and represented by the construction of a social identity *in-between* borders of Brazilianness

### **Maryam Farnia, Hiba Qusay Abdul Sattar & Akbar Sohrabi Renani**

#### ***Digital food interaction: An analysis of "My Kitchen Rules" comments on Instagram*** (lecture)

Not only is food an essential element of the human life, but it is a form of communication which is deep in meaning. Studies on food and language have been a topic of research from different perspectives in the last decades (e.g. Gerhardt, Frobenius and Ley, 2013; López-Rodríguez, 2014; Oliveira, Weiland, Hsu, 2015; Schmidová, 2014; Scollon, 2005; Tominc, 2014). However, there is a dearth of empirical evidenceto confirm that Instagram has an impact on language contact within digital contexts. This present, therefore, aims to examine how language of food is exchanged through Computer-Mediated Communication (CMC). Instagram, as a medium of CMC, is a social network t<a target="\_blank"></a>hat gives its users a free platform to exchange and share ideas through the use of mobile photos and videos. One popular Instagram page is the one set up for the Australian competitive cooking show, broadcast on Channel Seven since 2010, "My Kitchen Rules" with two celebrity chefs and hosts Pete Evans & Manu Feidel. Using a content based analysis, the researchers aim to collect and analyze 400 followers' comments by defining and coding both linguistic and nonlinguistic communicative functions. The findings are hoped to add to the body of research in culinary linguistics, i.e. food related interaction in digital contexts.

### **Ali R. Fatihi**

#### ***Pragmatic comprehension and translation of cross cultural texts*** (lecture)

Pragmatic Comprehension and Translation of Cross Cultural Texts Ali R Fatihi Department of Linguistics Aligarh Muslim University ALIGARH Abstract In processing the source text and reverbalization of the target text, a great awareness of the pragmatically appropriate variances between the source text and the target text is needed so as to achieve an adequate translation that can accomplish its communicative role in the target culture .To assess the relationship between pragmatic comprehension ability and quality of translation of culture-bound texts, the present study proposes to conduct a test on Indian undergraduate students of English translation at a university in Aligarh. The instruments used for data collection will consist of a pragmatic comprehension test to assess participants' level of pragmatic comprehension ability and a culture-bound text to assess participants' level of translation quality. The analysis of Pearson product-moment correlation coefficient (r) may reveal that level of pragmatic comprehension is a strong predictor of the quality of translation of culture-bound texts. The pedagogical implications of the findings may suggest incorporating pragmalinguistic and sociopragmatic perspectives of the source language and their distinctions with the pragmalinguistic and sociopragmatic perspectives of the target language into class instruction. Keywords: implicatures, pragmatic comprehension, translation quality

## Donald Favareau & Emi Morita

### *Linguistic particles as interactional affordances* (lecture)

American psychologist James J. Gibson (1904-1979) coined terms *affordance* to refer to those “possibilities for action” that objects in the environment make available (1977). Handles on cups afford grasping, rocks across a riverbed afford walking, and, writes Gibson, “what *other persons* afford, comprises the whole realm of social significance for human beings. We pay the closest attention to the optical and acoustic information that specifies what the other person is, invites, threatens, and does” (1977/1986:128).

Critically, posited Gibson, the recognition of such affordances does *not* require what the cognitivists of his time were calling “higher-order mental representations” and their supposed “internal processing” prior to being acted upon. Rather, he argued, such affordances are perceived and acted upon *directly* by agents in an environment structured so as to provide such action opportunities. It is the external *ecology* of such action affordances, and not the hypothesized internal mental states of agents, claims Gibson, that we must examine in order to discover where human understanding and “psychology” is embedded and from where it arises (1979).

Conversation Analytic work and Ethnomethodology in general share much in common with Gibson’s notion of an “ecological psychology” (cf Favareau, 2008), we believe, and in this presentation we want to build upon Gibson’s notion of *affordance* to examine how extremely young Japanese children (3 years old and under) without even a fully developed vocabulary can yet skillfully recognize and correctly use such linguistic “particles” in interaction. Such particles are lexemes that are said to have no denotational nor grammatical meaning, yet are ubiquitous in Japanese (as well as most other languages), and are traditionally one of the hardest aspects of a language for any second-language learner to master (Morita, 2005).

The fact Japanese children appear to understand most basic “action opportunities” of these particles so early suggests that such acquisition of particles is a process of cultural learning, as opposed to classroom instruction, where satisfactory “definitions” and “rules for use” of such particles cannot be substantially imparted (Morita, 2016). Our data shows, too, that rather than acquiring the particle as parameter for different schema (e.g. “when attached to ‘request’, it indicates ‘insisting’” or “when attached to an ‘evaluation’, it indicates ‘epistemic authority’,” etc.) what children seem to be perceiving directly here is basic affordance of the particle within the ecological landscape of talk-in-interaction where it has meaning. That affordance, we will argue from our data, is for the building of the joint attention frame.

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## Parastou Feiz

### *From respect to disdain: The case of Persian honorifics* (lecture)

I examine the construct of indexicality (Ochs 1996; Silverstein 2003) and stance through the lens of honorific language (Agha, 1998). Honorifics has been studied cross-linguistically (e.g., Japanese: Cook, 1998; Okamoto, 2002; Korean: Brown, 2008; Strauss and Eun 2005; Polish: Huszcca, 2005). While some work has been done on Persian honorifics (e.g., Aliakbari & Toni, 2008; Keshvarz, 1988), no work has systematically analyzed Persian honorifics in situated discourse. The analysis is based on a 200 minute-database of authentic, situated, face-to-face interaction in Persian. More specifically, the data consist of three televised political debates, where one host and 2-3 guests discuss pressing questions. The data were transcribed using a modified version of the Conversation Analysis (CA) conventions and Romanized, for the marking of relevant prosodic features. In this study, I focus on the use and quality of honorifics and the conspicuous absence of them by various speakers addressing interlocutors whose status all would “require” honorific language, particularly in public space. I demonstrate that shifts in the use of honorifics reveal volumes about personal stance with respect to the interlocutors as well as how participants position themselves vis à vis the arguments at hand. In the following

excerpt, the speaker, Dr. Z (a university professor), is expressing an unpopular stance regarding the history of the intellectual movement in Iran. He is particularly aware of the host's, the other guest's, and a significant number of the viewers' disagreement with this stance. The following reflects how he prefaces his main point: Excerpt 1: Dr. Z: *Ma<sup>n</sup> (.) man (.) keh dar khedmateh ha<sup>z</sup>rāteh aa:li va ostaadeh aziza<sup>m</sup> aaghaayeh do<sup>ctor</sup> K hasta:m*, 'I (the lowly servant) who is (sitting here) **at the service of your excellency** [addressing the host] and **my dear mentor**, Mr. Dr. K [looking at his opponent], *ma<sup>n</sup> be go<sup>z</sup>ashte:yeh ro<sup>sh</sup>anfekri va beh haa:<sup>leh</sup> ro<sup>sh</sup>anfekri efekhaar mikona:m*, 'I am proud of the past and the present intellectual movement in Iran. Here, Dr. Z presents his highly controversial opinion by humbling himself and elevating the participants in the strongest possible terms, thus mitigating the force of his own opposing viewpoints. Later in the debate, when Dr. Z notices that the host is shifting the conversation from the main point, he interrupts the host in the middle of a question and drastically changes his position vis à vis the host (another PhD) from respect (in Excerpt 1) to disdain (in Excerpt 2). Note the unmitigated directive, absence of honorifics, and the use of the condescending expression *azizeh man* 'my dear,' while Dr. Z addresses the host, a grown man. Excerpt 2: Dr. Z: *injoori bahs nakon azizeh man* 'Don't debate (non-honorific) like this, **my dear**.' The shifts in first and second order indexical reference and address terms provide exceptionally telling, yet subtle, insights into the psyches of the interactants as they argue, agree, and vie for the interactional floor, while exhibiting a range of reactions from respect to disdain.

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### Samuel Felder

#### *Stylistic variation as a means for identity construction in WhatsApp interactions* (lecture)

Within the so-called "third wave of variation studies" (Eckert 2012), identity construction is seen as a part of the stylistic practice which takes place in everyday interactions. By using different stylistic variants, interactants index different social meanings and display certain identities within the social context of the interaction (cf. Drummond and Schlee 2016; Eckert 2008, 2012; Irvine 2001). The construction of identities can be seen as one of the central reasons for the language variation of individuals (cf. Coupland 2001). However, in the context of specific interactions, stylistic variation may be influenced by several other factors such as an intended stance (cf. Kiesling 2009), the contextualisation of an utterance (cf. Gumperz 1982; Darics 2013) or the interlocutors and their language use (cf. Bell 2001; Giles and Gasiorek 2013). Building on this theoretical background and applying it to a written form of mobile communication, the present paper asks the following questions: How do individuals vary in their language use when writing WhatsApp messages and how are choices of certain variants connected to the construction of specific identities within the interaction? How can such identity constructions be explained in relation to different contextual factors such as topic, stance or the language use of the chat partners?

The data which are used to answer these questions stem from a large corpus of WhatsApp messages, which was collected in Switzerland in 2014. The corpus consists of about 800'000 messages in 624 chats written in the different languages and dialects of Switzerland. The focus of the presented research lies on the Swiss German messages, which make up about 60 percent of the corpus. Some of the highly productive individuals, who in some cases contributed several thousand messages to the corpus, are chosen to be analysed in detail. In a first step, individual profiles for the occurrences of some possible variants which can be used when writing in Swiss

German are created on a quantitative level. These profiles are taken as a starting point to identify passages within the WhatsApp chats where individuals vary in their language use. Qualitative interaction analyses are then applied to identify the reasons for such variation in terms of the identities that are displayed within the interactions and to find recurring patterns for how instances of identity work are connected with contextual factors such as topic or affective stance. As the presentation intends to show, the connections between identities, stylistic indexes and contextual factors are anchored in individual repertoires and might therefore differ from one individual to another (cf. Eckert 2008).

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## Gaelle Ferre

### *Crime infotainment: Reality or fiction?* (poster)

In this study, which adopts the framework of Ideological Discourse Analysis developed by T. van Dijk (1995a, 1995b, 2006), we propose to present an analysis of crime infotainment, a hybrid type of television program that “transgresses the conventional borderline between fact and fiction” (Jewkes, 2004: 152). In infotainment programs, also sometimes called “docudramas”, “true crime stories are told through a combination of documentary storytelling and dramatic enactments” (Lam, 2014: 143). Crime infotainment has been found in the literature to be more fear-inducing than other media presenting violent content, as it wrongly induces the perception that crime has increased and that random, violent homicides are the most common criminal acts. Crime infotainment appears to incite punitive attitudes in viewers (Callanan, 2005) and encourages support for more conservative political measures.

Analyzing three videos of French infotainment programs, the study proposes a deeper look into the verbal semantic and image content featured in this type of media in order to better understand why crime infotainment provokes such anxiety in the audience.

Our results show that semantically speaking, crime and violence are not at all in focus in crime infotainment which has two characteristic features: the first characteristic is that the programs show permanent concern for precision and ‘objectivity’ in the thematic fields developed in the narratives, with a particular focus on time, space and quantity. These semantic fields are even more present in infotainment than in the print media, and the language register used in infotainment is even more formal than in newspaper articles.

This need for more realism and objectivity in the verbal depiction of crime in infotainment is however not mirrored in the images they show. In this respect, infotainment programs are much closer to crime dramas since reenactment scenes in which violent murder is more evoked than actually shown make up the body of the program. This viewpoint stands in stark contrast with the ever-growing appetite for more realistic television, at least in terms of technology (we are now speaking for instance of HDR – High Density Resolution – with which a higher number of pixels provides an image closer to ‘reality’). What is common to the semantic thematic fields and the image content of the programs is not violence, or dense information content, but a focus on people and their relationships. What crime infotainment tells us about really is not so much frequent yet individual murder

cases, but rather who we are as a community and how social order can be disrupted and restored. The study leads us to the conclusion that the blurring of the lines between what is presented as (discursive) fact or (imagistic) fiction may well have a consequent impact on the audience.

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### Anthony Fisher & Peter Petrucci

#### *Fit to fly: A multimodal analysis of voice, audience and mitigation in airline safety briefings* (lecture)

A quiet revolution is currently taking off in the civil aviation industry, as a growing number of airlines reject the staid, information focused pre-flight safety announcement to which airline passengers have become accustomed. In its place it is increasingly common to find highly produced, entertainment focused video safety briefings, often featuring a musical soundtrack, celebrity appearances and exotic locations. Although initially motivated by a desire to address the long documented problem of passenger inattention to safety announcements (CAA, 2002; NTSB, 1985), these video briefings have found substantial secondary audiences on social media platforms, thereby quickly establishing themselves as valuable marketing tools. This has resulted in something of a dilemma for many airlines, as they balance the need to comply with international civil aviation regulations with a desire to exploit marketing opportunities, addressing two distinct audiences in the process. The research presented here focuses on Air New Zealand, an airline at the forefront of this new and emerging sub-genre of high-production, entertainment based safety briefings. The study draws on frame analysis (Goffman, 1974), audience design (Bell, 1984), and visual grammar (Kress & van Leeuwen, 2001), the latter extended to incorporate a view of modality as a phenomenon that cuts across semiotic modes. It asks how airlines are able to address multiple audiences, targeting each with subtly different messages in a single text. It considers also the possibility that the entertainment format of the new video briefings might compromise the core safety message, a concern recently highlighted both in scholarly writing (Molesworth, 2014) and the New Zealand national press (New Zealand Herald, 2016). We provide a multimodal analysis which demonstrates how Air New Zealand safety briefings invoke multiple discourse spaces (Zupnik, 1994), each with its own modal logic, and how these are exploited to foreground different information for different audiences. We also show how the establishment of multiple frames facilitates the mitigation of potentially face-threatening acts which are necessary for the articulation of key safety messages, but not necessarily compatible with the marketing goals of airlines.

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## **Kristine Fitch**

### ***Relationships are culturally situated pragmatic activity: A definition and data illustration*** lecture

(What does it mean to say that people have, or are in, a relationship? It depends on what kind of relationship: Marriage is defined by church, state, and society, while friendship is defined as an understanding between people who consider themselves friends. Family relationships mix blood, marriage, and in most cultures “fictive” kin, i.e. people so tightly connected they are treated as family, and sometimes considered relatives, despite the absence of literal blood or marital ties. People who work or live closely together may speak of having relationships that do not fit into friendship, family or marriage, but that are as real and consequential as those kinds (“work wives/husbands.”) At minimum, then, relationships involve (a) people, (b) institutions such as church and state, and (c) peoples’ actions toward and with each other as relational partners. These dimensions of relating are independent, to some degree, of how relational partners think and feel about each other. Nonetheless, in many Western cultures the starting points for what it means to be in a relationship are individuals’ thoughts and feelings, rather than institutions, social groups, or actions. This paper will present and illustrate a definition of interpersonal relationships as *culturally situated pragmatic activities*. This work is based on a longitudinal study of friendship, marriage, family, and workmates conducted in England, Colombia, the US and Spain from 1999-2014. Data from these four sites centered on microlevel, face to face interaction in the form of audio-recorded conversations and self-interviews between relational partners, situated within long-term ethnographic fieldwork. The broader cultural framework for those analyses was drawn from media from the interpersonal - new or “small” media such as computers and smartphones as they emerged as relational phenomena - to the social, such as Facebook and YouTube, to mass media and public discourses, specifically the discourse of marriage equality. This paper explores the implications of a pragmatic definition of interpersonal relationships conceptually and by way of an extended illustration: a two-minute message to a man kidnapped by guerrillas from his wife, broadcast in 2002 on a Colombian radio show that has sent hundreds of such messages into remote areas from 1994 through the present time. In this message, the recipient design features of mundane-sounding family news are interrogated for the relational work they may do for listeners, both certain and hoped-for. Other dimensions of the message, such as referential features of address terms, spatial and kinship orientation, and the participation framework of a national ritual, anchor this relationship-specific message within a Colombian cultural code of family connection and collective agony. I argue that implications of a pragmatic definition of interpersonal relationships include stronger connections between micro and macro levels of empirical analysis and greater integration of mediated with face to face communication practices.

## **Kjersti Fløttum**

### ***Citizens’ stories about climate change solutions*** (lecture)

Narration as a fundamental activity practiced among human beings dates from long before writing was invented, and spread throughout many different civilisations. Within cultural and literary studies it underwent a renaissance through the work of the Russian folklorist and scholar Vladimir Propp, who analysed the basic plot components of Russian folk tales. Then, with the breakthrough of text linguistics, the narrative perspective entered forcefully into analyses of non-fictional texts. There have been many discussions about the number of components in the narrative structure, but there is currently a more or less clear consensus on the five component schema: initial situation, complication, reaction, resolution, final situation.

Studies of the narrative structure have also entered non-linguistic fields, such as psychology and political science, and more particularly into climate change discourse, where even the Intergovernmental Panel on Climate Change (IPCC) has described its reports as “narratives”. With this as a backdrop, the present contribution will discuss the notion of narrative and its relevance in the analysis of climate change discourse within different genres, to show that despite their differences in both content and structure, there is a common climate change narrativity. The focus will be on what can be called “survey discourse”. This corresponds to answers to open-ended questions in a representative survey undertaken by the Norwegian Citizen Panel, where respondents answer freely in their own words the following question: “Concerning climate change, what do you think should be done?” The differences between the “unformed” stories told by the survey respondents and a genre such as a political speech, carefully drafted by professionals and representing an institutional commitment by a democratically elected leader, will be discussed. Survey answers are formulated by anonymous respondents who most often are not specialists in the field, and who in no way are bound by their statements. Despite these differences, findings will show how these texts belonging to very different genres comprise a plot, and how different characters (heroes, victims, and villains) are integrated into the unfolding ‘story’, thus reflecting the

socially pervasive nature of narratives. A special emphasis will be put on the integration of expressions of deontic modality in the citizens' stories: expressions of obligation (the necessity to do something about climate change) and of responsibility (the prerequisite to share responsibilities at a global level according to different contextual factors).

## Bruce Fraser & Elizabeth Traugott

### *A study of metatextual marker sequences* (lecture)

#### ***But yet see now this is another kind of catch 22. A study of metatextual marker sequences.***

Recent work in the pragmatics of interactional talk (e.g., Beeching & Detges 2014, Haselow 2016) has suggested that an utterance consists of: Utterance-Initial Position (UI), Utterance Content (UC), and Utterance-final Position (UF). The UI and UF positions host Pragmatic Markers (PMs) (e.g., *but, I mean, well, and stuff*) relevant to interpreting pragmatic aspects of the UC, as in ex. (1). PMs may be grouped as follows:

- A) Metatextual Markers (MMs), which are of two types: Discourse Markers (DMs) (e.g., *and, but, so*) and Discourse Structure Markers (DSMs) (e.g., *oh, anyway*),
- B) Epistemic Markers (e.g., *of course, surely*),
- C) Interpersonal Markers (e.g., *please, y'know, well*).

It is generally agreed that there are constraints on ordering of PMs in a UI sequence (Lohmann & Koops Forthc), but focus has been primarily on form rather than function, and on the set of PMs analyzed in Schiffrin (1987). We aim to contribute to an understanding of functional constraints on ordering of PMs in English by analyzing sequences of MMs at the IU.

Whereas earlier work on sequences of PMs has been based on academic prose (Oates 2000), recorded conversation (Fischer 2010, Koops & Lohmann 2015), intuition (Fraser, 2013, 2015), and newspaper editorials (Breeze 2016), the present study is based on examples of spoken, although not usually free, conversation in COCA, a corpus of 520 million words of American English 1990-2015, about a fifth of which are transcribed radio/TV programs. This corpus provides a rich data base for interaction and use of MMs that establish coherence, change of topic, and speaker self-selection.

Specifically, we have looked at sequences with *and*, and with *but*, where each is followed by:

- 1. a contrastive discourse marker (CDM), e.g., *but, instead, yet* (ex. 2),
- 2. an elaborative discourse marker (EDM), e.g., *and, also, after all* (ex. 3),
- 3. an implicative discourse marker (IDM), e.g., *now, so, then* (ex. 4),
- 4. a discourse structure marker (DSM), e.g., *as far as, anyway* (ex. 5).
- 5. combinations of these (ex. 6).

#### **Our preliminary findings:**

- 1. For each of the major types of DM (CDM, EDM, IDM), one or more "primary" members is semantically general while several are "secondary" and more specific (compare primary *but* with secondary *instead*).
- 2. In general, a primary DM collocates more frequently with secondary others in its own category than with secondary others in different categories, e.g., the sequence *but-instead* (CDM + CDM) is more frequent than *but-so* (CDM + IDM).
- 3. Primary DMs constrain the meaning of the following markers. In particular, expressions that are in the category of IDMs, e.g., *now, then*, are mostly understood as temporal adverbs, not inferential terms, when they follow *and* or *but* immediately (ex. 7).
- 4. Semantically mismatched sequences, e.g., *\*but therefore*, do not occur in the data except in repairs or in very small numbers, e.g. *but also*.
- 5. Some "sequences" function as non-compositional units, e.g., *but yet* (ex. 2).
- 6. Sequences of three DMs or more are very rare (ex. 6).

#### **Examples from COCA (Spoken)**

- (1) Let's take a look at your fabrics. **And, you know, actually** I especially -- I like this quilted fabric a lot.
- (2) I wouldn't have any idea how to get a gun. **But yet** you've got 12, 13, 14, 15-year-old kids can get them like that. (CDM + CDM)
- (3) [re credit cards] avoid those if at all possible. *S:* **But after all** the lowest risks already have multiple cards in their wallet. (CDM + EDM)

- (4) Yes. I'm going to track my order. *WG*: **And so** it delivers it? (EDM + IDM)  
 (5) ... sometimes I have a general sense of what's going on. **But as far as** the fog goes ... (CDM + DSM)  
 (6) **But yet see now** this is another kind of catch 22. (CDM + CDM + DSM + Temporal)  
 (7) *N-M*: Very scientific approach. *T-H*: Yeah. *AR*: **And then** you got kind of a plunger like that and on to the big dip. (EDM + Temporal)

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### Lucia Freitas

#### ***The debate on anencephalic fetus abortion at the Supreme Court in Brazil: Power relations and facework strategies*** (lecture)

This paper aims to examine the intricate discursive efforts of the ministers of Brazilian Supreme Court (STF) on the Action for Breach of a Fundamental Precept number 54, known as ADPF 54. It is an agreed decision that legalized the therapeutic interruption of anencephalic fetus, a condition in which the fetus is developing without a brain and is not viable. Brazil's Penal Code, adopted in 1940, criminalizes abortion in all circumstances except in cases of rape and when the life of the woman is at risk. In 2012, by the means of ADPF 54, the Brazilian Supreme Court passed a vote eight to two in favor of making abortion legal in cases of anencephaly. The trial of ADPF 54, though, took almost a decade and involved a series of public hearings in which 28 participants from 25 agencies of government or civil society took part, including religious and professional organizations, feminist associations as well as persons, whose depositions did not necessarily reflect any "technical" knowledge, but bore witness to some living experience related to the question at issue. In face of this situation, and the strong ethical and moral overtones involved in the decision, the ministers of STF had to articulate various discursive strategies in order to protect themselves from negative moral evaluations. Most relational accounts of facework (Goffman, 1967; Brown and Levinson's, 1987) never address written texts, because they define their scholarly objects as face-to-face interaction, thus immediately excluding asynchronous, written communication. This study aims to fill this gap by showing how certain written texts can be highly interactional and thus also engage in rapport management. By employing Critical Discourse Analysis as a main analytic tool, this paper particularly focuses the perceived power relations between the writers of the agreed decision and their audience, and their face-protection strategies when deciding about a controversial issue that divides public opinion, voters and the religious benches of the House of Representatives and the National Senate.

### Maximiliane Frobenius

#### ***Dysfluency phenomena in learner presentations*** (lecture)

This paper presents a pragmatic take on fluency and dysfluency phenomena, with a focus on their occurrence in learner language. The aim is to develop an understanding of dysfluencies and their contextual functions. This, in



turn, leads to a differentiation of those dysfluencies that are fully functional and highly sophisticated delays or hesitations adapted to the contextual configuration and those that appear truly indicative of a shortcoming in the speaker's proficiency. Literature on learner language has treated fluency, the smooth delivery of (mainly) spoken language, as a dimension of proficiency, next to accuracy and complexity (Skehan 1998, Ellis and Barkhuizen 2005). It has been associated with several variables, among them speech rate, number and length of silent or filled pauses, length of a stretch of spoken language without pauses - these are the temporal variables (e.g., Ellis 1991, Skehan and Foster 1999). On the other hand, the number of repetitions, false starts, and restarts are also commonly associated variables (Skehan and Foster 1999). The assessment of a speaker's output regarding fluency in this tradition can thus be understood as rather oriented to form, with a primarily quantitative approach to certain phenomena and little interest in the contextual setting from which the behaviors in question emerge. Other research on learner language has taken a decidedly more pragmatic stance, where data gathering did not necessarily occur in laboratory settings, and for example phonetic features such as pitch contour were analyzed regarding their effect on turn taking (e.g., Riggenbach 1991, House 1996, Wennerstrom 2000, Carroll 2004). The present research is situated in the latter strand: It is based on an investigation of learner presentations in English in a regular university classroom setting, with the analytic focus on how the exigencies of the situation give rise to hesitation phenomena. The speakers are relatively inexperienced presenters as well as learners of the language of presentation, so it is not surprising that there is a range of dysfluency phenomena present in the data. The data set comprises 50 undergraduate presentations of (predominantly German) students of English who were required to use presentation software as a visual aid, and the analysis encompasses the multimodal nature of this type of communication, taking into account gestures, posture, gaze shifts etc. Inasmuch as the data under consideration is of a monologic nature, putting the speakers in a non-conversational setting, that is, one devoid of turn-taking, the burden of producing speech is by default on the presenter. My findings suggest that delays and other hesitation phenomena in learner language are by no means all deficient, but they help situate a speaker's output in the particular context and thereby produce accountable actions - as has been shown for native speakers' language use (e.g., Ford, Fox and Thompson 2002). Hence, a differentiation of the functions of these phenomena is vital to a context-based understanding of them, and a step towards the development of an appropriately refined learner assessment rationale.

### **Kayo Fujimura-Wilson**

#### ***Compliments and criticism in academic book reviews in English and Japanese sociolinguistic journals*** (poster)

Book reviews of academic journals can be understood to be similar to referees for published books, and they are regularly published in journals. Writers need to represent credible claims as well as building solidarity with readers (Alcaraz Ariza, 2009; Gea Valor and Del Saz Rubio, 2000-2001; Hyland, 2005a), however writers should not only give compliments but also criticism and negative feedback towards the book (Tracy, 1997), and there needs to be a balance between compliments, criticism, and suggestions for improvement in book reviews. More recently, cross-cultural studies have increased in the study of academic book reviews of English, Spanish, French (Moreno and Suárez, 2008; Salager-Meyer et al., 2007), Chinese (Kong, 2006), and Japanese (Itakura, 2011), claiming that the writing style and balance of criticism are different among languages and/or cultures. For instance, English book reviews used less criticism than Spanish book reviews (Salager-Meyer et al., 2007), and Chinese research articles tended to use explicit language more often than English research articles (Kong, 2006).

In this study, I have examined a total of twenty-four English and Japanese book reviews taken from sociolinguistic journals. The reasons I chose these journals were that the writers in both journals are most likely linguists who are experts of language, and since not all Japanese academic journals have book reviews, Japanese sociolinguistic journals can thus be compared with English academic journals. The analysis of this paper has particularly focused on compliments and criticism of book reviews in order to see how writers differently used them culturally. The language used in giving compliments and criticism have been examined while acknowledging the differences in politeness in writing styles among the two languages.

The results revealed that the way in which writers used language in compliments and criticism slightly differed among the two languages. Both English and Japanese book reviews included a certain amount of compliments to the book and its authors, and writers tried to avoid a large amount of criticism. Moreover, there were more compliments than criticism in book reviews of both languages. In this sense, Hyland (2000: 41) states that 'while writers of research articles commonly avoid critical references, reviews are centrally evaluative', and Alcaraz-Ariza (2002) states that 'book reviewers use a strategy of mitigation which contains compliments for softening criticism of the book and for maintaining harmony and solidarity within discourse community'.

The result of this study showed that the extent reviewers give compliments and criticism were different among the two languages. English reviewers used more compliments than Japanese reviewers, which they often

evaluated about book content and its analysis, while Japanese reviewers evaluated more stylistic issues and provided personal comments and evaluations. In writing criticism, both English and Japanese reviewers mostly used indirect criticism. Nevertheless, English reviewers used hedges including modal auxiliary verbs, adjectival and adverbial expressions more frequently than Japanese reviewers, while Japanese reviewers used more hypothetical statements including IF-clauses and question forms for their criticism.

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### Savitri Gadavanij & Varisa Osatananda

#### *Making sense of gay-sounding speech in Thai by non-Thai speakers: Voice cues in gender identification* (poster)

Our previous research found that there are voicing characteristics associated with gay speech in Thai, and that these characteristics can be identified by members of Thai society. In this second phase, we would like to extend our investigation to include a population of non-Thai speakers to determine their accuracy in identifying Thai straight and gay voices. In other words, we question if voicing characteristics are in themselves meaning making resources and whether they are independent of language competency. The aim of this second strand of research is, firstly, to determine whether non-Thai listeners can accurately detect the sexual orientation of the voice samples. Secondly, to determine if the level of accuracy is related to the native tongues of the listeners; namely, the native speakers of the East-Asian, European, and English languages. In this phase, we have selected 12 voice samples, 6 representing straight male voice and 6 representing gay voice. The 30-second voice samples are assembled in a random sequence. We give an evaluation sheet to the respondent to identify the gender of the speaker, as well as the degree of certainty of their identification. Responses are collected from over 100 non-Thai respondents. The respondents are classified into 3 groups: native speakers of East Asian languages, European languages and English. Preliminary findings reveal that the respondents who are native speakers of East Asian languages can identify the gender of the speakers more accurately than the speakers of European languages and English respectively. However, the degree of accuracy in identification is not comparable to that of Thai native speakers. The findings shed light on the properties of voicing characteristics. First, the voicing characteristics can be perceived as a meaningful resource in language. However, the quality of meaningfulness of voicing characteristics is not independent of the competency of the language in which the voicing characteristics are found. Second, since voicing characteristics as an indicator of gender are associated with a language, in this case, Thai, non-Thai speakers may find it hard to understand the role of such voicing characteristics to be an indicator of gender. Hence the degree of accuracy drops in the responses of non-Thai speakers when compared with Thai speakers. Third, the fact that voicing characteristics are dependent of language competency is confirmed in the pattern of accuracy which emerged across the 3 groups of speakers. The speaker of languages which bear more similarities with Thai such as East Asian languages can identify the gender of the speaker from the voicing characteristics more accurately than speakers of languages that are less similar to Thai, such as European languages and English. The findings suggest that the languages that share

certain linguistic properties may be able to understand voicing characteristics of one another more easily.

### **Rod Gardner & Ilana Mushin**

#### ***Epistemic management practices in the first year of schooling.*** (lecture)

In their first year of formal schooling, children must acculturate to new ways of engaging with knowledge and learning in order to become accomplished classroom participants. This is a challenge for children who already speak the language of the classroom, but it can be even more challenging if children speak a different language at home. One facet of this acculturation is transferring information from instructions to successful participation in a classroom task. The small number of Conversation Analytic studies of knowledge management in school classrooms have largely focused on students' immediate responses to teacher turns as demonstrations of (non)-understanding (e.g. Margutti 2004, 2010, Koole 2010). Our research builds on this by investigating the trajectories from whole class instructions for an activity to subsequent individual or group work, in order to identify the degree of success of individual children in carrying out the activity. The data for this study come from an Australian school where a large majority of the children come from a wide range of non-Anglo cultural backgrounds, and 57% speak a language other than English at home. We have transcribed more than 20 hours of video and audio in two classes, each collected over one school year. In this presentation we first examine behavioural correlates of attention during the instruction giving phase, focusing on embodied conduct (such as gaze, body orientation, gestures) and verbal participation. We then follow selected children to the next phase, in which they engage in the activity. One question we address is whether children who exhibit attention behaviours in the instructions phase are more successful in the task phase. A second question is what range of strategies children use when they have not understood what is required. Among such strategies, we have found peer teaching, appeal to the teacher or teacher aide, peer discussion about the task (including heated dispute), and disengagement. Through rich description of these practices, as embedded in larger activity sequences, we are able to see where and how children develop ways of becoming school learners in interacting with both teachers and peers. We are also able to identify where the linguistic backgrounds of children may be a factor in engaging themselves and others to do learning.

### **Tove Gerholm & David Pagmar**

#### ***Correlations between multimodal patterns in Swedish parent-child interaction and first language acquisition: Studies of tactile, gestural and vocal behaviors*** (lecture)

The Swedish MINT-project aims to model infant language acquisition during the first 3 years of life from an interactional perspective. One part of the project was to create an extensive multimodal corpus of annotations from recorded interaction between 73 Swedish children and their parents. The dyads were followed from 3 months to 3 years, recorded every third month. Several studies have been conducted on parts of the data: The parents' tactile behavior (Gerholm & Pagmar, 2016), parents' and children's gestural behavior (Tahbaz, in prep) and parental vocal behavior (Marklund, Pagmar, Gerholm & Gustavsson, submitted). All studies include correlation tests, examining co-occurrences of these behavioral features and the children's growth of productive vocabulary and language comprehension at later ages. At present a computational model for simulating temporal aspects of modalities in interaction is being tested. The preliminary results suggest that this tool can be used to make predictions about the occurrence of co-ordinated multimodal behavior and language outcome. The results from the studies on tactile, gestural and vocal behavior will be discussed in relation to this model.

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### **Zargham Ghabanchi**

#### ***The effect of gender in the translation process of gender related content*** (lecture)

The present study aimed at investigating the effect of gender's mentality on translation by means of Think-Aloud Protocol. The female translators were asked to translate texts in which the male were highly praised and

the female were bitterly criticized, and the male the opposite (females were highly praised and males were bitterly criticized). For reaching this goal seven male and seven female translators were chosen, and two texts one about each group's achievements and high social status and the other about the opposite gender's achievements and social status were given them to translate. While translating they were asked to verbalize what is passing through their mind, and with a camera all of their verbalizations and reactions were recorded. Then, videos were transcribed and based on Grounded Theory which is a three level theory for analyzing qualitative data, the transcription were coded, counted and based on the interrelationships among them, they were grouped into eight categories, and each category included some subcategories. The findings of the study shows that there are differences between males and females in the process of translating gender-related texts. The females' mentalities were affected by the content of the texts while translating. However, it cannot be claimed that these differences are only text type-restricted or gender-restricted, since some of them are due to the biological differences between genders, while others are because of the gender-related information in the texts

## **Martin Gill**

### ***Representing other languages in British news discourse: Exoticism, authenticity and ideological positioning*** (lecture)

In 1999, an article in the British national daily broadsheet the *Independent* (Russell, 1999) reported that students were "shunning the traditional foreign languages of French and German" in favour of "more 'exotic'" options. These included not only Japanese and Greek but also Spanish and Italian. For the *Independent*, it seems, the frontiers of 'the exotic' were to be found surprisingly close to home. Exoticism is, in fact, a well-established trope in the depiction of foreign languages to British audiences (cf. Jaworski, et al. 2003). In an analysis of the treatment of languages other than English in the British mainstream press, based on data from a corpus of news stories about language issues collected between January and July 2013, exoticism and authenticity emerge as two major themes. This paper will present details of the analysis and discuss the implications of these themes for the ideological positioning of speakers of other languages in British news discourse.

The stories in the corpus routinely assume a necessary connection between languages, places and identities, together with a shared perception of the exotic otherness and sometimes comical oddity of foreign languages in general. The majority either report the imminent death (or, occasionally, revival) of a particular language, or highlight the presence of other languages in Britain, in 'our' neighbourhoods. The reports of endangerment represent exotic forms as an authenticating feature of marginal peoples and places. Languages appear in them as unmixed originals, the possession of a particular group in a distinct territory, but also naturally and irreducibly alien. They are news because they face extinction, and, as such, are generally depicted as culturally precious but doomed to irrelevance. By contrast, when found in Britain, exoticizing and foreignizing familiar communities, other languages are most often presented as destabilizing, actively spreading at the expense of English; many stories of this type focus on the consequent scale of the threat their speakers pose to native British ethnolinguistic identity.

In both cases, it appears, mainstream news discourse foregrounds the loss of authenticity and the breakdown of previously 'genuine' or 'natural' communities in the face of what seem to be unstoppable forces of demographic change and cultural dilution. At the same time, while adding to the perception that the modern world is fast becoming drabber and more uniform, it implicates other languages in an exotic elsewhere, detached from everyday purposes, that serves to confirm the centrality and rightness of 'our' linguistic norms, and the 'natural' order of power relations among languages. Ultimately, it will be argued, such discourse contributes to the ideological positioning of English as dominant and its speakers as both essentially monolingual and aligned with the global mainstream.

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## **Veronica Gonzalez Temer**

### ***"This reminds me of..." accounting for taste in Chilean Spanish interaction*** (lecture)

There is a vast study of assessments that tackles on sequential organisation, preference and epistemicity (Pomerantz 1975, 1978, 1984; Goodwin 1984, 1986; Goodwin & Harness Goodwin 1987, 1992a, 1992b;

Heritage & Raymond 2005; Raymond & Heritage, 2006; Antaki 2002; Mondada 2009). However, assessments can also be part of a larger assessing activity where the participants are engaged in an evaluative practice (Fasulo and Monzoni, 2009). The present study is based on a joint activity where participants are engaged in a specific ongoing evaluative activity that involves the presence of the assessables. Therefore, my work is deeply related to the concept of intersubjectivity as the participants are co-constructing "shared knowledge" about foods that are new to them. So in producing assessments -which are sometimes aligned and sometimes not- they are also seeking to find some common ground regarding how to label these foreign flavours and textures. The pertinent question to ask is then: How does one assess something new, on what grounds (whether personal or professional)? And to what extent can these assessments be challenged? I used a multimodal approach to including the techniques of Conversation Analysis to identify assessments, their sequential location and positioning within the larger evaluative practice; impressionistic and acoustic analysis for prosodic features and ELAN analysis for visible behaviour. I used the GAT2 (Selting et al. 2011) and Mondada's transcription conventions (2014) to represent details of talk-in-interaction and multimodality. The data was obtained through an experiment where six pairs of Chilean participants were audio and video recorded for twenty minutes as they sampled British foods unknown to them. They tried each food at the same time and discussed their opinions. They were asked to do a joint ranking of these products to elicit sequences of agreement and disagreement. The findings reveal that assessments are made on the basis of personal likings that might predispose participants to face the tasting in different ways. There is the difficulty of describing flavours and trying to achieve intersubjectivity around what each person is experiencing. So, as to find a language for assessing, the interactants tend to go for similarities between what they are tasting and foods they know, so they base their assessments of flavours and textures on previous experiences with other foods. When one of the participants does not like the food they are tasting, there are accounts from both participants either to justify their liking or the lack thereof and a tendency to find consensus towards the end of the interactions. These findings shed light on what is at stake for people if they are assessing objects that are new to them and immediately present.

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**Maria-Isabel Gonzalez-Cruz**

***Exploring the socio-pragmatic functions of hispanicisms in a corpus of English romance fiction novels*** (poster)

This poster offers some preliminary results from a much larger ongoing research project which approaches a corpus of romance fiction novels from a multidisciplinary perspective. It focuses on one particular aspect of the four levels of analyses established for the study of the corpus: the usage of Spanish words and expressions in the English written discourse. I specifically address the issue of the different socio-pragmatic or discourse functions that these cases of language switching seem to play in a sample of romances taken from the corpus that is being compiled for Research Project FFI2014-53962-P.

For the present study, I have selected eight romances whose protagonists make up a mixed couple, namely a hero of Canarian Spanish origin and an English-speaking heroine. The reason for adopting this criterion is based on the fact that by definition codeswitching and borrowing tend to occur in bilingual situations, such as the ones portrayed in these novels.

Most of the research dealing with CS has studied how this phenomenon occurs in the oral production of bilinguals (Anderson & Toribio, 2007; Auer, 1998; Eastman, 1992; Grosjean, 1982; Heredia & Altarriba, 2001; Lipski, 2005; 2014; Moyer, 1998; Zentella, 1997, among others). It is only recently that some scholars have shown an interest in analyzing written codeswitching (Callahan, 2004; Montes-Alcalá, 2005, 2012, 2015, 2016; Müller, 2015; Sebba, 2000; Sebba, Mahootian & Jonsson, 2012) or even contrasting the two modes, speech and writing (Montes-Alcalá, 2000a, 2000b, 2001; Lipski, 1982). Written codeswitching has been studied by scholars in different genres, such as narrative (Cortés-Conde & Boxer, 2002), short stories (Montes-Granados, 2012), poetry (Valdés-Fallis, 1976; 1977), drama (Pfaff & Cháves, 1986; Anderson, 2004; Jonsson, 2010). No previous studies on codeswitching in this particular literary subgenre has been performed before, to the best of the author's knowledge. The poster will show the data obtained after a qualitative and quantitative analysis of the occurrences of codeswitching in this type of texts, which belong to a doubly stigmatized subgenre for being both popular and feminine.

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## Mariko Goto

### *Noah Webster's view on the progressive and its relationship with STATIVE* (lecture)

This paper demonstrates that an 18<sup>th</sup> century grammarian, Noah Webster's insight into the semantic nature of the progressive in fact leads not only to identifying the construction's basic core meaning, which Kranich (2010: 72) has expressed skepticism about achieving, but also to explaining diverse facets of the periphrastic form.

It has been considered indisputable that the construction resists *stative*. The form with a verb that generally denotes a state, such as *I'm liking it*, is said to involve a change, receiving a non-stative construal: a bounded state, for instance. However, this sentence can also be used when the speaker may not necessarily be conscious of the situation's ending or change. As virtually all the situations eventually terminate, lack of boundaries does not serve as a decisive factor in profiling *stative*. At the same time, it is quite possible to regard a situation encoded by *It's 5 o'clock* as a bounded as well as stable situation, but it is difficult to imagine a situation for *It's being 5 o'clock*. One problem with this conceptual entity commonly referred to as *stative* is that it has never been unambiguously defined. In addition, some progressives with verbs that cannot but be interpreted as stative are classified into a special type, called the expressive (or emphatic) progressive. However, no former research has suggested objective criteria for the category. Moreover, the reason that the construction when it is used for emphasis can be compatible with *stative* has never been discussed in the literature.

This study first points out that a substantial number of the progressive with a verb construed as stative in fact are found in early as well as Present-day speech based texts, COHA and CLMET, even if we define *stative* simply in terms of cognitive homogeneity in the scope of predication. Moreover, an overwhelming majority of late Modern English grammars including Lowth (1762: 56), Webster (1784: 24) and Blanch (1799: 63) employ *I {am/ was} loving* to illustrate the construction. In 19<sup>th</sup>-century standard Latin grammars such as Edwards (1826: 58), *I was loving* appears as an English translation for *amābam* (the Imperfect, Indicative, Active, the 1st person singular of *amo*). They all seem to have absolutely no awareness of the aspectual restriction on the progressive.

Furthermore, observations presented in Killie (2014), Granath and Wherrity (2013) and Myers (1952: 177-178) and Visser (1973: 1970) all intimate that the progressive itself may have been aspect-neutral.

Webster's description on the construction can be rephrased that the present progressive functions to narrow the speaker's viewing flame to the foregrounded actual on-stage 'here and now' phenomenon shared by the speech participants, superimposed on the backgrounded overall situation, which the stem verb of the participle designates. Intriguingly, this discernment seems to naturally explain why we occasionally sense temporariness in *I'm liking it*. That is precisely because the speaker's concern is the actual situation at the moment and not the situation that may hold for a longer span. The form can be used for emphasis because confining induces focusing, which might enhance the magnitude of attention. *It is being 5 o'clock* sounds odd because it is superfluous to limit the viewing flame of an already instantaneous state. Also, requests in the progressive might be more polite because conveying delicate matters as if they are entertained merely at the speech moment could mitigate the mental burden of the addressee. Use of progressives including *I'm lovin' it* may be expanding because recent technology has enabled the communication participants to virtually share the 'here and now' situation. The 18<sup>th</sup> century view seems to deserve attention.

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### Inga-Lill Grahn & Martina Huhtamäki

#### *Phrasal expressions as instructing actions in health-promoting activities in Sweden*

#### *Swedish and Finland Swedish* (lecture)

In this paper we present a study of phrasal expressions in instructing sequences in health-promoting activities. Our data consist of video-recordings of sessions with personal trainers and clients. The study focuses on a collection of about 500 instances of phrasal expressions, i.e. expressions without a finite verb form, occurring in instruction sequences (Teleman et al. 1999, Lindström 2008). These phrases are frequently used and their semantic content is minimal (e.g. *up up up!* or *heel backwards!*), which makes it relevant to explore how institutional prerequisites and ongoing bodily activities contributes to an intersubjective understanding of the actions in progress (Keevallik 2013, de Stefani & Gazin 2014, Lindström et al. forthc.).

The aim of this study is twofold: to describe the grammatical features of phrasal expressions and to show how they are used and understood in relation to the ongoing institutional activities. Our study is part of the research programme *Interaction and variation in pluricentric languages*, in which Swedish is studied as a pluricentric language in three different social domains: service, education and preventive healthcare (Norrby et al. 2012).

Our data are in some ways similar to medical encounters; it is a conversation between an expert and a person whose body and well-being are in focus (Heritage & Maynard 2006). In other ways it differs from the medical setting, since it is more about avoiding illness than seeking remedy for it, and the expert status of a personal trainer is not as well consolidated as a doctor's. The business of health-promoting activities has grown extensively in recent years in Sweden and Finland, and there is an ongoing social change when it comes to the individual's conception of illness and health and of her/his relation to the body. This makes sociolinguistic studies of this domain relevant.

We use Conversation Analysis (Sidnell & Stivers 2013) in order to study the sequential, linguistic and embodied patterns of communication in the data. We also use fieldwork observations in the analysis, in the tradition of ethnography of communication (Saville-Troike 2003).

The results show how the participants' orientation to the ongoing bodily activity is critical to achieve an intersubjective understanding of phrasal expressions as social actions. The interaction between the personal trainers and the clients also shows how the individuals take responsibility for their own health. Furthermore, the results indicate that the cultural context might influence on how the social actions in focus are performed in talk-



in-interaction.

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### **Maria Graziano & Marianne Gullberg**

#### ***Cross-linguistic differences in gesture use: Italians produce more pragmatic, Swedes more referential gestures*** (lecture)

People often gesture when they talk, no matter what language they speak and what culture they belong to (Calbris, 1990; Efron, 1941/1972; Kendon, 1981, 1990, 2004; Morris et al., 1979). Differences in gesture use across cultures have long been recognized (see Kita, 2009 for a review), and linked to different features, such as conventionalization (Calbris, 1990; Kendon, 1981; Morris et al., 1979), language-specific lexical and syntactic patterns (Gullberg, 2011; Kita & Özyürek, 2003; Özyürek et al., 2005), and discourse structuring (Gullberg, 2006; Yoshioka & Kellerman, 2006). Besides these empirical observations, it is a popular belief that cultural differences exist in the type and the rate of gestures used to accompany speech. Mediterranean cultures, for example, are commonly described as high-frequency gesture cultures in contrast to Northern European countries, which are known as low-frequency gesture cultures. But the few existing empirical studies have produced contradictory evidence. For example, Nicoladis et al. (2009) found no evidence in support of their hypothesized frequency transfer effect from French into English, while Iverson et al. (2008) found that Italian children gestured more than American children, and Capirci et al. (2010) also report that Italian children use more gestures than French, and both groups in turn more than Americans. Campisi & Özyürek (in prep.), in contrast found no difference in gesture rate between Italian and Dutch speakers. The goal of this study is therefore to investigate cross-linguistic differences and/or similarities in gestural behavior in Italian and Swedish speakers. Different assumptions have been made about their gestural behavior. Italians are proverbially known for gesturing a lot. In contrast, Swedes are described as being less prone to using bodily movements (but see Gullberg, 1998). Analyses were conducted on narrative retellings produced by 12 adult Italian and 12 adult Swedish native speakers. Narrative structure was analyzed in terms narrative levels (narrative, metanarrative and paranarrative; McNeill, 1992). All gestures were identified and coded for function (referential vs. pragmatic; Kendon, 2004). Gesture distribution over the three narrative levels was also analyzed. Findings show that 1) Italian speakers gesture more than Swedish speakers; 2) Italians produce more pragmatic gestures than Swedes who, in turn, produce more referential gestures; 3) in both groups, referential gestures occur more frequently with narrative clauses, and pragmatic gestures with meta- and paranarrative clauses. But interestingly, Swedes also produce referential gestures with meta- and paranarrative clauses; Italians, in contrast, produce more pragmatic gestures also with narrative clauses. The data indicate that the two groups differ in gesture rate and also, more interestingly, in gesture function (cf. Gullberg, 1998) distributed over narrative levels. This suggests that the two groups conceptualize narrative production in different ways. However, further analyses of narrative construction is needed in order understand whether these differences are related to cross-linguistic differences in rhetorical style.

**Alexandra Groß & Eniola Boluwaduro**

***“How are you doing?” – “Great!” Opening sequences in HIV consultations in Germany and Nigeria*** (lecture)

The paper contributes to an understanding of openings in regularly occurring doctor/patients encounters with HIV positive patients within HIV specialized outpatients' clinics in Germany (71 doctor/patient-talks) and Southwestern Nigeria (70 doctor/patient-talks). Medical Conversation Analysis research about doctor/patient-encounters in primary care has shown that the way physicians open the consultation affect the manner in which problems are presented (e. g. Heritage & Robinson, 2006; Spranz-Fogasy, 2005) and correlate with patients' satisfaction with the encounter (e. g. Menz, et al., 2008). It was found that opening questions in doctor/patient-encounters in primary care provide for their overall goal: diagnosing and treating relatively new medical problems. This is contextualized by questions like “What is the problem?” (e. g. Robinson, 2006). Conversely, encounters between HIV positive patients and doctors take place irrespective of patients' current well-being: The patients are advised to attend at regular intervals for routine assessments of their HIV status in both the Nigerian and German clinical context. Analyses of opening sequences show that the question on general well-being “Wie geht's Ihnen?” (“How are you (doing)?”) is the most commonly used opening practice in German HIV consultations. Encounters in the Nigerian context also frequently feature “How are you?” questions such as a typical Yoruba expression “Bawo lara yin?” (“How is your body?” / “How are you?”). However, “How are you”- questions constitute about two third of doctors' opening initiatives in the German context and one third in the Nigerian context.

Our presentation focuses on the interactional meaning of this opening practice. By scrutinizing the turn design of the opening question itself (in terms of intonational patterns and lexical variations) and analyzing its sequential consequences it will be shown that “How are you”-opening questions “do different things” in German vs. Nigerian HIV consultations. In German HIV consultations by using “How are you? ” - opening questions doctors predominantly orient to ‘routine reasons’ for the visit and construct a *well visit* (Heritage and Clayman, 2010), thereby contextualizing the medical goals of the antiretroviral treatment to enable patients to live a normal life in spite of their HIV infection: In their responses patients orient to doctor's expectations of them feeling well, firstly by frequently highlighting an outstanding well-being. In responses in which patients present acute problems they secondly do so by designing them as dispreferred responses, using interactional strategies of foreshadowing and/or contrasting specific medical problems against the background of a good general well-being. In Nigerian HIV consultations both patients and doctors orient to ‘How are you?’ opening questions more in the sense of a phatic communion as constituted in mundane interactional greeting sequences. Patients' positive responses to this opening question suggest that it is a preferred second pair part of a greeting sequence, which is supported by the finding that ‘How are you’ questions often acts as a precursor to the first topic slot, which initiates the start of the main business of the encounters. In contrast to the German data, ‘great’, ‘fine’ or ‘good’ responses from patients for instance, does not necessarily refer to a medically relevant state of well-being though it denotatively suggests so. Patients habitually report problems in proceeding sequences. And in contrast to German HIV consultations, d-p encounters in the Nigerian context are structured towards ‘problem purpose’ (Webb et al., 2013) consultations rather than for routine purposes

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**Mathilde Guardiola, Marie Massot & Maud Martinez**

***From description to prescription: Effect of advices to families on pragmatic troubles due to head trauma*** (poster)

Patients with traumatic brain injury suffer from communication troubles: they can experience attention deficit, slow processing of information, memory troubles, and other kind of cognitive troubles. Their family complains about these troubles and feel uncomfortable when in public with the patient. Family often mention the way patients look at them or others (for a too long time), the way they talk to them or to others (offensive speech), their lack of “humor”, their “exaggerated” gestures or their “boring” intonation. Speech therapists, who treat the patients for their troubles with articulation and with speech planning often fail to explain the communication troubles to the families. This paper constitutes an attempt to evaluate the possible help brought by cards containing information and advice for families. These cards deal with interaction, multimodality or non literal meaning: they explain, in simple words, how communication usually works, and how it “mis-works” for this kind of patients. The qualitative and quantitative evaluation is then led on patients and families (Aix en Provence and Lille hospitals), by means of a speech test and a questionnaire. The ultimate goal is to improve everyday communication for the patient and his family. It also can constitute a support tool to therapy by speech therapists. This study shows, thanks to qualitative and quantitative analysis, that these tools help families to reduce the discomfort they experience during interaction with persons with traumatic brain injury. Finally, the study shows that description of interaction is valuable for therapy. Conversely, the confrontation with the real troubles faced by patients leads to make more accessible the results of basic research.

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#### Carla Gutzeit-Thisse

##### ***The use of syntactic structures and question functions in aviation English non-standard phraseology*** (poster)

This paper aims to identify the forms and functions of questions produced by pilots and air-traffic controllers (ATC) in international aviation contexts. It analyzes the use of syntactic structures not found in the standard aviation English phraseology prescribed by the International Civil Aviation Organization (ICAO). The results of this study provide evidence that operators, controllers, and governing agencies must consider further instruction and/or inclusion of general English constructions in standard aviation phraseology. Aviation English, its phraseology, and effectiveness as a lingua franca has become extremely relevant since being mandated by ICAO as the official language of international commercial aviation in 2004 (ICAO, 2004). Aviation English makes use of specific linguistic characteristics and standard phraseology including a reduced vocabulary, deletion of “function words” such as determiners, subject pronouns, auxiliary verbs, and a high proportion of imperative constructions. (Philps, 1991) ICAO acknowledges that while preferred, standard phraseology can not always convey an intended transmission, and in these cases “plain language” must be used. (ICAO, 2001b: section 5.1.1.1) The type of alternate syntactic form however, is not mandated and it is left to the pilots and controllers to negotiate form and meaning using their knowledge of general English. Variation in the construction of these forms may cause fatal miscommunication between interlocutors of varying cultural and L1 backgrounds. (Tajima, 2004) Data was collected from one hour of radio transmissions between pilots and air traffic control (ATC) at JFK international airport. Two types of non-standard question formations were identified and transcribed: intonational forms, defined as non-interrogative syntactic constructions identified through the use of a rising tone at the end of a declarative or imperative construction (Calderinello et al, 2003) and syntactically

interrogative forms including polar/tag, constituent, alternative, or modal as described by Hinrich (2008). Functions were attached to each question form based on Moder and Halleck's description of questions as a semantic category functioning to either request information, seek clarification, or confirm the accuracy of information. (Moder and Halleck, 1998) The data revealed 42 instances of question formation using non-standard Aviation English phraseology. It is concluded that both non-standard syntactic and intonational question forms are used regularly in pilot-ATC communication. The majority of these constructions are used to seek new information, indicating that the imperative forms prescribed by ICAO to perform this function may not be sufficient in many contexts. It is speculated that where standard phraseology is lacking, speakers turn to their knowledge of general English to include both direct and indirect forms of questions. In many contexts this may cause miscommunication, particularly between native and non-native speakers of English. This study supports the notion of including more formulaic (Morrow, Rodvold & Lee, 1994) and natural language (Wyss-Bühlmann, 2004) to ICAO standard phraseology to reduce syntactic variation and move toward a more contextually relevant form.

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#### Kyoungmi Ha

##### *Therapist's knowledge expressed with the use of sentence-ending suffixes in psychological counselling sessions in Korean* (poster)

The domain of information has been a fascinating topic among scholars. One of the main effects of different domains of information is the different linguistic format derived from a speaker's domain of information (Kamio, 1994; Heritage & Raymond, 2005). The Korean language has a distinctive obligatory grammatical component, sentence-ending (SE) suffixes. The SE suffixes provide one means of expressing different domain of information. Among the SE suffixes in Korean, I examine the use of the SE suffixes *-ney* and *-ci* in institutional talk. Traditionally, *-ney* has been mainly discussed in terms of evidentiality or mirativity, and *-ci* has been discussed in terms of a speaker's attitude and/or certainty of information. Studies concluded that *-ney* denotes surprise, new information, or assimilated information (C. Lee, 2009; J. Park, 2011; M. Park, 2003; H. Sohn, 1999; Stauss, 2005), and *-ci* indicates a speaker's commitment and shared information (H. Lee, 1985; S. Choi, 2006). By using Conversation Analytic approach, this study examines to what extent do the SE suffixes *-ney* and *-ci* reflect the therapist's epistemic primacy of the matter being evaluated in counseling sessions. Furthermore, this study demonstrates different actions involved in the use of the therapist's *-ney* and *-ci*. The natural language data come from the Korean TV program, "Real Talk The Married Couple." The psychological counseling program consists of 23 episodes, and each episode lasts 35 minutes. The results of the study suggest that the uses of *-ney* and *-ci* indicate a subordinate and a dominant epistemic positions respectively (Heritage & Raymond, 2005). Indicating different degrees of epistemic primacy, *-ney* and *-ci* are systematically used in different stages of the counseling. That is, during the couples' problem presenting stage, the therapist utilizes the *ney*-marked utterances to show her understanding of their issues. The use of *-ney* indicates not only that the client had a previously held position but that the therapist solicits a confirmation of her candidate understanding. The clients' confirming responses to the *ney*-utterances support my argument. By getting a confirmation from the client, the therapist attempts to move on to the next step. On the other hand, *-ci* (the dominant epistemic position) is used when the therapist presents her analysis of the couples' issues after identifying the problem. By using the *ci*-marked utterances, the therapist enhances an expert's judgment. Unlike the use of *-ci* in ordinary conversation, the therapist's *ci*-marked opinions about the client's personality, behavior, emotions, etc. do not

solicit a second opinion from the client. Furthermore, by providing a comprehensive explanation and/or suggestion regarding the matter at hand, the therapist's presentation of the *ci*-marked utterance signals that a discussion of a certain issue is about to close. This study sheds light on the role of sequential positions of grammatical resources in discourse. Furthermore, the study shows that *ney* and *ci*-marked utterances serve as specific means to implicitly convey different knowledge levels and actions in institutional talk.

### **Alison Hall**

#### ***Pragmatic enrichment, what is said and the lying-misleading distinction*** (lecture)

Contextualists argue that pragmatics contributes to what is said by an utterance beyond reference assignment and disambiguation: there is ubiquitous enrichment of encoded lexical meanings (as when 'drink' is interpreted as 'regularly drink larger-than-advisable quantities of alcohol', or 'bachelor' is interpreted narrowly to exclude, e.g., the Pope). Evidence for enrichment comes from truth-value judgments, a strategy justified by wide agreement that what is said is the utterance's intuitive truth-conditional content. This method of individuating what is said has been questioned by those who favour a minimalist approach to the proposition expressed. I consider an argument from Borg (2012; 2016), who claims that apparent enrichments reflect not the original content that the utterance was used to communicate, but decisions about how to sharpen/loosen that content in order to judge the utterance true or false. First, I respond to Borg's argument by showing that when one considers the context in which an utterance is made, it is much clearer what questions affect truth-value judgments than Borg suggests. Moreover, there is no reason to expect what is said to settle further questions that arise subsequent to interpretation of the utterance for the contextually-relevant purposes. In the second part of the talk, I discuss the recent suggestion by, among others, Camp (2006), Goldberg (2015), Saul (2012), Michaelson (2016), that the lying-misleading distinction should track the saying-implicating distinction. Borg (2016) uses this to support the idea that what is said is the minimal proposition, with no contribution from pragmatic enrichment because, in at least some cases, people are unwilling to judge a speaker to have lied if the minimal proposition is true but the enriched what is said is false. I discuss some of the factors that influence judgments about whether someone has lied, and how this lying test differs from traditional truth-value judgement tasks, and conclude that the lying-misleading distinction does not correspond with the distinction between any levels of communicated content.

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### **Axel Harting**

#### ***Using Facebook to improve students' L2 German skills in socio-pragmatics*** (poster)

Socio-pragmatic competence, which includes knowledge of speech acts, is crucial for establishing and maintaining good relations with native speakers, particularly in computer-mediated communication. This requirement can be seen notably through social networking sites (SNS) such as Facebook. However, neither classroom discourse nor L2 textbooks are a reliable source of pragmatic input for language learners. In recent years, foreign language learning involving SNS has been explored from various perspectives (see Wang & Vasqu ez, 2012 for an overview). As far as socio-pragmatic competence is concerned, Facebook allows the exchange of data, information and ideas, which often involve speech acts for expressing greetings, thanks, wishes, compliments, requests, and apologies. In particular, Facebook's 'Group' application seems to be a suitable tool for raising the learners' pragmatic awareness, because it allows them to observe authentic target language communication in other open Groups and provides them with the analytical tools necessary to inductively generalize about pragmatic aspects. Hanna & de Nooy (2003) found that learners rapidly adapt to the convention of communication (politeness, register netiquette, and medium genre) and manage to interact in a productive manner with other individuals despite limited L2 abilities. Inspired by Blattner & Fiori's (2009 and 2011) experiences on utilizing Facebook to improve language learners' socio-pragmatic skills, the author conducted a study with learners of German at Hiroshima University. For the duration of a semester 11 students of a regular textbook-based German class, geared at CFER level B1, were assigned weekly Facebook tasks aimed at eliciting speech acts commonly used in online interaction. They were asked to comment on each other's posts, which subsequently prompted multiple exchanges, thus creating opportunities to engage in

numerous speech acts. The speech acts the students produced in their posts and comments were analysed according to grammatical correctness as well as lexical and pragmatic appropriateness. Pre- and post-task activities ensured that the learners had sufficient opportunities to prepare for and to reflect on their use of the targeted speech acts. At the same time, the students' comments also served as data to gain further insights into the difficulties foreign learners faced while acquiring socio-pragmatic knowledge in their L2 German. In this poster presentation, the author will illustrate how social networking was integrated into a regular university language course and how data relevant to the students' performance of L2 speech acts was collected and analysed. By presenting preliminary quantitative as well as qualitative results, it is envisioned more can be realised by harnessing fellow researchers who also focus on social networking to improve their students' communicative skills. Due to the growing popularity of social network sites such as Facebook it is increasingly likely, and indeed also desirable, that students engage in such interactions and continue to practice and improve their acquired L2 skills even after they have completed their institutional language tuition.

### **Seiko Harumi**

#### ***The facilitative role of code-switching in Japanese EFL contexts*** (lecture)

This study explores the facilitative role of code-switching in dyadic teacher-learner talk in Japanese tertiary EFL contexts. It specifically examines the role of learner-initiated code-switching and teacher responsiveness to its use. This paper has emerged from explorations of Japanese learners' reticence in classroom interaction, with reference to the issue of 'English-only' policy in EFL contexts. In particular, learner reticence has been frequently been raised as a concern in practice, especially among native English teachers who experience linguistic and cultural barriers when communicating with Japanese students. The reasons for learner reticence and suitable pedagogical approaches have been investigated from socio-cultural perspectives. Nevertheless, micro-conversational analysis of the role of interactional competence in L2 learning is scarce. Analysis drawing attention to the types of interactional resources learners already have and utilise is particularly limited. Further, there is a shortage of studies looking at the precise connections between teacher and learner talk, examining how exactly, teachers shape the conversational spaces of their students. Investigation of this aspect of teacher-learner exchanges, illustrating the mechanism of sequential interactional patterns in the classroom, is crucial as a means of helping students find a suitable learning space where they can discover how oral interaction can be improved with clear guidance. Adopting conversational analysis as the main analytical framework, the data for this study comes from multiple sources: questionnaire survey responses from 101 learners which probe their interactional competence, 69 dyads of conversational interaction and a teacher's prospective interview. This study explores ways learners regard the use of their own language as a desirable interactional resource in L2 interaction. Five facilitative uses of code-switching were identified: (1) interaction maintenance devices used as fillers; (2) vocalized private speech; (3) L1 to L2 information processing as a form of intra-sentential code-switching, (4) code-mixing serving to improve coherence and (5) clarification of the meaning of what is said to learners, or by them. Learners used code-switching to self-scaffold, to facilitate interactional flow and to negotiate meaning so as to achieve their interactional goals. This paper's findings also suggest that teacher's responsiveness to student-initiated code-switching significantly helps to create learning spaces. The pedagogical implications are then explored by asking how the use of code-switching in the L2 classroom can be connected to further development of learners' and teachers' interactional competence.

### **Makoto Hayashi, Yuri Hosoda & Ikuyo Morimoto**

#### ***'Tte yuu ka' as a repair preface in Japanese*** (lecture)

Using the methodology of Conversation Analysis, this study aims to contribute to the by-now large body of research that explores how local resources of particular languages shape the otherwise generic organizations of talk-in-interaction (e.g., Sidnell, 2009). To that end, we investigate one linguistic resource available to Japanese speakers that is used to organize self-initiated self-repair. Specifically, we explore the workings of the phrase *tte yuu ka*, which consists of the quotative particle *tte*, the verb *yuu* ('say'), and the particle *ka* ('or'), in self-initiated repair. This phrase is used as a "repair preface" (Lerner and Kitzinger, 2015) in the context of replacing one formulation with another. That is, *tte yuu ka* is placed after a trouble-source formulation and prefaces its replacement, as in (1). 1) The participants are discussing a summer camp held by a club at an all-girl school. *Tte ka* is a truncated version of *tte yuu ka*.] Kei: gasshuku tte no wa oobii **tte ka** oojii wa kuru no? camp QT N TP alumni TTE KA alumnae TP come N *Are the alumni tte ka the alumnae coming to the summer camp?* Here, the trouble-source formulation *oobii* ("male alumni") is replaced with the repair solution *oojii* ("alumnae"), and the repair solution is prefaced by *tte ka*. Our analysis is based on 69 cases of *tte yuu ka*-prefaced self-initiated repair like (1) culled from 30 hours of recordings of interaction in both ordinary and

institutional settings. We first discuss how the linguistic composition of *tte yuu ka* contributes to its workings as a repair preface. *Tte yuu* of *tte yuu ka* is an expression for quotation, and as such, it serves to “quote” the preceding formulation. *Ka* is a particle indicating the existence of an alternative. Combined, the phrase brings attention to the preceding formulation, while indicating the existence of an alternative to it. We show then that, in the context of self-initiated repair, *tte yuu ka* instructs the recipient to hear the subsequent repair solution as a “better alternative” to the trouble-source formulation, without necessarily rejecting the latter as incorrect or inappropriate. In (1), *tte ka* serves to present *oojii* as a better formulation than *oobii*, without necessarily rejecting *oobii* as incorrect. Indeed, given that Kei is referring to graduates of an all-girl school, *oojii* is a more precise term to use. However, *oobii* is not altogether incorrect, since it is nowadays used as a general term referring to both male and female graduates (somewhat like the English *alumnus/alumni*). *Tte yuu ka*-prefaced repair then provides the speaker with a resource to replace a less felicitous formulation with a better alternative, while conveying the sense that the use of the first formulation is justifiable at least partially. After showing its basic workings, we will demonstrate how *tte yuu ka*-prefaced self-repair is used to accomplish situated interactional work in institutional settings. Specifically, we present a case study of a *tte yuu ka*-prefaced self-repair used by a professional judge during his interaction with lay jurors, where the judge replaces a technical legal term with a lay expression using *tte yuu ka* as a repair preface. We argue that the self-repair works to “recipient-design” his talk by introducing a term more understandable to lay jurors, while the *tte yuu ka* preface allows him to convey that the use of the technical term is justifiable given the local context of legal deliberation.

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**Chris Heffer**

***Lying, bullshit and the untruthfulness framework*** (lecture)

Many were disappointed on reading the Chilcot Report about the Iraq War that it did not characterize Tony Blair’s statements about weapons of mass destruction as lies. However, while there is immense disagreement about the precise features of lying (e.g. whether or not it must involve an intent to deceive or whether or not it warrants the truth), there is a general consensus among philosophers of language (e.g. Carson, Saul), linguistic pragmatists (e.g. Horn, Meibauer) and semanticists (e.g. Coleman and Kay, Hardin) that the central element of lying is that the liar knows or believes that what she says is false. The attribution of lying, then, requires a cognitive appraisal of sincerity. By saying that Blair is lying, we are making a claim that Blair knew or believed that Saddam Hussein had weapons of mass destruction and that he intentionally contradicted that knowledge or belief in what he said. But such a cognitive appraisal of insincerity is difficult to make in the world of testimonial evidence. There is no way we can know what was going on inside Blair’s head at the time and, as we know from the Brexit referendum in the UK and Donald Trump’s rise to the Republican leadership, people can believe things against all apparent evidence. Yet Blair did quite clearly violate Grice’s; sub-maxim of Quality: ‘Do not say that for which you lack adequate evidence’. There was, in Williams’ terms, an insufficient ‘investigative investment’ in the truth.; In this paper, I introduce the Untruthfulness Framework, which integrates untruthfulness-through-insincerity with untruthfulness-through-inaccuracy. I provide a heuristic for judging untruthfulness that begins with justifiable suspensions of the speaker’s commitment to the truth, and then works through different types of insincerity and inaccuracy, and finally considers mitigating circumstances. The Framework should lead to a more fine-grained analysis of untruthfulness in many different contexts.

**Marika Helisten**

***Participants’ use of multimodal resources for managing the initiation of intervening courses of action*** (lecture)

The paper aims to identify and explicate some of the practices employed by co-present participants to collaboratively negotiate and manage the initiation of an intervening course of action within another, ongoing activity. In the examined situations, the progressivity of an ongoing activity (which participants currently orient to as their main focus of attention) is temporarily halted in favour of another, locally emergent course of action which participants treat as requiring their more immediate attention. Once the intervening action has been dealt with, participants may resume the on-hold course of action straight away or postpone its resumption in favour of other inserted actions. The paper focuses on intervening actions that are topically “disconnected” (Mondada, 2014) from the ongoing activity, i.e. prompted by events taking place outside the current

interaction and typically involving the participants' orientation to, and manipulation of, concrete objects in their immediate environment; for example, a phone ringing, or a problem arising in the serving and handling of food or with the cameras recording the interaction. The paper investigates participants' coordinated, contingent and systematic use of multimodal resources (including talk, the body and features of the material world) for initiating intervening courses of action and putting other, ongoing activities on hold.

The data come from a corpus of over 60 hours of naturally-occurring, everyday interactions in English and Finnish, examined using the method of conversation analysis. The analysis will mostly focus on the ways in which intervening courses of action are initiated, but it also discusses how participants collaboratively deal with the intervention and how (and when) they resume the on-hold course of action. Preliminary results show that different multimodal resources may create different affordances for managing the initiation of intervening courses of action. The use of bodily-visual resources, object manipulations and certain features of talk (for example, prosody) seem to enable co-participants to insert intervening actions in sequentially "misplaced" positions in non-intrusive ways (e.g. by pointing rather than verbally interrupting the current speaker). The timing of verbally initiated interventions is often negotiated through a process of careful monitoring of the sequential progression of ongoing talk and embodied conduct of co-participants. These linguistic and embodied resources exhibit many recurrent linguistic and embodied features but are, nevertheless, *situated* compositions adapted to the local contingencies of ongoing talk and action.

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### Alexa Hepburn & Jenny Mandelbaum

#### *The preference for atoning for behavioural transgressions in family mealtimes interactions: The case of burping* (lecture)

This paper examines how children produce burps at the family dinner table, and how parents respond to them, and lays out the inferential work parents rely on children to perform in complying with these responses. Burping is a bodily function that infants are presumed not to be able to control. The ability to control (or restrain) one's burps is apparently a hallmark of incipient civilization, such that burping publicly is a socially sanctionable activity in Western cultures. We examine children's (apparently) intentional and unintentional burp production in early childhood (ages 3-5), later childhood (age 9), and late teenhood (age 17), and parental responses to these burps. Using the methods of conversation analysis, we show that parents respond to this "social infraction", regardless of the age of the child, and deploy a range of interactional techniques in responding to burps. These include both serious and non-serious responses, overt interdiction, and other responses that require significant inferential work on the part of the "offending" child. While young children appear to be highly sophisticated in understanding parental reprimands, older children may exploit the inferential work required of them to flout their parents. For example, in the follow case, a teenager (Karen) burps at the dinner table (line 11).

#### B2\_16\_FCSp14\_DM\_23-33

Mom, Kevin, Daniel, and Karen have been discussing how different sides of the brain function

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01 KEV: we actually do ha:ve like in the right side of our brain but
02 they just kinda lay dormant because like- we haveta- we
03 haveta function: like- our brain has to function both the
04 left and right side; so it doesn't- I guess-
05 MOM: [Right, I mean that's::]
06 KEV: [ kee- more of it's ] concentration towards the right side
07 and that's why-
08 MOM: That's what I'm [saying.
09 -> KAR: [((Lifts head up))
10 KEV: Yeah.
11 -> KAR: [ ((Burp)) ][
12 MOM: [Is- is it be][c- Karen.
13 MOM: [((gaze to Karen))
14 (0.2)//((Mom sustains gaze towards Karen))

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15 KAR: MO: [M.  
 16 MOM: [((returns gaze to her food))]/(0.3)  
 17 KAR: [((Reaches to serve herself))]  
 18 MOM: ((returns gaze to Karen/giving her 'the look'))  
 19 MOM: Hhh ((sigh, sustaining 'the look' at Karen))  
 20 MOM: [((gaze to Karen, returns gaze to her food))]/(1.5)  
 21 MOM: Where are your [ ma(h)nn(h)ers. ]  
 22 MOM: [((s[h]aking head))]  
 23 KAR: [ eh heh ]  
 24 MOM: (0.3)/((continues head shake))  
 25 KAR: °Oh shit°/((drops some food on her napkin))  
 26 (1.5)  
 27 MOM: 't's interesting, Kevin.

Karen launches her burp by raising her head, in order to amplifying its production (line 9). Following the burp on line 11, Mom immediately issues a summons 'Karen' (line 12), a technique that leaves Karen to infer what it indexes (the burp) and makes relevant (contrition). Karen exploits and subverts this inferential behavior management technique by returning the summons 'MO:M' (line 15). Producing an exaggerated turn of the same format as Mom's shows no contrition for her transgressive conduct, and in this way implements defiance. Mom responds with non-propositional embodied displays of disapproval – continued gaze (cf Kidwell, 2005) and head shakes, followed by 'Where are your [ ma(h)nn(h)ers.' on line 21. In her discussion of wh- questions used as challenges, Koshik (2005) notes that these types of interrogative are not considered by recipients to be seeking information, but rather occur in the environment of ongoing disagreement or trouble, and convey a negative assertion, for example 'where are your manners' conveys 'nowhere'.

Our analysis of the wider corpus of burping sequences shows how parents' responses can be arrayed along a continuum from those that most heavily rely on the child's ability to infer that they have committed a social infraction, to those that explicitly address the infraction, for example through interrogatives and prohibitions. We also show that it is not burping alone that is transgressive, rather it is the failure to hide or remediate its occurrence. This provides an interesting laboratory for examining the resources that children have for implementing incipient independence regarding their own bodily functions, and parental control over them, and the range of parental practices associated with managing such behavior. We also consider the broader implications of this work for contributing to issues of socialization, embodiment, and epistemics in talk.

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### Thierry Herman

#### *Presupposition and appeal to authority* (lecture)

If, among argument schemes, the appeal to authority (or *ad verecundiam* argument) has enjoyed considerable attention (Carrascal, 2014; Coleman, 1995; Goodwin, 2011; Walton, 1997; Woods & Walton, 1974; Woods, 1984), little has been said on the link between this scheme and argument structure (as studied by Freeman, 1991, 2011; Snoeck Henkemans, 1992; Walton, 1996). I would like to argue in this talk that the appeal to authority, understood as a scheme either called "argument form position to know" or "argument from expert opinion" (Walton, Reed, & Macagno, 2008), is in fact a *sub-argument scheme* (called A) in which resorting to authority is affixed to another scheme - called S. The "formula" of such an affixed scheme is "(S) E says X [(A) And E is an expert, therefore X is true]; (S cont.) and X leads to Y, therefore Y". Indeed, numerous realistic examples in textbooks show that expert opinion is used in a complex argument structure (mainly a subordinate one) in which expertise leads to considering a premise as admitted in favour of a new conclusion. Consider, for instance, Groake and Tindale's (2004) example: "As the Surgeon general says, second-hand smoke is bad for your health. So you are hurting your children when you smoke at home". This example highlights the advantage of these complex structures of argumentation (here, A is affixed to an appeal to consequences): it appears that the premise used in S is linguistically encoded as already proven true, by presupposition. Appeals to authority have indeed a strong rhetorical advantage: they ensure the truth of *premises* (instead of conclusions) and impose the obvious authority of experts by a pragmatic presupposition while leaving space for another argument scheme. One may compare this with the fallacy of complex question (Jaquette 1994; Walton 1999). I will briefly discuss some philosophical (Thomas Reid) and linguistic theories (on presupposition) which may explain *causes* of such a phenomenon. I will also study some examples that do not fit in a complex argument structure to see if the

general frame of the rhetorical power of sub-arguments like appeal to authority is either disproved or confirmed, as for example the following ironical case (where the speaker ironically manifests a critical attitude towards the truth value of news reports): “Of course, it’s true. It’s written in the newspaper”. More broadly, I will question the *consequences* of this status of sub-argument - which may be shared with *ad populum* arguments - within a pragmatic and rhetorical frame.

### **María de la O Hernández López**

#### ***Rapport enhancement in Airbnb positive reviews: How interactional wants, sociality rights and face concerns can inform about users’ expectations*** (lecture)

‘Sharing economy’ platforms or peer-to-peer businesses, such as Airbnb, have flourished in the last few years, thereby giving rise to new travel and communication patterns in which interpersonal contact and experiential tourism play a central role. Similar to other tourism platforms, trust mechanisms are based on electronic word-of-mouth in the form of users’ evaluations and contributions to the website. However, the form and function of reviews in Airbnb are unexplored to date.

In this context, this study examines a corpus of 100 very positive reviews written by British Airbnb guests and hosts in order to analyse, first, to what extent interpersonal contact and sociability are relevant in this platform, and if so, whether these features can inform about rapport management. In particular, the reviews will be examined to understand how rapport is enhanced in the three offline and online stages users get involved in: prior to, during and after the travel experience. On the basis of the users’ narratives, we analyse to what extent the three rapport management concerns (face sensitivities, sociality rights and obligations, and interactional wants) (Spencer-Oatey, 2008) determine not only the host-guest relationship, but also every stage in the Airbnb experience.

The results show that, while relational wants, and more specifically transactional wants, seem to be crucial during online communication prior to the travel experience, during the face-to-face encounter guests seem to have specific expectations regarding sociality rights and obligations, with especial emphasis on association rights (i.e., the guests expected a certain amount of interactional association with them). After the travel experience, however, it is the guests that enhance the hosts’ quality face through their narratives in their reviews. Finally, identity face does not seem to be specific of a particular stage, but becomes compounded as a result of the rich informational database that this platform conforms, together with the information contained in the reviews. In this sense- users’ identity face is co-constructed through different opportunities to participate in the platform, usually in the form of reviews, but also through the posting of specific profiles, and others’ comments to their profile. The pre-eminence of all three stages and the function of rapport might also explain why Airbnb reviews are mainly positive, in contrast to business-to-peer platforms, such as TripAdvisor.

The present study intends to bring to the fore the central function of positive rapport and communication in the Airbnb experience, as a result of a system that integrates online service encounters and social media, and thus the management of communicative skills is the main tool for success - or failure.

### **Maria Isabel Hernández Toribio & Laura Mariottini**

#### ***Compliments in congratulatory tweets to Spanish Olympic athletes*** (lecture)

In social networks, Twitter included, sporting events like the Olympic Games spark immediate reactions to congratulate the athletes who have won medals. Public personalities –from different social spheres– and anonymous people amplify the echo of the sporting success by sending congratulatory tweets to the athletes immediately after the event is over. In these messages, together with conventional formulas of felicitation (“congratulations”, “well done”) and thanks (“thank you”, “proud and grateful”), it is quite common to find compliments or evaluative acts of the qualities, skills or personality (cf. Wolfson & Manes 1980; Brown & Levinson, 1987; Holmes, 1995, Jucker, 2009) of the athletes (e.g. “another gold medal for one of the greatest”, “you’re great, you deserve it”) Our work falls within the framework of studies on compliments in other social networks like Facebook (cf. Eslami, Jabbari & Kuo, 2015, Placencia & Lower, 2013, Maíz Arévalo, 2013, Maíz Arévalo & García Gómez, 2013) as well as of research on Twitter done from a linguistic perspective (Dayter, 2014, Page, 2014, Scott, 2014, Sifianou, 2015, Mancera & Pano, 2013); a field in which there are few studies on compliments (Yusof & Hoon, 2014). In this paper we analyse precisely these kinds of evaluative acts that, as the literature has shown, may eventually replace or be an element of some stereotyped communicative acts (Wolfson & Manes, 1980, Wolfson, 1983, Maíz Arévalo, 2010). Therefore, we consider them as supportive acts (Blum-Kulka, House & Kasper, 1989), part of the overall act of congratulation, or that serve as a replacement. For the analysis, we will also take into account the particularities of Twitter as a microblogging space, and some

other variables such as gender. Moreover, for the systematization of compliments we will apply Hernández Toribio's proposal (2016), which takes into consideration the traditional distinction between direct and indirect compliments. In addition, a new typology for indirect compliments has been proposed. The corpus for the analysis is composed of 500 tweets to Spanish athletes that won medals at the Olympic Games in Rio de Janeiro (Brazil) in 2016.

### **Raquel Hidalgo & María Jesús Nieto y Otero**

#### ***Negation as opposition: Negative affective strategies in Spanish political discourse*** (poster)

Political discourse has received ample attention within linguistics, also with a pragmatic approach, and has explored, among many other aspects, the strong connection between discourse practices in the political sphere and historical events (Wilson 1990, Bolívar 2016, Fairclough 1991, among many others). Also, an area of recent interest within political discourse is the study of the speaker's attitude and role in the construction of discourse, such as position, stance or affect. Affectivity or emotional language (Caffi and Janney 1994, Janney 1996) has been studied as a communicative strategy used by politicians to create bonds between the speaker and his/her audience, between the speaker and the message (Janney and Arndt 1992). In particular, positive affectivity has been studied as a strategy used to signal the speaker's (positive) involvement with discourse, through enhancing assertivity (speaker's commitment), specificity or naturalization (Nieto y Otero 2007, 2012; Hidalgo Downing & Nieto y Otero 2014). In this paper, we present and discuss some aspects of a larger study which aims at exploring affectivity in discourse, and in particular aims at describing the elements of public discourse where affectivity is manifested as a communicative strategy. In particular, we address the issue of negative affectivity, that is to say, the possibility of using strategies which would aim at the opposite objective, that is, to separate, to signal opposition, rejection or disagreement. In particular, we focus our analysis in the negative particle NO, used by Spanish politicians in different historic situations: the current leader of the Spanish Socialist Party, Pedro Sánchez, in the negotiation process within years 2015-16, which led to his dismissal. The data we have used comprise a corpus of speeches, interviews delivered by the politician. The study focuses on the analysis of negation as a communicative strategy of (negative) affectivity. The initial results of the study show that, in accordance to our hypothesis, the negative particle is used by the politicians to enhance (negative) affectivity in discourse, rather than to offer support to argumentation in discourse. In other words, negation is used as a communicative strategy signaling, and creating, disagreement, opposition and separation. Whereas (positive) affectivity created boundaries between the speaker and the addressee and the message, negative affectivity moves the speaker away from (part of) his/her addressee, for instance the audience, or even the Party.

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### **Galia Hirsch**

#### ***Hitler's out of dope: A cross-cultural examination of humorous pseudo-translations***

(lecture)

This contribution will compare an excerpt from the film *Downfall* (Der Untergang) – depicting the final ten days of Adolf Hitler's rule over Germany – to its pseudo-translations into three languages: Hebrew, English and

Spanish. The comparison will focus on pragmatic phenomena such as humor, irony and parody, which are considered distinct but may nonetheless overlap at certain points.

The discursive event analyzed is a scene from the film where Hitler lashes out after realizing the battle is lost. Different versions of this scene were uploaded by users featuring subtitles in different languages, supposedly a translation of the German original. This Internet meme – a unit of popular culture that is circulated, imitated, and transformed by individual Internet users, creating a shared cultural experience (Shifman, 2013) – has been widely viewed for several years now on YouTube. The subtitles added tend to describe trivial issues relevant to users' daily lives, often featuring very local themes; such as the search for a parking spot in Tel Aviv, McDonald's breakfast hours and the World Cup. The present lecture focuses on one theme, interpreted similarly in Hebrew, English and Spanish, which is Hitler's imaginary search for recreational drugs. The discussion takes off from a theoretical framework in translation studies that considers pseudo-translations a legitimate research subject (Toury, 1995, 40-52). It also relies on different theoretical approaches to parody, especially Hutcheon's (1985), who views parody as a form of repetition, which marks difference instead of similarity, maintaining a critical distance, as a means of creating different levels of significance (Hutcheon, 1985).

The textual analysis is based on an original model which distinguishes between irony and humor based on main theories in pragmatics (Hirsch, 2011) that provide cues for the irony and the humor, in order to shed light on the interpretation of the general meaning of the text.

It is argued that the subtitles' treatment of such a mundane topic, especially compared to the original subject, forces several changes, such as the register; and those constitute the element of difference in parody and are also what causes the incongruity associated with humor.

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### **Milada Hirschová**

#### ***Communication at the interface of two conceptual systems; Word problems in math teaching in the viewpoint of pragmatic linguistics*** (lecture)

The paper is based on the research project sponsored by the GAČR (Czech Science Foundation) no. 16-06134S *Word problems as a key to the understanding and application of mathematical concepts* (2016-2018).

The extra-linguistic impulse for the project dealt with in the paper were the results of Czech students in the international TIMSS and PISA tests in the field of mathematics literacy. Compared to previous cycles of testing, the performance of Czech students in 2015 was found less satisfactory than desired, word problems being those with rather low percentage of successful solutions. The linguistic aspects of PISA and TIMSS testing seem to be of importance since the TIMSS and PISA tests are designed as international, therefore, their wording (the original language being English) and content must be inter-culturally applicable and easy to translate. In this paper, I deal with pragmalinguistic aspects of the analyses of word problems and with findings obtained within the results of the pilot testing. Other aspects of word problems research were pursued by mathematicians and psychologists.

The difficulties with international tests correspond with the experience of Czech math teachers and the researchers in didactics of mathematics. Both at elementary and at secondary schools, word problems presented in Czech textbooks belong to the least popular tasks in math classes. The explanation of the fact given by most of the pupils/students is that often they are not able to comprehend the wording of the problem itself and, they sometimes refuse to deal with the problem at all. The linguistic branch of investigation in the framework of the project aims at identification of the elements/phenomena in the word problems which can be considered the source of misunderstanding (or even blocking the comprehension entirely). The target group of the research have been Czech children from the 3rd to the 9th grade (cca 1600 altogether).

At the beginning of the project, the preliminary questions asked were the following:

- 1/ Are there any the common linguistic features of the internationally tested word problems in general (i.e. not only of those with the lowest percentage of successful solutions)?
- 2/ Is it possible to find such features in the word problems in Czech math textbooks?

The most frequent feature of word problems in general (both in the international and in Czech ones) is a high level of text condensation, especially in their opening sentences. In order to set an efficient solution strategy it is often necessary to decompose the text to individual propositions and to establish relations among them. Another common feature is the occurrence of numerous formulaic stereotypes expecting/requiring a specific kind of communicative competence at the part of a student, e. g. a regular use of non-implicative *if*-sentences in formulations like *How many lunches in a school cafeteria can I buy if I know that the price of one lunch is X?* The prevailing mechanical wording results in the fact that mathematical word problems often appear either semantically underdetermined, or overloaded, therefore requiring additional steps of re-interpretation.

So far the research has proceeded in the following steps:

1/ General linguistic description of the word problems in Czech math textbooks and workbooks currently used in Czech schools.

2/ Setting the frequency scale of the sensitive points of wordings.

3/ Creating re-formulations of the word problems concentrating at the top five phenomena; submitting them to team discussion and elaborating several parallel versions.

5/ Pilot testing the resulting versions of word problems at elementary and secondary schools.

The crucial problem of experimental testing conducted in the project has been the necessity to find a borderline between re-wording a word problem towards explicitness and explaining it directly.

The preliminary results have shown that literacy in mathematics is closely connected to reading literacy as well as to the pupils'/students' ability to relate the problem to their communicative (pragmalinguistic) competence and, at the same time, to process it mentally as a communication not directly related to their own extra-linguistic experience. As for the pragmalinguistic competence, starting from the early age groups, the students have perceived word problems as a specific type of text starting particular ("math-learning") implicatures.

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### Linda Hoag & Janice Bedrosian

#### *Interpretation accuracy and certainty in responses to conversational rule violations* (poster)

Given a continuum of success with communication and miscommunication at the two ends (e.g., Bazzanella & Damiano, 1999; Verdonik, 2010; Weigand, 1999), various factors can pose risks to communication. For example, when a speaker communicates more/less information than needed by a listener, violating a conversational maxim (Grice, 1975), it introduces mismatch between the utterance and context, and potential for some degree of miscommunication (Kreuz & Roberts, 1993). Conversational partner responses to these situations could reveal aspects of mental processing (Bara, 2010) and the influence of factors like social practices (Filliettaz, 2005; Merritt, 1976) that wouldn't be apparent in interactions without challenges (Mustojaki, 2012). Furthermore, if collected in controlled, replicable situations, responses could reveal patterns of interpretation differences. We investigated how risks for (mis)communication posed by violations of Grice's maxims are handled in a simulated service encounter. Specifically, when a speaker's message is delivered with partly relevant information, repetitive information, less information than necessary, or more information than necessary, given the context of a transactional routine, to what extent does the partner's response reflect: 1) accurate interpretation of the intended purpose and meaning of message content?; 2) certainty? **Method** Eighty public service providers viewed scripted, short, videotaped interactions between actors portraying a cashier and customer at a movie theater ticket counter, and then were asked to respond to the customer's last turn containing a maxim violation. To depict an interaction where messages with violations might occur naturally, the customer used a speech-generating device with prestored messages to enhance rate. Violations, presented in counterbalanced order, were: 1. Partly relevant: *The Departed* won an Academy Award. 2. Repetitive: One for the 5:00 showing. *The Departed* at 5:00. One ticket, please. 3. Inadequate: One ticket, please. 4. Excessive: One for *The Departed*. Starring Matt Damon. Rated R. Total running time of 151 minutes. Show times 5:00. Participant responses were transcribed and latencies measured to identify initial/within response delays >2s. Responses were first analyzed to determine degree/extent to which they reflected accurate interpretation of intended purpose and meaning of customer message content (purchasing ticket to a particular movie). Responses reflecting accurate interpretation of both were coded successful. Those reflecting doubtful/inaccurate

interpretation of purpose but varying accuracy of interpretation of meaning were coded accordingly. Responses (617 total) were coded/tallied for each category for each violation type, and then analyzed for how certain they were by examining functions of discourse markers (DMs), form/structure and content, response latencies and within utterance pauses. Responses determined as certain included, for example, short latencies (<2sec) and DMs showing certainty (e.g., *absolutely*). Less certain responses were identified by one or more indicators including, for example, DMs signaling hesitation/delay (*uh/um*), and rephrasing. **Results** See Table 1. There were differences in interpretation success and certainty across and within violation conditions. Additionally, there were responses sharing correct interpretation of the purpose and/or degree of certainty that differed in response form and attention to face or politeness. These findings provide evidence of diverse interpretations and actions, and factors influencing them.

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### **Ildephonse Horicubonye**

#### ***Acquisition of multicultural competence by English majors at the University of Burundi: The case of the speech acts of requests and apology*** (lecture)

Multicultural competence that enables communication between people from different backgrounds is a very important requirement for an effective communication today. In this perspective, higher education institutions have integrated international, intercultural, and global dimensions in their teaching practices (Knight, 2004). This contributes to responding to the requirements and challenges related to the needs of a globalised world (Wende, 1997).

In this perspective, the University of Burundi offers English courses to all the students, especially English majors. Given that students take English courses after six years of exposure to this language, it is legitimate to wonder about whether they can achieve effective communication with people from different cultures. This paper seeks to analyse how English majors from the University of Burundi express the speech acts of apology and requests and attempts to answer the following question:

- (1) Are the Burundian English majors able to interpret appropriately utterances containing speech acts of requests and apology?

This question was answered by administering a questionnaire to a sample of students, who were also involved in role plays. The questionnaire was elaborated in the form of a discourse completion test (DCT) on the speech acts under study –request and apology. The role plays were also prepared on the same speech acts. Responses on apology were categorised following the semantic formulas (Cohen and Olsain, 1983), their syntactic structures, and the semantic structure (Wierzbicka, 1991). Requests were analysed following their semantic formulas (Hassal, 2003), and their semantic structures (Wierzbicka, 1991). They were afterwards analyzed following Searle's (1969) speech act theory and Goffman's (1957) and Levinson's (1987) notion of face.

### **Yuri Hosoda & David Aline**

#### ***Amazing! (stop, rotate, look, point): Constructing mutual orientation to objects during mobile interaction*** (lecture)

This conversation analytic study examines the interaction coordinated between two student guides and a visiting professor for achieving mutual orientation to various focal objects in the course of a campus tour through use of Japanese as a lingua franca. Our study advances research on the construction of interaction in diverse mobile situations, focusing on the 'mobility turn' as a significant semiotic resource (Haddington, Mondada, & Nevile, 2013), by analyzing achievement of mutual orientation to physical objects in the immediate surround. It specifically builds on work showing how tour participants construct physical places and establish objects in and through mobile interaction (Broth & Lundström, 2013), and research demonstrating how various participants in data collected from a wide variety of tour contexts make use of multimodal practices in achieving action at the beginning of sequences through deployment of questions, noticings, and comments (De Stefani & Mondada, 2014). The video-recorded data come from an informal 40-minute tour at a Taiwanese university in which two Taiwanese students acted as guides for one American professor visiting from a Japanese university. The Japanese language was naturally selected by the participants as the common medium of communication during this tour because the Taiwanese students' major was Japanese and the professor was proficient in Japanese as he lived and worked in Japan for many years. We examined the sequences in which the two guides and visitor physically stopped to observe and discuss certain objects during the tour. The resulting analysis of the sequences revealed that although the overall route of the tour was decided by the guides, the majority of instances of orientation to focal objects were initiated by the visitor. The main findings here are that the initiation of attention to focal objects was achieved through cessation of forward movement, body rotation, mutual gaze orientation, deictic gestures, questions beginning with deictic expressions, and high-grade assessments. As the guided visitor stopped moving forward, the guides, who were constantly paying attention to the movement and gaze direction of the visitor, directed their gaze to the object the visitor was at that moment orienting to and thus the group achieved mutual orientation to the materializing surround. The participants' behavior of allowing the visitor to initiate discussion of a focal object is in contrast to that of visitors in previous research in which experienced guides were for the most part the ones who called attention to focal objects (e.g., De Stefani & Mondada, 2014). There were cases in our data in which the guides pointed out some objects or places, but in such cases, the visitor did not stop walking and acknowledgements the visitor produced were minimal, if any. The findings of this study add to previous research by demonstrating that both the activity of transitioning between locations through walking and the related language produced are pivotal resources for achieving mutual orientations to focal objects during a lingua franca tour.

### **Hirumichi Hosoma**

#### ***Coordination between the phonetic structure of onomatopoeic expression and the phases of the accompanying gesture.*** (lecture)

Onomatopoeia is a special form of language expression in Japanese. Its phonological form (signifier) appears to be associated more directly than arbitrarily with its meaning (signified). In Japanese, a word base of onomatopoeia is often accompanied by onomatopoeic constituents, such as "Q," "N," or a vowel "R." In this study, we considered how these constituents are adjusted to accomplish the coordination of the time structure between speech and gesture. We used sentence-making tasks in which participants were asked to use word pairs (one onomatopoeic term "bata" + one word "board") to produce sentences with gestures. We then analyzed participants' actions, focusing on the coordination between the phonetic structure of the onomatopoeic expression and the phases of the accompanying gesture. We also compared coordination types among three variations with "Q," "N," and "R" constituents. Results: 1. In most cases, participants expressed movements of a board falling down on the ground with speech and gesture. The stroke phase of the gesture was synchronized with the onomatopoeic expression of the utterance. 2. Focusing on the coordination of gesture phases with the two onomatopoeic moras comprising the word "bata," we categorized relationships into three types: Type I: the second mora, "ta," is pronounced during the gesture stroke, with no gesture phase change; Type II: "ta" is synchronized with the transition between two strokes (rotating and non-rotating expression); and Type III: "ta" is synchronized with the endpoint of a hitting stroke, followed by a bouncing or holding gesture. 3. The frequency of the type I relationship was higher when the word root "bata" was accompanied by "R" than when it was accompanied by "Q" or "N." Finally, we propose the "motor coordination hypothesis" to explain the linkage between onomatopoeia and gesture, and discuss its implications for other language activities and language evolution.

### **Fuli Hou**

#### ***Strategic generic reference as an educational speech act*** (lecture)

Generic sentences (e.g., bare plural sentences such as “Dogs have four legs”, “Early birds catch worms”, “Boys are good at math”) are used to talk about *kinds* of things. They have been mainly discussed in semantics (Carlson 1977), in philosophy (Leslie 2007, 2012), and in psychology and cognition (Gelman 2007, 2010; Prasada 2000, 2006). Related pragmatic researches (Berman 2005; Reilly et al. 2005; Stirling et al. 2011; Myers 2012) show that generic sentences tend to be used strategically to refer to specific reference in communicative context, thus the pragmatic phenomenon: the Strategic Generic Reference (SGR). When SGRs occur in educational contexts, such as in teacher-student talk, in parent-child talk, in elderly-younger generation talk, the “educator” would “discipline”, “instruct”, or “advise” their target by using generic utterances, often with special communicative effects. This inadequately explored pragmatic phenomenon will be the subject of investigation of the present study, with the research question: how SGR functions pragmatically and rhetorically as an education speech act. The “parent-disciplines/instructs/advise his/her child” SGRs will be collected from two TV dramas, one is the Chinese *Sons and Daughters*, the other is the American *Growing Pains*, both featuring the relationship between parents and their children. The study aims to find out the structure of SGR as an Educational Speech Act, its pragmatic functions, and its rhetorical mechanism, and particularly the similarities and the differences between the Chinese SGR and that of the Americans. The speech act theory and the rhetorical identification theory will be adopted as the theoretical framework. This study is an effort to combine linguistic phenomenon and education, and hopefully it will shed some light on the nature of this phenomenon and on the betterment of educational discourse.

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### Mutsuko Endo Hudson

#### *Tsumori ‘intention’ in Japanese: The gap between its actual usage and instruction*

(lecture)

There are mainly three constructions to express speaker’s ‘intention’ in Japanese: 1. verb by itself ‘will do’ (*SURU*), 2a. verb+*tsumori da* ‘intend to,’ 2b. verb+*tsumori wa nai* ‘have no intention’ (*TSUMORI*), and 3. verb (volitional)+*to omou* ‘think to do’ (*SHIYOO*), all appearing with nonpast action verbs (e.g. 1-3). *Tsumori* also occurs with past tense verbs and statives expressing speaker’s ‘belief’ (e.g. 4-6). The present study categorizes *tsumori* expressing ‘intention’ and ‘belief’ as *TSUMORI* 1 and *TSUMORI* 2, respectively, and analyzes the latter as a ‘hedge.’ The objective is to examine the actual usage of the two types and discover pedagogical ramifications. For example, Japanese language students tend to overuse *tsumori desu*; e.g. *Ganbatte kudasai* ‘Try your best’ -- #*Hai, ganbaru tsumori desu* ‘Yes, I intend to.’ This is infelicitous because *tsumori* represents ‘a thought that has been held for a while’ (*Daijisen*), and not ‘a decision made on the spot’ (Kokusai Koryu Kikin). The hypothesis ‘verb+*tsumori da* is not very common’ is tested against naturally-occurring data and several novels. In interview data with 20 college students in Japan (8.6 hours), there are 123 sentences expressing ‘intention,’ but only one token of *TSUMORI* (=2b) (0.8%). Most common is *SURU* (54 tokens, 43.9%), followed by *SHIYOO* (40 tokens, 32.5%) (e.g. 7-9). In response to *Ganbatte kudasai* ‘Try your best,’ no token of *tsumori* occurred, and (*A/Hai*), *arigatoo gozaimasu* ‘(Oh/Yes,) thank you’ was the most frequent (7 tokens, 58.3%). The NLT corpus lists 45,393 verbs co-occurring with *tsumori*--nonpast (84.2%), past (15.8%).



Action and stative verbs are not distinguished. The most frequent is *iru* ‘be,’ a stative auxiliary verb in nonpast (e.g. 5). Considering that a good portion of the nonpast verbs, all of the past tense verbs, and all stative verbs express ‘belief,’ it is evident that *TSUMORI 2* accounts for a significant portion of the actual usage. In my analysis, *TSUMORI 2* mitigates the impact of an utterance and functions as a ‘hedge’; i.e. it is used for softening/politeness effect. Speaking to one’s boss, for example, *Doryoku shita tsumori desu* ‘I feel I made my utmost efforts’ and *Kinoo mooshiageta tsumori desu* ‘I believe I mentioned it to you yesterday’ are tactful, indicating ‘modesty’ (Leech 1983) and ‘positive politeness’ (Brown and Levinson 1987). The ‘intention’ constructions (1), (2a), and (3) are introduced in elementary textbooks, whereas (2b) and (4)-(6) are regarded as intermediate level grammar (Jgram). In Kobayashi’s (2005) conversation data (64 hours), only 40 tokens of *tsumori* were found. The most frequent usage was adverbial *tsumori de* ‘with an intention to do’ (17/40), followed by *tsumori wa nai* (=2b) (6/40), and no token of *tsumori desu*. She (2005:37) concludes that elementary textbooks do not reflect the common usage. Similarly, none of the major intermediate textbooks (Eguchi et al. 2011, Miura & McGloin 2008, Oka, et al. 2009) contain an explanation of *TSUMORI 2*. Pedagogically, it is important to point out not only when and how to use a certain grammatical item, but also when not to use it; for example, *wh*-questions with *tsumori* sound accusatory (10).

### Examples

1. Action verb (nonpast aff./neg.). e.g. *Iku/ikanai*. ‘I will go.’/‘I won’t go.’
- 2a. Action verb (nonpast aff./neg.)+*tsumori da*. e.g. *Iku/ikanai tsumori da*. ‘I intend to go.’/‘I intend not to go.’
- 2b. Action verb (nonpast aff.)+*tsumori wa nai*. e.g. *Iku tsumori wa nai*. ‘I have no intention of going.’
3. Action verb (volitional)+*to omou*. e.g. *Ikoo to omou*. ‘I’m thinking of going.’
4. Action verb (past, aff./neg.)+*tsumori da*. e.g. *Soo itta/iwanakatta tsumori da*. ‘I believe I said so.’/‘I believe I didn’t say so.’
5. State verb (nonpast/past, aff.)+*tsumori da*. e.g. *Kimochi o rikai shite iru/shite ita tsumori da*. ‘I feel that I understand/understood your feeling.’
6. Adjective (nonpast, aff.)+*tsumori da*. e.g. *Mada wakai tsumori da*. ‘I believe I’m still young.’
7. ID 02: *Sonna urusaku iu tsumori wa nai n desu kedo*. ‘I have no intention of complaining so much, but...’
8. ID 20: *Sotsugyoo shitara futsuu ni shuushoku-shimasu*. ‘When I graduate, I will get a job like everyone else.’
9. ID 15: *Tanjookai o yaroo to omou n da kedo*. ‘I’m thinking of throwing a birthday party, but...’
10. *Nani o suru tsumori desu ka?* ‘What do you intend to do?’

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## Thorsten Huth

### *Conceptualizing, integrating, and assessing interactional learning targets in the L2 curriculum* (poster)

Empirical insight into the pragmatics of a given target language provides second language teachers with valuable resources to teach what is called L2 pragmatics (Bardovi-Harlig, 1996; Kasper, 1997; Kasper & Rose, 2001). Since L2 pragmatics offer learning targets beyond vocabulary and sentence level grammar, L2 curriculum planners tend to categorize L2 pragmatics as part of a learner’s communicative competence (Canale & Swain, 1980; Celke-Murcia, Dornyei, & Thurrell; Savignon, 1983, 1985). However, a frank look at the current state of prominent assessment protocols (ACTFL, 1999; Council of Europe, 2001) reveals that prior efforts to integrate and firmly anchor L2 pragmatics in the L2 curriculum have yielded only modest results. This is in part due to the wide and consequently underspecified scope of the concepts applied (i.e.

pragmatics/communicative competence) and their reliance on larger linguistic models not in line with current empirical insight into how language works in spoken interaction (Sun, 2014).

CA research has shown that interactional structures (such as typed turns, aspects of paired action, sequences, and various phenomena involving preference organization) may be successfully turned into tangible learning targets for second language classrooms (Barraja-Rohan, 1997; Betz & Huth, 2014; Huth & Taleghani-Nikazm, 2006). The skill, sensitivity to, and perhaps the competence to engage in interactional behaviors that are specific to a given target language culture are currently being encapsulated in the term Interactional Competence (IC) (Hall, Hellerman, & Peraker-Doehler, 2011; Young, 2013). As such, IC offers more accessible and practical conceptual foothold for L2 curriculum developers than pragmatics and/or communicative competence did afford.

The aim of this presentation is two-fold. For one, it emphasizes the tight connection between IC and its specific methodological and empirical grounding in conversation analytic research (Schegloff, 2007; Schegloff, Sidnell, & Stivers, 2013). It is this specific conceptual orientation from which a wealth of specific L2 teaching materials is currently emerging. Second, the presentation aims to illustrate in detail that and how IC is demonstrably compatible with (though not yet prominently reflected in) the larger L2 assessment protocols operant in Europe and North America (e.g. ACTFL Standards/CEFR). Thus establishing salient contact points between major L2 assessment protocols and the conceptual framing of L2 pragmatics in terms of IC, this presentation provides an empirically based platform for advancing the systematic integration of interactional learning targets into the L2 curriculum.

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**Elly Ifantidou**

*Metaphors, relevance and pragmatic competence in L2* (lecture)

The study assesses the role of metaphor interpretation as a facilitator of pragmatic advance in L2. In support of relevance as a basic feature of human cognition (Sperber and Wilson 1986/1995, Wilson and Sperber 2004), I will argue that noticing and understanding metaphors can monitor attention towards salient pragmatic information as natural 'pointers' to its interpretation (see also Ifantidou 2014, 2015). Tests administered showed that metaphor comprehension is relative to the testing format albeit not to level of L2 proficiency. In multiple-choice and implicature-retrieval tests, performance was stable before and after interventions whereas in source-target mappings, participants' performance was significantly improved in post-intervention trials. I will suggest that naturally-occurring metaphors aid comprehension by being vehicles for emotions such as affection or dislike, especially in texts which resist accurate reading (De Bruyn 2012). In these cases, metaphors evoke emotional responses by connecting to interpreters' perceptions, memories, previous experiences, imagining, and beliefs.

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#### Keiko Ikeda & Don Bysouth

##### ***Multimodal (L2) interactional competence through technology: Micro-analysis on virtual exchange practice for international education*** (lecture)

With the increasingly ubiquitous nature of online services, various versions of tele-collaboration or online international learning have been developed and implemented at higher educational institutions globally. In a virtual exchange model called COIL (Collaborative Online International Learning), students from different cultures enroll in shared courses with faculty members from each country co-teaching and managing coursework. Depending on how the online exchanges are set up, L2 speakers of English with various L1 backgrounds as well as L1 speakers participate in a multiparty, multicultural communication settings. In the class design for COIL, a wide variety of web-based tools and SNS have been utilized to support such undertakings, such as Skype, Zoom, Facebook, and WhatsApp /Line alongside widely used LMS such as Google Classroom and Blackboard. In exploring how these technologies are practically deployed and used by participants, our on-going research project collects ethnographic and interactional data from within Japanese university settings, ranging from video recordings of class interactions featuring collaborative online communication to recordings of multiparty Skype/Zoom group meetings. In this presentation, we draw upon research methods such as multimodal/gesture analysis, ethnomethodology, and conversation analysis to gain insights on learners' (multimodal) interactional competence through virtual interactional experiences. From a preliminary analysis thus far, we have found some visible actions (e.g., face expressions, movements of one's torso, disengaging their eye direction from the PC/tablet camera) are made in use to display their participation status (Goffman, 1981) in the on-going talk to each other. We can observe that these visible actions are part of essential interactional competence through technology, particularly with the Web 2.0 communication tools in use.

#### Makoto Imura & William Figoni

##### ***Deception: The art of saying one thing but meaning another*** (lecture)

In foreign language teaching, instructors often stress to their students that it is very important to be polite. Textbooks offer a variety of lexical, syntactic, semantic and communication strategies to help students sound and even act polite. However, when politeness is used as a form of deception, the speaker's intention is not to be polite, but to signal that something negative is about to be said. Common examples are, "Don't take this the wrong way..." or "With all due respect..." In such cases, the speaker uses a qualifier in the premise of a statement to soften or absolve himself or herself of delivering bad news or lie. In pragmatics, such utterances are investigated in order to help practitioners interpret what people do with words. According to Brown and

Levinson (1978), studies in pragmatics allow us to relate what is 'said' with indirect or contextual implications of the proposition expressed, which in turn shed light on "social relationships in interaction" (p. 50). Performative pragmatics, when used in EFL contexts, employs a dramatic-centered approach as a means to transform discourse structure by adding the element of dramatic tension, which approximate communication in real situations (Robinson, 1996). Thus, pragmatics lies at the core of language teaching. This presentation will show how students can take advantage of discourse markers as well as other context clues such as gestures, facial expression and changes intonation in order to "tell the truth" without making their speech sound too blunt, overly critical, or hostile. Throughout the presentation, examples of discourse from films, news interviews and radio programs will be used to demonstrate deception in action.

## **Anna Inbar**

### ***Conjunctive relations in co-speech gestures* (poster)**

The present study focuses on the conceptualization of conjunctive relations in Spoken Israeli Hebrew, examining it across two modalities – the verbal and the gestural (co-speech gestures). To reach this goal, I first examined whether the appearance of any grammatical realization of a particular conjunctive relation such as additive ('and'), alternative ('or'), contrastive ('but') and adversative ('although') in speech was coordinated with a specific gesture or not. This examination revealed that co-speech gestures were indeed associated with these abstract (ideational or semantic) relations between referents or propositions, but the relations represented in gestures did not fully match those overtly expressed in spoken language. Rather, they seemed to represent a more fundamental system of relations. The study of paused fragments of TV interviews in Hebrew involving hand movement reveals, for example, that parallel movement of one hand or both hands from side to side is associated with addition, alternation, contrast, and opposition ("as opposed to") – each of which is captured as a distinct relation in grammar. This suggests the existence of a fundamental relation at the cognitive infrastructure unifying the relations mentioned above which is revealed by gestures. The dominant gestural form that accompanies the relations mentioned above is delineating different areas in gesture space by moving one hand or both hands simultaneously from side to side. Analyzing the visual track of this gesture and revealing the core meaning that these relations share lead to the conclusion that this gesture signifies distinction. Empirical findings on the development of language and conceptualization suggest that differentiation between physical objects is carried out by creating a gap between them. Early in life, infants distinguish between objects in space when there is gap between them. This early mechanism of differentiation is utilized by gestures in representing the distinction between abstract referents as well. The analysis of visual track of the gestures coordinated with conjunctives and comparing it to the metaphoricity used in specific conjunctive expressions in Hebrew illuminates how at different levels of awareness abstract ideas are relocated into concrete and perceptible domains. Furthermore, the analysis of gestures associated with additive relation reveals not only that this relation is unified with other relations (alternative and contrastive) by the same gestural pattern, but also that different gestural forms may distinguish between other aspects of coordination which are not expressed in Hebrew grammatically, such as referring to the processes of making a list or building ad hoc categories. Thus, the focus on gestures associated with abstract relations allows us to refine some of the questions that concern the study of gestures in general: a. How does a gesture show a concrete visual image of abstract messages, and in which ways does it explain them? b. What can be learned from the way the gestures convey the meaning and how do they reveal aspects of the mechanism of language and underlying cognitive processes?

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### **Grigore-Dan Iordachescu**

#### ***A corpus-based approach to the TEACHER metaphor in pre-service teacher trainees' accounts*** (lecture)

Apart from the academic and professional knowledge gained by teacher along their educational continuum, a crucial role is also played by the deeply ingrained beliefs about the role and the place of teachers and teaching in our lives and societies. Such beliefs, sometimes preconceptions, represent, in Richardson's view (1996:102), "psychologically held understandings, premises, or propositions about the world that are felt to be true" and these are based on individual or collective experiences, expectations, socially and politically transmitted perceptions and attitudes towards learning and the educational ideals. They will influence, on the one hand, the horizon of expectations of the society at large towards educators, and on the other, the pedagogical and psychological mould of the teachers-to-be. In the analysis of teacher beliefs, an understanding of metaphors that conceptualise the image of the teacher can prove extremely useful (also c.f. Cameron, & Low 1999) as metaphors can contribute to a better understanding of the world around us. According to Oxford et al. (1998), metaphor can "enhance the subject's understanding of educational problems and thus increase perspective-consciousness. Diverse instructional styles and curriculum theories can be simplified by showing, through metaphor, the relationship between abstract concepts and something that is more familiar, concrete and visible" (p. 5). The aim of this paper is to explore the metaphors associated with teaching and teachers, as viewed by Romanian students, preparing to become teachers themselves. The research involved 125 students enrolled on pre-service teacher training (Module one, for undergraduate level), who were asked to write an essay, titled *My best teacher ever*, in which they had to think of the qualities that make a teacher and their teaching act memorable in the mind and soul of students, as well as identify 5 metaphors of the teacher (*A good teacher is like ...*). The results were clustered into cognitive metaphors pertaining to the culturally-embedded representations of the teachers. The most frequent metaphor was that of "guiding light" and "friend". The teacher as "knowledge repository" was less frequent, although that of "organiser" was well praised, as students expressed the need for order and to some extent, respect, in the classroom. The findings are in line with the humanistic approach to education which places the student in the centre of attention for the educational process. This work was supported by a grant of the Romanian National Authority for Scientific Research and Innovation, CNCS - UEFISCDI, project number PN-II-RU-TE-2014-4-2785.

### **Anthea Irwin**

#### ***Confirming two cultures: Discursive and narrative negotiation of identity by adult learners of Irish in post conflict Northern Ireland.*** (lecture)

This paper explores the discursive and narrative negotiation of field, habitus and doxa in the written narratives of adult learners of Irish in Northern Ireland at a time of increased educational engagement with the language post conflict by people from both Catholic and Protestant communities. Discourses traditionally associated with the Irish language in Northern Ireland (O'Reilly 1999:28-29) are reproduced to some extent, but in ways that challenge and develop them. O'Reilly identified a decolonizing discourse, which says that Ireland should be Irish speaking, as it was before it was 'colonised' by the British government; a cultural discourse, which says that the Irish Language should be protected for those who speak it, that those who don't should be given the opportunity to learn it if they wish, and that it holds a value relating to diversity; and a rights discourse that says that ethnic groups are defined first and foremost by their language and that these groups must be protected (O'Reilly 1999:28-29). In my data, the de-colonization discourse is rare, respondents from the Protestant community mark learning the Irish language as a means of access to Irish culture, and the traditional rights discourse has been supplanted by responsibility and shared rights discourses. Educational engagement with the Irish language and subsequent reflection upon it is a means for these respondents to negotiate their post-conflict identities by marking the development and shifting of their habitus and its relation to the fields they inhabit and to wider doxa (Bourdieu 1977; 1992). Furthermore, a majority of the narratives contain one or more 'opponents' in the Greimasian sense, usually a person or institution that detrimentally affected the writer's engagement with the Irish language. The learners use a unique range of devices to mitigate, background, abstract or make implicit their negative evaluation of these opponents, thus enabling them to simultaneously mark and move on from the challenge. Coates and Thornborrow (2005) suggest that stories involve striking a balance between deviation

from norms and presenting oneself as ‘culture confirming’; these learners’ narrative negotiation uniquely allows them to confirm *two* cultures, their traditional culture and a new post-conflict cultural formation.

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### Olga Ivanova

#### *Linguistic encoding of agency in naturally occurring Swahili-English discourse on social gender* (lecture)

While the performative dimension of agency in language has long been of central importance for linguistic anthropologists (Ahearn 2001; Duranti 1994), research on grammatical encoding of agency “takes place in empirical vacuum” of constructed examples rather than on actual language use (Duranti 2001: 280). There is little research on the encoding of agency in multilingual naturally occurring interactions, especially involving non-European languages. This talk addresses the question of linguistic encoding of agency in Swahili-English discourse in urban Kenya, where both languages enjoy the status of official languages. The data comes from a popular televised opinion program called Matatu Show where participants are ordinary Kenyans discussing current affairs and socially relevant issues. Three 15-minute long episodes from 2011, 2012, and 2015 on the topic of family planning were selected as a productive site for studying linguistic means for indexing gender and expressing agentive power amid code-switching. Whereas previous research focused on the role of transitivity in performing agency in Swahili (eg. Whiteley 1968, Zheltov 2010), this study finds that the encoding of gender and agency entails certain lexical choices, as well as the use of certain grammatical structures and code-switching.

In the analyzed data, while male and female participants equally engage in the discussion, they use different linguistic strategies for talking about their experiences and expressing opinions. Male speakers regularly use predicative expressions and code-switching referencing development discourse, in addition to taking the semantic role of agent. Consider the following example (1):

- (1)
- 01 HOST-F: Kwa nini m-na-kataa ma-neno hayo ya vasectomy hivo?  
for what 2PL-PRS-reject PL-word this of this.way  
Why do you (men) reject these words of vasectomy in this way?
- 02 M1: It's inhuman.
- 03 F3: It's inhuman?
- 04 M1: Yeah. It's im- eh- e::hm- em- mutila- male mutilation.
- 05 M2: Yeah.
- 06 F2: Yes.
- 07 F3: A::h.
- 08 M1: It should be discouraged.

Here the female show host (Host-F) questions men’s attitude toward vasectomy. A male participant (M1) not only formulates his response in form of predicative expression (lines 02, 08), but also strategically uses code-switching to draw on the development discourse (lines 02, 04). Ironically, the participant re-uses the discourse of development to build a strong opposition against the development campaigns promoting male involvement in family planning.

In contrast, female agency is indexed as personal and idiosyncratic through lexical means and by taking the semantic role of patient or undergoer, as in case of a female speaker F2 in example (2), line 3:

- (2)
- 01 F2: Mie hapa. Mie ni mother. Ni-me-mari-ka.  
I here I COP 1SG-PRF-(marry)-STAT  
I am here. I am a mother. I am married.
- 02 Lakini si-pend-i yaani na-penda tu acha  
but NEG.1SG-like-PRS namely 1SG.PRS-like just abandon

But I don't like (contraceptives) namely I like just (stop having sex)

- 03 sababu hizo zi-na-ni-affect,  
reason these they-PRS-1SG-affect  
because these (contraceptives) affect me,

In doing so, female speakers limit the potential for generalizing their experiences beyond the personal and into the public domain of shared knowledge.

The analysis reveals that the linguistic encoding of agency employed by the speakers index unequal gender roles (Ochs, 1992). While men are assigned the discursive agency around decision-making in family planning, women are in effect expected to take agentive actions discretely.

This study contributes to the theoretical research on agency in multilingual interactions, as well as provides empirical insights on agency in developmental discourse, including public health campaigns.

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### Erina Iwai

#### *The functional development of pragmatic markers: Case studies of still and then* (lecture)

The diachronic evolution of pragmatic markers (PMs) has been studied extensively (e.g., Brinton 1996, 2006; Onodera 2011; Traugott 1995; Traugott and Dasher 2005). However, the manner in which PMs subsequently develop their functions has received less attention, while increased subjectification, intersubjectification, and increased intersubjectification have been shown in certain cases (e.g., Onodera 2004; Traugott and Dasher 2005). Using both synchronic and diachronic corpora (i.e., the *Corpus of American Soap Operas* and the *Corpus of Historical American English*), the present paper thus seeks to contribute to the literature by examining two PMs, *still* and *then*.

Synchronically, in present-day English, the two markers can appear in the peripheral position or stand alone. For example, in (1), *still* is used utterance-initially, being followed by a syntactic structure; in (2), in contrast, it occurs in its own right.

#### (1) (SOAP: *All My Children*, 2005)

- 1 Jonathan: They should include you in more of their decisions.
- 2 Simone: Yeah, well, it's really all right. I get paid the same.
- 3 Jonathan: **Still**, you should get the credit you deserve.
- 4 Simone: You think?
- 5 Jonathan: I do.

#### (2) (SOAP: *Guiding Light*, 2005)

- 1 Tammy: He wants to be friends.
- 2 Sandy: He wants to trouble us and remind us that he's
- 3 much, much cooler than we are.
- 4 Tammy: No, I saw something else. He's lonesome, Sandy.
- 5 Sandy: He brought that on himself.
- 6 Tammy: **Still**.
- 7 Sandy: Don't give in to him, Tammy.

These two uses have different illocutionary functions: either projecting or performing an action. In (1), Jonathan (line 1) claims that Simone's co-workers ("they") should include Simone in more of their (business) decisions. As Simone takes an opposite view to this (line 2), Jonathan persists in his previous position, insisting that Simone receive the credit she deserves (line 3). The utterance-initial *still* thus projects (signals) Jonathan's upcoming contrastive action or argument *vis-à-vis* Simone. In (2), Tammy and Sandy are disputing a point about

their common acquaintance. In line 4, Tammy defends the acquaintance by claiming his (or her) loneliness, which Sandy contradicts (line 5). In line 6, Tammy uses stand-alone *still* to insist on her previous claim; it is inferable that her claim is something like, ‘Even so, we should do something for our acquaintance.’ *Still* thus performs the action, forming an entire utterance.

In terms of discourse function, *still* can serve as either a local or global marker. While the local use signals a relation between individual utterances, the global use marks an aspect of the organization of the discourse (e.g., orienting topics, managing conversation, etc.). These two functions can be referred to as a “discourse marker” and a “discourse structure marker,” respectively (Fraser 2009). For example:

(3) (SOAP: *All My Children*, 2005)

- 1 Lily: Are you overwhelmed right now?
- 2 Greenlee: Uh, any reason that I should be?
- 3 Lily: Well, we heard a loud sound and Aidan’s friend Steve
- 4 disappeared and we’re all alone in the strange place and
- 5 is not a joke.
- 6 Greenlee: **Still**, no reason to be overwhelmed.

(4) (SOAP: *As the World Turns*, 2010)

- 1 Liberty: Thank you for this. I actually forgot about cancer
- 2 for a few minutes. You’re a good guy, Gabriel.
- 3 Gabriel: Well, tell that to my boss. He thinks I’m into fashion
- 4 espionage or something.
- 5 Liberty: I hope he’s not too hungry.
- 6 Gabriel: I hope he’s starving.
- 7 Liberty: Ooh.
- 8 Gabriel: **Still**, I better go. But you know, in case you have
- 9 any menu questions on the future, here’s my cell.

In (3), *still* functions as a local marker connecting the contiguous utterances by Lily (lines 3-5) and Greenlee (line 6). It marks a “pragmatically inferable contrast” (Onodera 2004) between them: “there is a reason that Greenlee should be overwhelmed” vs. “there is no reason that Greenlee should be overwhelmed.” Conversely, *still* in (4) functions as a global marker. Up to line 7, a conversation has unfolded about what Gabriel did for Liberty and about Gabriel’s boss (lines 1-7). Then the topic – “what something is about” (Schiffrin 1988: 3) – changes when Gabriel says, “Still, I better go.” in line 8. He then briefly mentions a menu. This *still* marks the speaker’s topic change and closes the conversation.

My historical data shows that the stand-alone use (as in (2)) and the global-marker use (as in (4)) develop at a later stage of the marker’s history. This development can be taken as increased subjectification as the marker acquires new pragmatic functions such as performing an action, changing a topic, and closing a conversation. Similar trends can be witnessed in the development of the PM *then*. Based on an analysis of the two markers, the present paper suggests that PMs undergo certain clines on their way to developing their functions, examining this in relation to grammaticalization (e.g., Brinton 2006; Traugott 1995) and pragmaticalization (Claridge and Arnovick 2010).

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### **Ahmad Izadi**

#### ***Epistemics and face in argumentation in Iranian academic discourse*** (lecture)

This article reports on three simultaneous social practices in professional academic interactions: doing 'meaning/action making', doing 'epistemic-work', and doing 'relating'. It brings together the two notions of epistemics (Heritage, 2012) and face, understood as relational connection and separation (Arundale, 2010) in the bedrock of the interactional achievement of meaning and action, by demonstrating how participants in academic talk-in-interaction interactionally achieve relational connection and separation through displaying, contesting and negotiating claims to knowledge along with the interactional achievement of pragmatic meanings and social actions in institutional interactions. The data represent academic professional interactions in Iranian PhD dissertation defenses and a heated argument over a literary topic between two Iranian academics in a university in Iran. The study adopts approaches and methods in Conversation Analysis and Face Constituting Theory (Arundale, 2010) to data analysis. The analyses reveal the difficult moments of achieving a great deal of relational separation through orientation to opposite K+ epistemic stances along the interactional achievement of biased questions-responses and assertion-disagreement sequences by the participants.

### **Thomas Jacobs & Jan Orbie**

#### ***Topic modelling for discourse theory*** (lecture)

One of the most important contributions of Laclau and Mouffe to poststructuralist thought is undoubtedly their ontological reflection. Rethinking the social as not just constructed but also contestable and unfinished is part of the most influential aspects of the legacy of the Essex duo. On a methodological level, however, they have left a less enduring mark. Researchers in the tradition of Discourse Theory use a very broad and eclectic range of research methods and strategies, and discourse-theoretical research has evolved in very different directions in linguistics, political science and media studies. In other words, Howarth's (1998, 291) observation that "the lack of adequate responses to the epistemological and methodological questions poses significant problems for researchers working within discourse theory" still holds true. One could even argue that this lack of a singular methodological project is to a certain degree enshrined in Discourse Theory: Laclau and Mouffe always promoted the development of theoretical concepts that, while derived from Discourse Theory, were specific to the task at hand (Laclau 1990, 208; Townshend 2004, 284).

In this contribution, I explore the potential of a very new methodological direction for Discourse Theory: the use of text analysis tools to map discursive fields. Few, if any digital methods for corpus linguistics have been operationalized within a discourse-theoretical framework so far (for exceptions, see Rice 2014). And while using algorithms and quantitative support could be considered heresy for a few card-carrying poststructuralists, some remarkable potential synergies exist, I contend. In particular, this paper brainstorms about how Discourse Theory meshes with topic modelling programs such as MALLETT. The argument that these two might combine remarkably well is twofold.

First, topic modelling algorithms have traits that, if used correctly, would allow them to analyse large amounts of text without violating discourse-theoretical principles (Misra *et al.*, 2011). Topic models can mimic the relational nature of meaning; the non-naturalist position; and the fundamentally open and unfinished state of discursive fields, all postulates inherent to Discourse Theory. Additionally, topic modelling still requires the qualitative interpretation typical of any form of discourse analysis.

Secondly, topic modelling can greatly enhance a discourse-theoretical analysis. If we see hegemony not as originating in a single purposeful and foundational act, but as the product of repetition and sedimentation, then the analysis of a large corpus of similar documents seems more appropriate than the study of a select set of highly important texts. Adding a diachronic perspective to this would allow us to map discursive changes over time on a very detailed scale, even in vast discursive fields. Furthermore, topic modelling can be a useful way to identify individual cases in a large dataset that warrant further qualitative scrutiny, even if their relevance might not be obvious at first sight.

## **Ayami Joh**

### ***How care workers manipulate levels of gestural granularity in reporting talk: Analyzing care meetings at group homes for the elderly with dementia*** (lecture)

Reporting is an important activity of human social life; telling about what we observed, did, heard about, or investigated helps us organize activities with others. Especially in various workplace settings, reporting activity is indispensable in terms of sharing information and achieving consensus. Care workers in group homes for the elderly with dementia, for example, work on rotating shifts that allow them to provide 24-hours-a-day, 7-days-a-week service for their residents. They try to share their mundane experiences with and observations of their residents diligently because they must pursue a primary funding principle of the group home: Care workers take care of each resident with respect for individual personalities in a home-like atmosphere to reduce the progress of symptoms of dementia.

This research focuses on the reporting activities in monthly care meetings at a group home in Japan and shows how care workers organize their reporting talk with respect to gestural expression. Gestures in the care meeting can be one of the significant resources for sharing information and achieving consensus because care workers frequently touch and support residents' bodies by using their own bodies, both physically and emotionally.

Observing a data collection based on video-recordings of more than 40 hours of care meetings, gestural expressions in care meetings are constructed in a variety of ways. This research focuses on levels of gestural granularity by using an ethnomethodological approach, namely conversation analysis. Granularity is originally investigated with respect to the formulation of talk (Schegloff, 2000). Joh and Hosoma (2014) showed not only talk but also gestures could contribute to producing an action at a "finer" granularity at the climax of the narrative trajectory.

Investigating the data collection, this study finds care workers in care meetings manipulate levels of granularity and their practice of gestural granularity relates to the management of their talk: Care workers emphasize what they report when they produce gestures at a "finer" granularity; otherwise, they produce gestures at a "coarser" granularity. Interestingly, a "finer" gesture is not produced suddenly. A "coarser" gesture at a particular position, which is relevant to syntactical structures such as an adverbial clause, can foreshadow that the focal point of reporting comes next. That is, such a "coarser" gesture can be useful for managing to move the gaze of participants (Goodwin, 1986) and then a "finer" gesture can be useful for reporting what the reporter considers important for sharing with the other members, namely, information about an injured part of the resident's body, residents' vitalities, and so on.

In this research, I therefore propose to focus on gestural granularity for investigating social interaction. Schegloff's discussion can be useful for the investigation of gestures. People who engage in reporting with gestures organize their reporting talk so that their listeners are better able to understand what they want to emphasize.

## **Martina Jonas**

### ***A description of the video-recorded spoken near-death experience narrative*** (lecture)

The "near-death experience" (NDE), coined by Dr. Raymond A. Moody, Jr., is an event best described as when someone dies but somehow survives death (Moody, 1975). People from all walks of life have claimed to experience it, as is indicated in works such as Moody's famous work titled *Life After Life*, a canonical study of NDEs (1975). People who claim to survive their deaths often find themselves describing their experience to others (whether in conversation, interview, writing, etc.) via monologue-like narratives. However, spoken near-death experience narratives are this paper's main focus.

This paper examines video-recorded spoken NDE accounts through the lens of the personal experience narrative (PEN) genre, defined by Labov and Waletzky (1967) as capturing past experiences by applying verbal clauses to the things that actually took place. Labov (1999) and Labov & Waletzky (1967) claim that a general structure of abstract, orientation, complicating action, coda, and evaluation appears in all PENS. The narratives in this paper all contain these features, however, there are also other factors (e.g. larger roles of small stories and recurring components such as encountering the "tunnel" and the "being of light") to consider that may suggest that these narratives may slightly deviate from the Labovian model.

My data was collected from the International Association for Near Death Studies' (IANDS) video archives and from YouTube. These accounts feature people narrating their NDEs as part of conferences and workshops with IANDS or other NDE or spiritually-oriented organizations. These videos were chosen because they provided examples of PENS that are uninterrupted. I transcribed the video accounts for the purposes of this paper. The data show that in addition to the Labovian model of PENS, smaller factors including greetings, farewells, and small stories (Defina & Johnstone, 2015) largely contribute to the structure of video-recorded spoken NDE

narratives. Given that these narratives are filmed, it should be noted that these narrators speak to a vague audience (possibly one that is absent at the time of filming). Also, there is a sense that the narrator includes planned utterances and spontaneous elements in the narrative. Therefore, it would be fitting that the narrators situate viewers with elements like greetings and small stories in order to establish identity and context for the NDE. Regarding small stories, consider the following:

...we went out over the ocean and into this area people call a tunnel at the time this was before all the books were written it looked like a funnel to me and it had a wide opening...

This example shows the narrator addressing that her incident happened before books on NDEs were written, thus demonstrating a small story characteristic in where she alludes to other tellings of NDEs that others narrated before her (Defina & Johnstone, 2015).

The conclusions suggest further areas of study regarding NDE narratives, such as the function of fillers, affective functions, and the locations and meanings of pauses within the narrative. Other areas of exploration include the structure of narratives in other strains of paranormal/occult accounts and how they may differ from the NDE narrative genre.

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### Lennie Jones

#### *Intercultural pragmatics & diversity in university classroom discourse* (lecture)

In an era of copious diversity initiatives promulgated by universities around the world (see Gurin 1999; Gurin, Nagda and Lopez 2002; Harvey 2011), there exists insufficient empirical data to hypothesize the pragmatic instantiations of diversity in the structure and content of discourse in multicultural university classrooms. This lacuna in intercultural university classroom discourse (IUCD) analysis has contributed to the erroneous use of quantitative diversity statistics as a premise for research hypotheses in diversity studies. Previous research in institutional dialogue where it occurs in the context of multicultural exchanges has yet to yield a qualitative intercultural analysis of discourse and communication in university classrooms toward a goal of re-conceptualizing social demographics. The pragmatic discourse analysis conducted in the present study applies a qualitative approach to shift the analysis from static categories of "who" and "how many" with respect to diversity demographics, to the study of how social identities and interactional patterns emerge and shape the discourse produced and interpreted in UCD. Twelve classrooms total, from two universities in Chicago (USA) and two universities in Cape Town (South Africa) were selected for this cross-cultural pragmatic analysis. As the dense composition of intertextual layers of discourse (Fairclough 1992) in university classrooms are found to form a complex and dynamic discourse system, the present research is unique in its application of Complexity Theory (Larsen-Freeman 1997; 2007) to an intercultural pragmatic study that deconstructs the sociocultural and cognitive dimensions of intercultural communication. This study sheds new insight on dialogue systems in intercultural institutions (cf. Davies 2004; Evans 2015) and demonstrates ways in which multicultural emic perspectives can be applied in pragmatic research on IUCD.

**Liisa Kääntä**

***Pragmatics of conciliatory communication in organizational multimodal interaction***

(lecture)

Conciliatory situations are part and parcel of modern organizations. Fundamentally conciliatory situations can be conflictual (see e.g. Sitkin & Bies 1993), but in this presentation they deal with such issues as occupational well-being, change leadership, responsibility of communication and change of duties that reflect the relationship between superior and subordinate. The focus is on conciliatory situations between a superior and subordinate, or between a superior and a work group. The presentation explores the pragmatics of conciliatory communication that is intertwined with mediated forms of meaning making. What kinds of actions participants perform through multimodal interactional means in specific situations? How do they show orientation to their institutionally inscribed roles and stances: for example, the superior as responsible for establishing supportive communication, and the subordinate as trying to protect her/his rights? The naming and recognizing the subject of conciliation will be my analytical standpoint. The data come from a Finnish public organization working in the health sector. The situations in focus contain technological and multimodal elements along with talk, and this kind of embodied interaction lies in the heart of the study (cf. e.g. Reeves & Brown 2016). What kind of technological devices are used, how they organize and mediate the discussion, and how multimodality enables ambiguous actions? While suggesting answers to these questions, I will also discuss the potential of using mediated interaction analysis to study organizational interaction. Mediated interaction analysis is a method that draws on tools from digital CA and from framework of multimodal interaction analysis (e.g. Nevile et al. 2014; Giles et al. 2015).

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**Danguolė Kalinauskaitė**

***Textual features of abstracts in “Pragmatics” as compared to their research papers*** (poster)

The research seeks to compare journal abstracts and their papers from the point of view of their linguistic features and specificity of a genre. It was performed on the basis of two corpora, compiled from the abstracts and their research papers in the journal of “Pragmatics”, from the period of 2000-2017. The focus of research is on the abstracts, however, their full length papers are used as a background for comparison. The contents and the form of the corpus of abstracts (containing 82,165 running words), and the corpus of full papers (3,286,613 running words) were analysed with the help of Sketch Engine, a corpus management and analyses tool.

The contents of both corpora (all abstracts and all papers separately) is reflected in the general statistics, i.e. frequency lists of notional words as well as frequency lists of terms for each corpus combined with the type-token ratio, normalized for 1000 text words. The formal features of abstracts and their research papers were analysed using the top 10 notional words from each corpus for the analyses of their context, i.e. grammatical constructions and lexical collocations. Contextual analyses revealed linguistic ways to condense information in the abstracts that were absent in their full length counterparts. One of them is nominalisation when verbal phrases, used in papers, are replaced with nominal phrases of abstracts, e.g. “the analysis of...” instead of “to analyse...” allowing to merge a few sentences into one. Besides, nominalisation allows to decrease the number of functional words and in this way to increase informational density of a text since “a text with a high proportion of content words contains more information than a text with a high proportion of function words (prepositions, interjections, pronouns, conjunctions and count words)” (Johansson 2008:65). Other ways of condensing information in the abstracts such as the use of framing constructions, discourse markers (to mention a few) were detected as prominent linguistic features.

The analyses showed that statistics of the contents is similar in case of abstracts and their full length papers, nevertheless, frequency lists of notional words, especially terms, reveal the most frequent dominant topics of “Pragmatics”. Thus content-wise abstracts and their full length papers are more similar than different. Formal features of both corpora manifest tangible differences in abstracts that appear due to their bigger informational

density.

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## Gunther Kaltenboeck

### "Funny that he should say that": On the use of semi-insubordinate clauses (lecture)

Insubordinate clauses have received increased interest in recent years (e.g. Evans 2007, Mithun 2008, D'Hertefelt & Verstraete 2014) with the term being applied to a wide range of different constructions including so-called semi-insubordinate constructions as in (1) (Van linden & Van de Velde 2014, Sansiñena 2015), which have received little attention in English.

- (1) a. Well, **funny you should ask**, Florence. (COCA:1999:SPOK:NBCToday)  
 b. **Strange that Lucinda should not want to stay in London** (BNC:CEH W fict)  
 c. **Shame Tom wasn't in** (BNC:KC7 S conv)

The aim of the present paper is two-fold: (i) to investigate the formal and functional properties of these constructions and (ii) to critically examine whether they qualify for inclusion into the category of insubordination, as has been suggested by Van linden & Van de Velde (2014). The database for the study is provided by a range of different corpora, notably the British National Corpus, the Corpus of Contemporary American English and the Corpus of Historical American English. It is possible to distinguish a number of different formal subtypes based on the syntactic category of the initial predicate (adjective, noun) and the type of complement clause (*that*, zero, *how*, *to*-infinitive, *-ing* clause), which in turn relates to different uses of the construction. Functionally, the construction is shown to be used in different ways with the prototypical function being that of a subjectivising presentative construction, where the complement clause conveys new information (often introducing a new discourse topic) which is anchored in subjective speaker perspective expressed by a prospective matrix predicate. Depending on the syntactic and/or prosodic form of the complement clause the new information can be presented either as new or known (presupposed). In terms of grammatical modelling it is argued that the construction does not fulfil the structural criterion of syntactic independence and is therefore best treated not as instance of insubordination but as an ellipted *it*-extraposition (or adjective complement construction) with which it also shares a number of structural and semantic properties. In terms of its discourse function, however, the construction resembles insubordinate clauses in being similarly speaker-centred and subjectivising, which can be captured by their analysis as 'theticals' (Heine et al. 2013). It is also suggested that the best way to account for the close functional and formal links with related structures is in terms of a constructionalist framework (e.g. Goldberg 2006).

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**Zohar Kampf & Roni Danziger**

***"You dribble faster than Messi and jump higher than Jordan": The Art of complimenting and praising in political discourse*** (lecture)

Communicative acts that aim at oiling social relationships in public discourse are part and parcel of politicians' linguistic behavior (Chilton, 2004). Such acts maintain, reinforce, or reestablish social ties (Holmes, 1986; Wolfson & Manes, 1980); initiate, advance or transform political processes and normative scripts (Hauser, 1999); and therefore deserve scholarly attention. In this study, we take the examples of two expressive speech acts in the toolkit of political speakers—compliments and praise—to demonstrate the role of solidarity-oriented actions (Kampf, 2016) in cultivating friendly relationships and models of civic behavior. Since both speech acts have been under-studied thus far in public contexts, our goal is to understand how political actors signal their desire to please addressees and advance political sociability by way of manifesting the positive judgment towards others (Wierzbicka, 1987). Taking Israeli political discourse and its distinctive cultural speaking-style (Katriel, 1986) as our case study, we ask what public actors compliment and praise each other about. What are the pragmatic features of complimentary and praise discourses? In what types of political event are we more likely to find them? Why do public actors positively evaluate each other? And how are power relations negotiated in compliment and praise events? On the basis of 241 utterances of praising and complimenting others' actions, we identify the topics, patterns, and functions of these speech acts and the processes and struggles they evoke in public discourse. Our findings show that the gamut of topics for which public actors compliment each other is limited in comparison to everyday discourse. It includes skills, performances, and personalities, and excludes physical appearance and possession, rendering the latter irrelevant or inappropriate in political discourse. On the pragmatic level, utterances of praise and compliments consist of both external and internal positive evaluations (Labov, 1972) and are utilized in a variety of discursive contexts. At the community level, praise and compliments are recurrent speech acts in six types of rituals in which the positive evaluation of others is expected: rituals of consent, inauguration, nomination, farewell, compensation, and triumph. Lastly, praise and compliments can also aggravate relationships when they are perceived as flouting the maxim of quality by being flattering, undeserved by the addressee, inappropriate to specific occasions, or diverting the democratic process from its route. In such cases, a discursive struggle erupts around the rules of proper speech in public settings and the appropriateness of the civic model the positive evaluation of others proposes. We conclude by discussing the role of positive evaluations in demarcating the boundaries of proper conduct in political communities and the ways the distinctive logic of political talk (Kampf, 2009; Lakoff, 2000) is integrated with specific cultural speaking-styles (Blum-Kulka, 1992; Katriel, 2004; Maschler, 2001) in influencing how members of the Israeli political community signal their appreciation for others' skills, performances, and personalities.

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**Antti Kamunen**

***Body torque as an intersubjective practice for structuring multiactivity situations*** (poster)

Body torque, i.e. “divergent orientations of the body sectors above and below the neck and waist, respectively“, is an embodied feature of interaction with a “capacity to display engagement with multiple courses of action and interactional involvements” (Schegloff 1998: 536). In previous research, body torque has been studied in contexts of specific settings and activities, such as doctor-patient interaction (Ruusuvuori 2001), playing video games (Mondada 2012), and student-teacher tutoring (Belhiah 2009), but since Schegloff’s 1998 paper, there has been no systematic sequential research focusing on the phenomenon itself. By building on earlier research and a collection of examples of body torque, this paper approaches the practice through the method of multimodal conversation analysis. The paper provides a systematic sequential study on *when* – in relation to the participants’ involvement in multiple activities – body torque is initiated and released, and *how* the relevance of the suspended activity is maintained during the torqued position. Through these observations, and also paying attention to the halting and resumption of the other (bodily) activities, the paper also investigates how body torque and involvement in multiple parallel activities are organised between participants in a conversation. More specifically, this paper focuses on conversations within longer continuous multiactivity sequences in order to analyse in detail how body torque relates to the shared understanding between the participants in the production and structuring of situations with multiactivity. The data – collected in Finland and in the UK – come from a wide array of videoed naturally-occurring interactions in both domestic and institutional settings.

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### Birsel Karakoç & Annette Herkenrath

#### *Transmerging nouniness/clausiness: Aspectual abstract nominalisers in Turkish* (lecture)

Turkish has a close connection between verb nominalisation and clausal embedding; complementizing nominalisers constitute a more or less closed class. Herkenrath & Karakoç (2016) present the suffixal combinations *-mİşIİK* and *-mAzIİK* as questionable candidates for complementizership in modern Turkish. These forms, which are rarely used (some two instances each per hundred pages in our data), have not yet received much attention in the literature (however Banguoğlu 1995 [1959], Lewis 1967, van Schaaik 2000: 116, Haig 2003), and no attention at all in discussions of clausal complementation. Inside these forms, the respective first components, *-mİş* and *-mAz*, express verbal inflectional categories (aspect and, in *-mAz*, also negation), whereas the second component, *-IİK*, is a highly productive nominal derivational (Borsley & Kornfilt 2000 for the idea of verbal-nominally ‘mixed extended projections’, Haig 2003 on theoretical challenges presented by an ‘inflection-derivational borderline’ area). We interpret some of the *-mİşIİK* and *-mAzIİK* constructions as clausal. Taking a different direction than Lehmann’s (1988) ‘desententialisation’, Matthiesen & Thompson’s (1988) discourse-rhetorical motivation of hypotaxis, or Thompson’s (forthcoming) emergence of clauses as units from social actions, our constructions seem to ‘clausalise’ out of nominals as some speakers/writers begin to exploit their clausal potential. The morphosyntactic criteria that operationalise our ‘nouniness/clausiness scale’ include, on the clausal side: the realisation of verbal categories such as negation and diathesis, the degree to which case-governed arguments occur (especially direct objects), the use of adverbials; on the nominal side: the occurrence of nominal attributes, determiners, and quantifiers. At the superordinate level, the occurrence of *verba sentiendi* and *dicendi* plays a role in favour of clausiness. Our data confront us with borderline phenomena at two levels: (1) between categories and (2) within one given category. In the first case, a form may be introduced by a determiner, but still assign accusative case. In the second case, which is in the focus of the present paper, findings are dubious at the category-internal level, specifically with respect to the status of construction-internal genitive NPs: genitive NPs can be either genitive attributes in nominal possessive constructions or genitive subjects in clausal constructions. We find, in our data, clear cases on both sides as well as some unclear cases. Attempts to solve this problem on syntactic grounds alone run into problems of circularity. The issue has to be tackled from a discourse-based position (e.g. Schroeder 1999). We preliminarily identify the distinction between genitive attributes and genitive subjects as a discourse-semantic one, more precisely as one of agency and illocutionary force (Nichols 1998). In order to clarify the morphosyntactic status of these NPs, our paper thus investigates their discourse-semantic qualities.

We base our investigation on a corpus of contemporary literary Turkish texts, currently some 4,800 pages, forming a concordance of some 202 items so far, allowing us to move between a systematising and an

explorative approach. Our paper will suggest some categorial distinctions that can help to draw a line.

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### Anastasia Karlsson & David House

#### *The role of edges in prosodic articulation of discourse in phrase languages* (poster)

The role of edges in prosodic articulation of discourse in phrase languages. Anastasia Karlsson, David House. Based on our results from spontaneous narratives in Japanese, Mongolian and Kammu (a Mon-Khmer language spoken in Laos), we propose that languages that primarily would be described as phrase languages (Féry 2010) also use boundaries for discourse means. Moreover, it is the rightmost boundaries that are involved in their articulation irrespectively of whether the language is prosodically right or left edged. We also speculate that such a high load of boundary tones is due to the lack of lexical stress in our language set. We analyze information structure, syntax and intonation separately and then compare them to determine the connections between them. We divide information flow into Information Units (IUs) consisting of Given/New or only New information. An IU consists of Topic (what the proposition is about) and Comment (information about the Topic) or only Comment. All three languages have a high functional load of tone on the lexical level, Kammu having lexical tones (low/high), Japanese having word accent and Mongolian having Accentual phrase (left-edged rises on prosodic words) (Karlsson 2014). Kammu marks prosodic boundaries on the right phrase edges while Mongolian and Japanese have left-edged phrase boundaries. Beside this primarily syntactically motivated use of intonation we found that all three languages use prosody to articulate discourse structure, though means and preference are language specific. In all three languages right edges are involved in this articulation. Japanese and Kammu primarily mark Topic/Comment dichotomy. Kammu marks the Topic/Comment boundary by a higher boundary. Further, the scaling of the rightmost boundary is used for discourse structuring (Karlsson et al. 2015). For the Japanese narratives, each speaker produced a higher mean F0 for the Topic than for the Comment (mean difference of 1.84 semitones). The phrase-final F0 peak was also higher for Topic than Comment (mean difference of 1.36 semitones). Thus, Japanese involves both changes in pitch range and the level of local final highs to articulate Topic-Comment. The rightmost boundary is instead used for other pragmatic means (Maekawa 2015). Six Mongolian narratives have been analyzed. For all four speakers except one there was no significant difference in average F0 between Topic/Comment, nor for the phrase-final F0 peak. The rightmost edge of IUs tends to have the highest F0 value and it seems to correlate with the new-given dichotomy: it is higher when New information coincides with the second part of the IU (most often Comment). The dichotomy Topic-Comment is instead signaled by pause rather systematically, though it remains to be investigated. To summarize, the rightmost position is used for discourse meanings, and this is irrespective if it is already used for linguistic purposes (phrasing and focusing in Kammu). This leads to a rather high functional load of the rightmost edge in such languages. Further, all three languages lack metrical head (lexical stress) for



alignment of pitch accents, and it might be the reason for the prevalence of aligning prosodic events to the edges.

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## Unaisa Khir Eldeen

### *But in imperatives: A relevance theoretic account* (lecture)

The discourse connective *but* in English has received many analyses from several points of views. Within relevance theory, Blakemore (2002) argues that *but* encodes a procedural meaning that guides the hearer to interpret what follows as contradicting and eliminating a manifest assumption claiming that this meaning accounts for its different uses referred to in the literature namely: contrast, correction, denial of expectation and discourse-initial use. Contrary to Blakemore’s claim, I argue in (Khir Eldeen, 2016) that there are two *buts*: the first corresponds to the meaning of contradiction and elimination as is argued by Blakemore, such as (1), and the other corresponds to the correction use, such as (2).

- (1) John is a Republican, but he is honest.  
 (2) I didn’t go to London but to Paris.

I show that there are semantic and syntactic differences between the two *buts*. The correction *but* is constrained by the use of negation in the preceding segment and it should be followed by a phrase. Additionally, it occurs in a context where we have two alternatives exclusive to each other. However, the meaning of *but* has only been examined in a sequence of declarative sentences. The aim of this paper is to address the cases of *but* in a sequence of imperative sentences within the framework of relevance theory. I argue that when *but* occurs in a sequence of two imperatives where the first conjunct contains negation, the only available reading is correction regardless whether *but* is followed by a clause as in (3) or a phrase as in (4).

- (3) Don’t visit Sarah but call her.  
 (4) Don’t buy a pink shirt but a blue dress.

This is unlike the case when *but* occurs between an imperative and declarative as in (5), or between two declaratives as in (6), where *but* encodes the meaning of contradiction and elimination of an assumption.

- (5) Don’t visit Sarah, but you can call her.  
 (6) You cannot visit Sarah, but you can call her.

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## Helene Killmer

### *Collaborative storytelling in conversations of persons with aphasia* (lecture)

This presentation investigates the interactive organisation of collaborative storytelling in conversations of people with aphasia. I explore this with empirical data collected from German face-to-face interactions of couples where one of the participants suffers from aphasia. The couples' collaborative storytelling is analysed by the application of Conversation Analysis.

#### Introduction

Sharing stories is a key feature of social interaction, usually manifested in dyadic or multi-party conversations. Without conversations, social isolation can occur easily. Persons with aphasia (pwa) have problems with taking part in conversations because of their language impairments (Davidson & Borgna, 2006), and are often vulnerable for social isolation (Simmons-Mackie et al., 2007). It is crucial to identify and comprehend the interactional resources that support their communicative abilities.

Collaborative storytelling has been described as one interactional format in which interactional resources can be discovered (Lerner, 1992). However, little is known about its interactional organization in conversations of couples where one of the participants suffers from aphasia. Although collaborative storytelling of couples has been described in conversations of healthy speakers (e.g. Mandelbaum, 1987), research in pwa has mostly focused on collaborative storytelling together with care-takers (e.g. Bronken, Kirkevold, Martinsen, & Kvigne, 2012).

#### Aim

The aim of the present study is to gain a better understanding of the interactive organisation of collaborative storytelling in conversations of pwa and their spouses. Strategies that support the collaboration are explored and light is shed on factors that influence collaborative storytelling.

#### Method

The method used is Conversation Analysis (e.g. Sidnell 2011). The data originates from the data base *moca*, corpus *AphaDB* provided by the University of Freiburg, Germany. The study analyses conversations of a person with mild aphasia.

#### Results

The analyses show that both participants – the pwa and the spouse – share the responsibility for telling the story. Both participants elaborate the storyline and ensure the entertainment of the audience. However, even though the pwa initiates the story, the spouse takes the main responsibility for the information management. The collaborative communicative project is influenced by different factors such as the interplay with the audience and the aphasia management (e.g. facework).

#### Conclusion

The potential resources in collaborative storytelling are illustrated by the analysed data. The data demonstrates that the pwa and the spouse are able to employ different strategies to share a story together in spite of the language impairments. Further research on collaborative storytelling in conversations of pwa could have great relevance for the assessment and therapy of pwa.

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## Younhee Kim

### *Managing transition between self-talk and conversation in children's peer talk* (lecture)

The study examines how two children engaged in pretend play traverse between private speech and mutual conversation. The data of the current study reveals that the two children's peer interaction occasionally lapse into each of the children's private speech where the child works on his/her own project/theme and then comes back to mutual conversation where they build a collaborative story. The co-existence of self-talk and conversation in children's speech has been well documented in research on child language (Ervin-Tripp and

Mitchell-Kerman, 1977). How the transition between self-talk and conversation is sequentially managed by children in peer talk has not been studied extensively, however. The current study examines this phenomenon from a conversation analytic perspective by showing what types of sequential resources children employ to manage this transition, which include different kinds of turn design (most saliently, repetition, intonation, self-repair and address terms), mutual agreement as to whether they are engaged in a joint project or not, and spatial arrangement in the play room. Some utterances stand as ambiguous regarding whether it was meant for interaction or self-talk. Depending on whether it is taken up by the other child, it could be the re-beginning of conversation or failed attempt (constituting what Piaget (1959) calls collective monologue). Children can choose to ignore or take up the other party's attempt to exit his/her private speech. Whether or not the proposed theme fits the recipient child's current project/ story line seemed to be one important criterion to affect their responsivity as well as their sequential understanding on whether they are engaged in a joint project or a separate/individual project. The data comes from two English-Korean bilingual children's (3:6 and 4:2 years old respectively when data collection started) interaction in a play group collected over one year period.

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**Sung Do Kim**

***Foucault and the ethical pragmatics of listening* (lecture)**

Michel Foucault explores the question of listening in his lectures au Collège de France, especially in *L'herméneutique du sujet* and in *Le gouvernement de soi et des autres*, in the classical context, therefore relying mainly on texts of the Ancients (Plutarch, Epictetus and Seneca). This exploration plays a vital role in the way that Foucault elaborates his ideas on three major research areas: technology of the self, the activity of parrésia, and the stoic notion of asceticism (askesis) which are intimately related regarding to the theme of listening. In fact, the problematics of listening is constructed in multiple and circumscribed ways in the late thoughts of Foucault. More precisely, the activity of parrhésia is treated in wider sense of counseling, and listening is regarded as a crucial moment that makes possible the constitution of the subject in the technology of the self. Among the variety of practices that participate in the constitution of the subject, Foucault recognized the importance of listening as a technology of the self. In fact, the subjectification of true discourse constitutes a crucial factor of askésis, and Foucault investigated three aspects of it, namely listening, reading and writing. The most essential element of Foucault's listening might be explained by the fact that he attempted to develop a sense of the listening subject as an ethical subject. He also seized two aspects of listening: its dimension of passivity but also the active and dynamic attitude that it generates in the hearer. Indeed, Foucault's listening includes not only exercises in silence and the correct physical posture but also techniques of directing one's attention toward the subject matter of the given discourse.

Foucault's theory is important both for its ethical dimension and for its possibilities for integrating the question of listening into larger issues of pragmatics. Listening, as a field of pragmatic research, has been restricted to a set of conscious behaviors that can be enacted on verbal and non verbal messages. The underlying models for contemporary pragmatics of listening are rooted in two complementary perspectives: the bottom-up processing model and the top-down interpretation model. The first one assumes that the listening is a process of decoding the sounds that one hears in linear modality, from the minimal meaningful units to complex texts. The second one asserts that listeners would reconstruct the original meaning of speakers through the activation of schematic knowledge and contextual knowledge. This work appreciates the value of empirical and theoretical researches on listening in pragmatics but would claim that they are not adequate to construct an ethical pragmatics of listening because they tend to ignore listening's role as a practice in the ethical constitution of the subject. In sum, in this paper we will try to reveal a possibility to integrate an ethical dimension of listening in conceptual framework of pragmatics through the lens of Foucault's reflections.

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### **Eliza Kitis & E. Dimitris Kitis**

#### ***Contextualising connectives: A corpus linguistics perspective*** (lecture)

This presentation aims to revisit the time-old debate of the function or meaning of some so-called contrastive cohesive links (and/or conjunctive adverbials or adverbial conjunctions, time permitting) such as 'but', 'however', 'nevertheless', 'nonetheless', but also some causal ones like 'therefore'. Blakemore (1987, 2002) explained their function as procedural coding devices within relevance theory, in a way anticipated to a great extent in E. Kitis' account of them (1982) as orientating signals after, arguing against Grice's account in terms of conversational implicatures. The objection to Grice's account of them in this source was partly based on their behaviour within reported speech, where it was found that their 'meaning' or 'implicatures' could be attributed to either the reporter or to the original speaker of the utterance (as was much later argued by Bach 1999), but also on account of 'therefore's' dual function as an inferential or argumentative connective on whose conceptual relation the introduced clausal proposition depended for its truth, or as a plain causal connective un-affecting the veridicality of the introduced clause. Since then there has been much debate on their function either within a contextualist account (e.g. Hall 2007, Bardzokas 2012) or within a more narrow semantic account (e.g., Borg 2012). We now wish to re-visit this still unsettled debate, and bring into the scene an informative edge from the perspective of corpus linguistics. More specifically, we raise the nature of what has been called in the relevant literature contextual assumptions and propose an account based on contextual assumptions partitioned into global or local frames as invoked within the connectives' licenced combinations. From this angle, we will consider more closely their particular functions and their contextual effects, which, to date to the best of our knowledge, have not received much consideration, especially as informed by a quantitative perspective. The presentation will look closely at those connectives' (in)ability to combine, and will argue in the direction of how such patterning can profitably inform the debate and (dis)favour current proposals for their treatment. Quite apart from recruiting frames in a novel way in accounting for their function, the originality of the presentation partly lies in deriving evidence from a corpus linguistics perspective to support or argue against proposed treatments of recalcitrant issues connectives present at the interface of semantics-pragmatics and in philosophy of language.

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### **Charlotte Marie Bisgaard Klemmensen & Charlotte Klemmensen**

#### ***Integrating emotion in the case of aphasia*** (lecture)

This lecture investigates interaction in a care home setting, where some of the participants have severe acquired brain injury. Aphasia is investigated in situations where affect and emotion are relevant, for example, cases of compliance and non-compliance to "wrong" or "correct" memory and other cases of persuasion (Pomerantz 1984; Goodwin et al. 2012). The data excerpts presented are transcripts based on participant video observation (Horsbøl & Raudaskoski 2016). The main interest is to scrutinize the interactional consequences of arguing with aphasia (Goodwin 2000). This study is part of a collaborative study of aphasic communication (Raudaskoski

2013; Krummheuer 2015; Nielsen 2015). Studies of aphasic talk often characterize it as ‘atypical’ in organizational patterns. Currently, ‘atypical communication’ represents data-driven analytical discourse in rehabilitation studies and health communication (Perkins 2003; Wilkinson 2011). Unfortunately, people with brain injuries are more than likely to be excluded from societal everyday life. Therefore, the research questions are limited to questions about the life-world of aphasia and the interactional consequences which may lead to inclusion/exclusion. Many other units than linguistic units are central to meaning-making with persons with acquired brain injury, ABI (Goodwin 2003a): Embodied talk, multimodal units such as gesturing, pointing, gazing and bodily posture, the handling of objects etc. (Goodwin 2000; Raudaskoski 2010). However, critical emotional displays seem to depend on circumstantial factors - which situation, persons, purpose or the challenge there is at stake (to win the argument versus being polite etc.) - rather than retrievable interactional/organizational patterns. Moreover, the study explores the pros and cons of a possible new cross-interdisciplinary approach between CA and an integrational practice perspective (Goodwin 2003a, 2003b; Harris 1998, 2009). Could trans-situational resources help investigate communicative habits as they are displayed under various circumstances? Finally, could the experienced communication as practiced by the participants be distinguished from the analyst’s interpretations (Sarangi 2007)? These are the questions I explore in my integrational approach to linguistic impairment and aphasia.

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### Mizuki Koda

#### ***Rethinking participation framework in interaction: Unratified participants as a trigger of changing the framework*** (poster)

This research focuses on the relationship between the dynamic change of participation framework (Goffman, 1981) in interaction and the participants’ verbal or nonverbal actions. Especially I illustrate how much influence an unratified participant (Goffman, 1981) has, who is outside of the interaction and has no rights or responsibilities in it (Clark, 1996), on shifting the frame. In order to examine the phenomenon, this research analyzes two types of interactional events, which I filmed in two different fields: conversations in a graduate students’ lounge (Case 1), and interactions between two cooks in a kitchen at a restaurant (Case 2). Both of the following observations explain that unratified participants have the influence on the maintenance of the ongoing interaction. In Case 1, five students (A, B, C, D and E) were talking and standing together in so-called F-

formation (Kendon, 1976) in front of the door in the lounge. After a while, they were divided into two groups (A, B, C and D, E) and staying at the same place. When another student (F) approached the door, A, B and C stepped forward to make a room for F to go through the door. As F leaves the room talking with A and B, C slightly shifted her bodily orientation to the ongoing conversation between D and E. They recognized C's movement, and then three of them organized a new F-formation and started talking. In Case 2, three cooks (X, Y and Z) were cooking in the kitchen. X and Y realized that they had brought the same kind of ingredient to the counter, only one of which was necessary. When they were there to figure out what to do, Z said, "Yamakake noodle is ready." As soon as Y heard the utterance, he left there and started to engage in the new activity about serving Yamakake noodle with Z. What these episodes illustrate is that unratiated participants, especially overhearers (Goffman, 1981), can trigger the change of participation framework. In both Case 1 and 2 ones who changed the frame of the ongoing interactions were overhearers: C who joined the current conversation in Case 1; and Z whose utterance got one of the participants' attention in Case 2. By analyzing the change of participation framework in interaction dynamically, this research argues the importance of the unratiated participants' role in investigating everyday interactions.

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### Naomi Koda & Satoshi Tsuda

#### *An investigation of Japanese causal conjunctions over time and space: Studies on sojasakai, dahande, dasuke, dakara* (poster)

This study investigates Japanese causal conjunctions over time and space and examines the interrelationship between etymology and discourse function. There is a fairly large amount of literature on Japanese causal conjunctions, especially concerning standard or Tokyo dialect, but studies on regional dialectal variations of these conjunctions in everyday communication are still limited.

According to GAJ\*<sup>1</sup> map #33, 35, 37, forms(1)-(3) are used in the following regions as causal conjunctions, corresponding to the standard form (4) *dakara* in Tokyo dialect:

- (1) *sojasakai*: Keiki region (former central part of Japan, including Kyoto and Osaka)
- (2) *dahande*: Tsugaru region (Sea of Japan side of Aomori)
- (3) *dasuke*: parts of Aomori and Iwate prefectures (Pacific Ocean side of Northern Japan)
- (4) *dakara*: Tokyo (standard Japanese)

(1)-(3) are all derived from nouns (e.g. *sakai* 'borderline' > *sojasakai*, *suke*; *hodo* 'extent' > *han* > *dahande*), and they are characterized by having many phonological variants. By investigating phonological variants\*<sup>2,3,4</sup>, we trace the phonological change and function of these forms.

*Dasuke* (3) is considered to be a variant form of *sakai* (1), propagated from Keiki to Tsugaru by trade routes via the coast of the Sea of Japan (Hikosaka 2005). *Dasuke* has developed an original function indicating a causal relation either at the level of propositional content or at the level of speaker intention or illocutionary force (Sweetser 1990). Although they have the same roots, their expansion in usage is quite different. We analyze the contextual environment for the differing diachronic developments of these words.

According to the theory of peripheral distribution of dialectal forms, linguistic change occurs in the way that new lexical forms are born and spread similar to the way in which a wave spreads from the center to the periphery (Yanagita 1930). Hikosaka (2005) pointed out that conjunctive particles first appeared in the central part of Japan (Keiki) and spread out centrifugally in the following order: *ba* → *kara* → *ni* → *de* → *ken* → *hodoni* → *yoqte* → *sakai* (Early Modern Japanese). While many new waves of this distribution reached the western part of Japan, only a restricted number of waves arrived in the eastern part because of cultural and geographical reasons.

We trace the change of dialect forms and construct the underlying grammatical processes that are lost in modern standard Japanese. For example, *hande*, which is considered older than *sakai*, is no longer used in Keiki, but still used in the northern part of Japan. *Dahande*, which operates at the pragmatic level representation (Sweetser 1990), developed its function from *hande*. *Sojasakai* is only used for clarifying causal relations at the level of propositional content (Sweetser 1990). We can assume that *sakai* is in the process of change. Dialect research can shed light on the detailed process of change and comparing the etymology of causal expressions containing same root noun (*sakai* and *suke*) lead us to a better understanding of the amalgam of morphological, cultural, and contextual factors of language change.

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### Data

- \*1 GAJ *Grammar Atlas of Japanese Dialects*. The National Language Research Institute.
- \*2 *Hurusato hanashikotoba syusei*. The National Language Research Institute.
- \*3 *Grammar Atlas of Japanese Dialects*. The National Language Research Institute.
- \*4 Original data (interviewed data and conversation dialogues) includes a) transcribed data with transcript symbols by Jefferson (2004), b) wav format sounds.

## Emel Kökpınar Kaya & Emre Yağlı

### *Arguments of 'innocence' and 'corruption' in Turkish football: A football team's legacy through its resistance towards 'match-fixing' and 'civil coup'* (lecture)

The present study is concerned with the presence of Fenerbahçe, a sports club in Turkey, in the '2011 Turkish Sports Corruption Scandal' in which the club was legally accused of match-fixing, bribery, intimidation and establishing a criminal organisation. Specifically, the study focuses on the discursive construction of Fenerbahçe's 'innocence' and 'corruption' in public opinion through newsprint media. In this context, the study attempts to delve into the major arguments of Fenerbahçe's self-defence which are presented through the denial of 'match-fixing' claims directed to its football team and the warnings of a latent civil coup. The study also concentrates on the linguistic construction of these self-defence arguments and how they are represented by newsprint media in Turkey. The data of the study consists of public speeches of the sport club's executive board members and public announcements of the club launched between the dates of July 2012 and September 2016. The data also includes front page leads and news articles of Turkish daily newspapers about these public speeches and announcements. Grounded on the social-constructionist paradigm and the critical discourse analysis framework, this study follows the idea that Turkish daily newspapers intertwined with different ideologies represent self-defence arguments of Fenerbahçe in a way in relation to their ideological standpoints. Even more, the study suggests that some of the newspapers may totally set the 'innocence' arguments aside in pursuit of their ideological and political stances. Besides, the analysis reveals that the newspapers also seem to ignore Fenerbahçe's arguments about the existence of a hidden criminal organisation which endeavours to gain control of Fenerbahçe via 'match-fixing' claims and the state via 'civil coup'.

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### Alena Kolyaseva & Kristin Davidse

#### *The prepositional and particle uses of Russian *tipa* and *po tipu*: Comparison, exemplification, hedge, quotative, filler* (lecture)

Recently, the quotative, or evidential, marker use of Russian *tipa* has received attention as an isolated phenomenon in studies by e.g. Daiber (2010) and Spronck (2016). The relation of quotatives to other grammaticalized uses was explored in some studies of 'type nouns' in Romance and Germanic languages, e.g. English *sorta* (Aijmer 2002), Italian *tipo* (Voghera 2013) and French *genre* (Rosier 2002). In this presentation, we will relate the quotative uses of Russian *tipa* and *po tipu* to their other prepositional or particle meanings, resulting from grammaticalization. The figure below represents the proposed typology of constructions, with the nominal constructions as lexical sources of the grammaticalized ones. We will offer grammatical descriptions of the prepositional and particle constructions, identify their basic meanings, and discuss the main contextualizations, based on systematic analysis of contexts taken from the Russian National Corpus (RNC). We argue that the erstwhile genitive singular form *tipa* was reanalysed as a **preposition**, meaning 'like' (comparison), 'such as' (exemplification), or 'somewhat like, sorta' (hedging), which can take a genitive or an uninflected complement. In the latter case, it can take all sorts of cited forms, including whole clauses, as illustrated by the hedging use in (1). We also point out the largely overlooked fact that the erstwhile PP *po + tipu*<sub>DATsgm</sub> 'in accordance with the type' was reanalysed as a **complex preposition** analogously taking genitive or uninflected complements, with roughly the same basic meanings: comparison (often involving contexts bridging between a lexical and a grammaticalized reading), exemplification, illustrated in (2), and hedging. The prepositional construction is found in spoken and written, formal and informal registers.

- (1) обозначает что-то **типа** / что я вообще не тревожился / а просто делал вид. (RNC)  
 signify<sub>3sg</sub> something<sub>ACC</sub> **tipa** / that I<sub>1sg</sub> at all not worry<sub>PASTm</sub> / but just make<sub>PASTm</sub> look<sub>ACCsg</sub>  
 '... stands for something **like** / I was not at all worried / but was just pretending.'
- (2) Почему сейчас столько программ **по типу** «модный приговор»? (RNC)  
 programme<sub>GENpl</sub> **po tipu** Fashionable<sub>NOMsgm</sub> Sentence<sub>NOM</sub>  
 'Why are there so many programmes now **like** "The Fashion Verdict"?'

The distinguishing feature of the **particle** use is that *tipa* – and variants *tipo/tip* – and *po tipu* are inserted into a sentence or a phrase without being a part of any dependency relations or having any syntactically determined position. They can function as hedge or quotative (3)-(4), with the latter also marking the speaker's interpretation of the co-participant's message, e.g. (3) (cf. Voghera 2013:304). *Tipa* can also be used as filler. We associate the particle use with teenage discourse, although it is extending into informal adult language.

- (3) А: Видимо / ему нечего было делать / он решил поехать. В: С Настей **типа**? А: Я не знаю. (RNC)  
 'A: Apparently / he had nothing to do / he decided to go. B: With Nastya **kinda** [you are saying]?'  
 (4) ... надо нахамить и унижить — **по типу**, ты дура, а я врач. (RNC)  
 '... it is necessary to get nasty and humiliating — **sorta** "you are dumb, and I am a doctor".'

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## **Mayu Konakahara**

### ***Securing interpersonal relationships while disagreeing: An analysis of English as a lingua franca interactions among friends*** (lecture)

This paper investigates how a face threatening act (FTA) of disagreeing (Brown & Levinson, 1987) is sequentially organized in English as a lingua franca (ELF) interactions by using a conversation analytic approach. The data consist of ten sets of casual conversation of international students studying in British university settings, where English is widely used as a lingua franca among people from diverse lingua-cultural backgrounds. While a great amount of pragmatic research into ELF interactions has revealed the cooperative, mutually supportive, and consensus-oriented nature of ELF interactions (Seidlhofer, 2001, p. 143), which is achieved by the use of a variety of practices such as repetition, rephrasing, utterance completion, backchannels, and clarification and confirmation requests (e.g., Cogo & Dewey, 2012; Firth, 1996; Kaur, 2009; Kordon, 2006; Lichtkoppler, 2007; Mauranen, 2006, 2011; Meierkord, 2000), the competitive aspects of ELF interactions are somewhat underexplored. In terms of the practice of disagreeing, which is of particular interest in this paper, only two studies, namely Björge's (2012) and Wolfartsberger's (2011), examined such an aspect in ELF interactions. Yet these studies only focused on disagreement in business ELF interactions, and thus little is known about such an aspect in casual ELF conversation (but see Konakahara, 2016). The aim of this paper, therefore, is to scrutinize how disagreement is sequentially organized in such talk, mainly taking a conversation analytic approach. It was found that in many cases, disagreement, which naturally occurred in the data, was produced in line with Pomerantz' (1984) notion of preference structure. That is, when disagreeing, where agreement is preferred, a speaker mitigates the degree of the FTA that derives from the rejection of the prior speaker's suggestion or the denial of her/his assessment by utilizing various verbal and non-verbal resources. Alternatively, when disagreeing, where agreement is dispreferred, a speaker immediately denies the prior speaker's self-deprecation without using mitigation devices. The findings suggest that the interactants are skillful in securing interpersonal relationships while disagreeing in a context-sensitive manner.

## **Kyoko Kosaka**

### ***Remarks on the use of English articles from pragmatic perspectives: Differences between native speakers of English and Japanese EFL learners*** (poster)

English nouns are different from Japanese nouns in that they are always accompanied by determiners, such as definite, indefinite and zero articles. The speaker's choice of articles is a reflection of how he/she perceives a referent in a given context. Since the Japanese language does not have such an article system, however, Japanese EFL (=English as a Foreign Language) learners find it difficult to appreciate subtle nuances conveyed by articles as well as to use them in an appropriate way. This being the case, the aim of this study is to elucidate some fundamental aspects of English articles by focusing specifically on pragmatic and semantic factors that affect the speaker's selection of articles.

First, English articles are examined in terms of the distinction between indefinite and zero articles, and that between definite and indefinite articles. Thirty sentences with different uses of articles, which require a subtle judgment on article choice, are presented for detailed investigation (e.g. "you've got banana on your chin" as opposed to "you have a banana in your basket"). Then, the results of the survey of article choice, which was conducted in Kyoto, Japan and Vancouver, Canada with three different categories of participants, are discussed. The number of participants was 614 altogether, with 61 native speakers of English, 518 Japanese EFL learners, and 34 learners of English from other countries, such as France, Germany, Russia, India, China, etc. The participants were all asked to select articles (i.e. "the," "a," or a zero article) for the thirty sentences mentioned

above, and their scores as well as personal information (e.g. native language, English proficiency level, etc.) were recorded.

Native speakers of English obtained 89.7% agreement on the most appropriate answer, whereas Japanese EFL learners obtained 50.5%, and other learners, 77.4%. This implies that there are some discrepancies of article choice even among native speakers, and shows that the scores of Japanese EFL learners are much lower than the other two groups. The major findings of interest are as follows: (i) even advanced-level Japanese EFL learners have difficulty with English articles, (ii) the distinction between countables and uncountables, which involves semantic considerations, seems much more difficult for Japanese EFL learners than that between definites and indefinites, which could be processed pragmatically, (iii) the same tendency is also observed with the other two groups, (iv) Japanese EFL learners tend to select "the," "a," and zero article in that order when they are not sure which one to choose, (v) cognate closeness of one's native language to English is one of the major factors influencing article choice. With these findings in mind, some pedagogical suggestions are made to facilitate EFL learners' acquisition of English articles.

### **Svenja Kranich & Wera Neuhäuser**

#### ***Some effects of democratization on the performance of face-threatening acts in expert-layman communication*** (lecture)

Democratization is a process that has been assumed to be the cause of recent changes in patterns of discourse behaviour (cf. Mair 2006, who discusses the phenomenon with respect to changes in recent English). As societies assign greater value to democratic ideas (e.g. concerning equal rights and opportunities for all their members), language use changes in a variety of ways, e.g. causing a decline of formal forms of address (cf. e.g. the decrease of German *Sie*) or an increased acceptability of dialectal and sociolectal variants in new contexts (cf. e.g. the use of features of African American Vernacular English by president Barack Obama). The present paper wishes to examine to what extent we can find evidence of democratization in expert-layman discourse. Using micro-diachronic data from a time span between 1978 and 2016, the paper focuses on two very different genres, which however have in common that the roles of expert and layman are clearly distributed in both: on the one hand, popular scientific magazine articles, on the other, TV talent shows. In both, experts communicate their judgment to laymen. In the popular scientific magazine, the judgment is rather subtle, consisting only in the expert's decision which information they choose to present as trustworthy to the reader. In talent shows, on the other hand, the judgment process is obvious to everyone, and the object of the judgment is a much more personal one, namely the qualities of the candidate who presents his/her talent to the jury. In both cases, however, we assume democratization to have the effect that, in the course of the time span examined, both science authors and jury members will feel less and less inclined to play out their power position with full force. Rather, we expect to see an increase in mitigation and in indirect performance or avoidance of face-threatening acts, as democratization leads to a certain levelling of the expert-layman power structure, at least in terms of a decreasing discursive explicit reference to hierarchical power inequalities. The results on popular science writing support this hypothesis by showing an increasing use of hedging strategies (using Markkanen & Schröder's (1997) approach to hedging), while the data from talent shows indeed exhibits a decrease in the use of clear impoliteness strategies (based on Culpeper's (2011) framework).

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### **Heinz Leo Kretzenbacher, John Hajek, Robert Lagerberg & Agnese Bresin**

#### ***Onikanje in Slovene: History and remnants of a 3pl V address pronoun calque from German*** (lecture)

Among the languages neighbouring the German-speaking area that have calqued the 3pl address pronoun *Sie* from German in the 18<sup>th</sup> century was Slovene. The history of this calque, known as *onikanje*, in the development of Slovene as a national language shows telling similarities with as well as differences to the history of the respective calques in Czech (*onikání*, cf. Kretzenbacher et al 2013) and Slovak (*onikanie*, cf. Kretzenbacher et

al. submitted). Originally an address form used by urban Slovenes aspiring to emulate the dominant German speaking culture, from the late 18<sup>th</sup> century on *onikanje* became a rural and somewhat outdated form: the Slovene people was aspiring to sovereignty and was motivated to standardise Slovene and purify it from foreign influences. Today, *onikanje* has for the most part disappeared from grammars and linguistic descriptions of modern Slovene, but it does live on in certain restricted domains and for certain social and stylistic purposes. Our paper will give an overview of the diachronic development of Slovene *onikanje* including evidence from research literature, as well as of a pilot study with data drawn from online discussions by native speakers, regarding the extent, varieties and domains where it is still used today. Our results show, amongst other things, that individual Slovene speakers ignore or consciously override expected socio-pragmatic norms, without apparent sanction, and use *onikanje* in contexts that are not usually acceptable for most Slovenes.

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### Sonja Kuosmanen -

#### ***Boots to the ground: Reporting practices of three American newspapers in wartime and after on the United States, Iraq, and Kuwait in the Persian Gulf War in 1991*** (lecture)

As Bell (1991) has noted, it is the nature of newspaper reporting that most information journalist have available is second-hand, retrieved from interviews or written documents, and therefore the final text, the published article, contains several embedded speech acts within itself. For journalists, this tends to promote a reliance on readily available sources that give voice to institutions most capable of producing such materials, such as national governments.

In war time, access to information is particularly precious and easily perverted both by intentional design and by inflamed patriotic fervor. One of the most prominent examples of the media falling victim to a well-choreographed propaganda plan was the first Persian Gulf War in 1990-1991 and particularly the operations conducted by a U.S.-led coalition. Following Iraq's invasion of a small neighboring of Kuwait in August 1990, U.S. President Bush and his administration began an organized media campaign to sway public opinion in favor of military action against Iraq (Kellner 2004); when the military operation, named Operation Desert Storm, finally commenced in January 1991, journalists found their access to the Persian Gulf region and the battle sites restricted and carefully controlled.

My research traces newspaper reporting on Operation Desert Storm from its commencement in January 1991 to its end and beyond. Combining the tools of corpus linguistics and discourse analysis (see, for example, Baker 2006), I will do a diachronic analysis of newspaper articles gathered from three major American newspapers (The New York Times, Washington Post, and Wall Street Journal) between January and June 1991. I am in the process of compiling a corpus comprising of a total of approximately 3,000 articles and 2 million words. I will divide the corpus into sub-corpora, allowing for comparisons of reporting practices on three central players – United States, Iraq, and Kuwait – at different stages of the conflict. Specifically, my analysis will explore how changes in the frequencies of specific key words and collocations as well as terms of reference and quotations associated with these three nations change and develop as the operation progresses.

Operation Desert Storm ended in a victory for the U.S.-led coalition, but the victory was not absolute: Saddam Hussein stayed in power in Iraq and conflicts continued in the Middle East (Kellner 2004). My research also analyzes what happens after an intense military operation covered by the media as an action adventure or a sports game; when, after what is by all appearances an overwhelming victory by the U.S.-led coalition, the villain of the story is still standing. Do the frames used by the media about the hero, the villain, and the victim change when moving from war time to the aftermath, and if so, how? I explore the lasting impact of war time frames and the double-edged sword of media coverage for political leaders.

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### **Shuya Kushida & Yuriko Yamakawa**

#### ***Steering interaction away from complaints in psychiatric consultations*** (lecture)

In medical encounters, doctors sometimes have to convey views of patients' problems which are not in line with patients' views and expectations. One such situation in psychiatric consultations is when the patient complains about symptoms which persist in spite of treatment, while the psychiatrist regards the patient's condition as not serious enough to adjust treatment or has no satisfactory explanations or solutions. Based on an analysis of video-recorded psychiatric consultations in Japan, this study investigates how psychiatrists cope with such situations and shows that they steer the interaction away from the complaints using a series of moves with which they transform the reported symptoms into evidence that supports their view of the patients' problems. It is argued that psychiatrists strike a balance between the two potentially conflicting goals of maintaining a good relationship with patients and minimizing inappropriate medication increases.

### **Ron Kuzar & Hadar Netz**

#### ***The elusiveness of gender bias in Hebrew picture books*** (lecture)

Children's literature plays a central role in the socialization of children. Picture books have an especially salient role in this socialization, since "sex-typing" takes place at the age that these books are read to children (Bem 1983). Traditionally, picture books have followed, and thus also bolstered and perpetuated hegemonic gender stereotypes. Quantitative research on gender in children's books abounds, but mainly in English. Quantitative studies, however, only investigate very limited aspects of gender bias, such as ratios of F/M characters in book titles (Jacklin and Mischel 1973; Kortenhaus and Demarest 1993). Qualitative research on gender in children's books is scant. These studies typically depict a non-complex picture of books as being either sexist or "shattering gender stereotypes" (Rot 2014; Rudin 2015). Our study comes to problematize this dichotomy. In this paper we pose the following questions:

- To what extent do books presented as "shattering gender stereotypes" really conform to this standard?
- What are the gender slips in these books?
- Is there a way for picture books to avoid such slips and be truly subversive to the existing gender ideology?

Our data analysis yielded two picture-book categories: (a) egalitarian and (b) anti-sexist. Egalitarian picture books attempt to be gender-fair, but contain gender stereotypical slips, calling into question their status as "shattering gender stereotypes." In contrast, anti-sexist books manage to avoid gender traps. This is achieved by the implicit recognition that one cannot just make up an alternative egalitarian universe of discourse fully displacing the old one. Rather, one first needs to incorporate sexist reality into the text in order to then subvert it. We suggest that this is done in a discursive "third space" (Bhabha 1990), where gender stereotypical and anti-stereotypical elements are deliberately put in struggle.

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### **Huei-ling Lai**

#### ***Refining newsworthiness through collocation analysis in news discourse*** (lecture)

News values determine what makes certain stories worthy of being news. From the discursive approach, news values are taken as being embedded in language (Cotter 2010) and are constructed through news discourse

(Bednarek and Caple 2012, 2014). Corpus linguistic techniques are employed to analyze news texts and identify linguistic resources to represent each value, including negativity, proximity, prominence, consonance, and others. However, while the denotative meanings of linguistic devices can uncover textual values, newsworthiness can be underestimated or misinterpreted if linguistic resources are taken at its face value, as linguistically encoded meanings are often underdetermined. In addition to linguistic strategies, social-cultural contexts that provide communal common ground for interpretation are crucial for reinforcing a better understanding of newsworthiness (cf. Potts, et al. 2015). Hence, this study aims to carry out an in-depth examination of newsworthiness by investigating both denotative and implicative meanings. Among the linguistic devices for news values analysis, collocation analysis is considered useful as recurring patterns can identify specific indicators established around certain entities (cf. Baker et al. 2013; Potts et al. 2015). However, for news texts, significant collocates may not occur in the immediate co-text of the key word. A more rigorous computational procedure is needed to analyze collocation strength in a news text with collocates found beyond the immediate co-text. To this end, an ethnic term *kèjiā* ‘Hakka’ with underspecified referential meaning is measured regarding the collocation strength of *kèjiā* and its noun and verb collocates occurring nearby in news texts. The database is based on news corpora from four major newspapers in Taiwan during the years from 2005 to 2015 (48726 new articles; 168116 tokens). Four dimensions are measured: (1) frequency, (2) mean and variance of the distance between *kèjiā* and its collocates, (3) Pearson’s chi-squared test and (4) pointwise mutual information. The results show that some collocates have high frequency and strong semantic relations; some show long distance but strong semantic connections; others show high frequency yet long distance and weak semantic connections; still others show stronger semantic connections but low frequency and long distance. Such a precise computation gives rise to a finer-grained distinction of collocation strength regarding various collocates, enhancing the referential specificity of the term *kèjiā*. The results also reveal how news values are constructed. First, the topic-associated collocates indicate a tendency toward the most prevalently concerned Hakka news topics, perpetuating a stereotypical impression on the Hakka ethnic groups. Second, the constructed news values strongly imply how Hakka cultural and traditional elements are taken as worthy of being reported, showing the media’s efforts in raising the visibility of the Hakka ethnic groups by recognizing their deep anxiety in preserving their inheritance and assets. The findings deepen an understanding of newsworthiness as the representation of the minority ethnicity in the news media are characterized through two layers of meaning—both the denotative in the linguistic context and the implicit in the social-cultural context.

### **Xiaoyu Lai**

#### ***Impoliteness and identity in Chinese and English computer-mediated diners’ reviews and the responses*** (lecture)

This study conducts a comparative study of the connection between linguistic impoliteness and identity in Chinese and English in a computer-mediated communication through the examination of diners’ negative reviews and the corresponding responses from the response writers. The study is designed to address the following three research questions, namely, 1) what are the triggering factors of both Chinese and English negative reviews? 2) How are Chinese and English negative reviews framed? 3) How are negative reviews responded to by Chinese and English response writers? The study finds both similarities and differences in Chinese and English data in various aspects. Firstly, the triggering factors of either Chinese or English negative reviews are mainly the food, the atmosphere, the service and etc. However, English reviewers are more likely to concurrently refer to several factors, thus establishing an identity as an objective and a rational customer. While Chinese reviewers may focus on one factor which dissatisfies them most, thereby building an identity as an emotional customer. Secondly, in terms of diners’ reviews, those in Chinese are more aggravated and impolite than those in English, since Chinese diners more frequently use exclamations, launch personal attacks but less likely to preface their negative reviews. This suggests that Chinese reviewers expect to construct their powerful identity as valued customers who deserve the best in restaurants. Thirdly, in responding to the reviews, English response writers are more inclined to reject negative reviews and appear more offensive, attaching greater importance to maintaining their own public identity and personal image; while Chinese respondents tend to provide more favorable and sympathetic responses, aiming to enhance the rapport with the reviewers. The analysis within a social psychological theory of identity reveals a sharp contrast in the use of impoliteness and its link to the identification of Chinese and English people.

### **Anna Lazuka**

#### ***Interpreting political cartoons in a communist press. A case of visual metaphor.*** (poster)

The aim of this paper is to critically look at political cartoons in the communist media discourse. In particular the analysis considers the cartoons as featured in the Polish newspaper *Trybuna Ludu*, the official voice of the authorities and the communist party over the period 1944 - 1989. The analysis itself focuses on the Ideational metafunction and its three meaning-making features, i.e. participants, circumstances and processes (Halliday, 1994, Kress and van Leeuwen 2006, O'Toole 1994), as well as two cognitive mechanisms namely that of visual metaphor (El Refaie 2003) and semiotic spanning (Ventola 1999). It also considers the kind of relationship between verbal and visual elements in the cartoons under analysis. The complexity of meanings arising from the combination of these different elements as well as the general narrative conveyed through the cartoons under examination is then considered against the sociopolitical context.

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### **Cecilia Lazzeretti**

#### ***From the press release to social media: A pragmatic perspective on museum communication*** (lecture)

In Verschueren's view (1999) pragmatics looks at linguistic phenomena in actual usage and provides insight into the behaviour of users, explaining what people *do* with language in social, cultural and professional contexts. Language use in museum settings has been rarely addressed from this functional perspective (see, for instance, Ravelli 2006, Lazzeretti&Bondi 2012, Liao 2012 ), although this area of discourse is undergoing momentous development and has points of interest both for scholars and professionals.

The interaction between museums and their audiences has deeply changed over the last decades: the advent of new technologies has resulted in the creation of new ways of delivering communication content and has challenged ideas on how words can be used to create an impact on visitors. Consequently, the classical range of 'text in museums' (Ravelli 2006), i.e. written explanatory texts produced by museum professional to communicate with the public, such as press releases, catalogue entries and brochure descriptions, has been widened to comprise Web presentations, e-news, blog and social media postings. These new digital genres overtly address potential visitors through their interactive Web dimension and facilitate a direct relationship to audiences, stimulating engagement. However, in linguistic terms, they are more indebted to older genres than what it may seem at first glance.

The present paper deals with the language and the strategies used in genres recently adopted by museums and aims at showing their derivation from an older genre, the press release . The study is based on a diachronic corpus of museum press releases dating from 1950 to 2016 and on several synchronic corpora of new museum genres. The collected data were analysed combining a quantitative or statistical approach with a qualitative and analytical one.

The study reports on different degrees of persistence of the press release model in new genres: from verbatim retelling of entire portions of text to conservation of single words or patterns, from reproduction of communicative moves to reuse of functional strategies. In particular, those defined by Jacobs' (1999: 29) as "the special metapragmatic features of the language of press release", such as self-quotation, can still be detected in contemporary museum genres. The use of evaluative language and narratives has also survived. It is argued therefore that press releases are the first link in a system of strictly interconnected and hierarchically organised genres (Lazzeretti 2016).

### **Aurélia Leal Lima Lyrio**

#### ***Pragmatic intervention in the realization of the speech act of complaining by Brazilian learners of English as a foreign language*** (lecture)

We live in an increasingly globalized multicultural world which requires extensive intercultural communication, which is usually carried out in English. These interactions might require, at some point, the realization of the speech act of complaining. Since pragmatic norms vary across cultures, such subtleties of effective communication put an extra burden on foreign speakers of English. Hence, the need for pragmatic

awareness and training. This is what this study reports, i.e., the second phase of a research carried out with Brazilian advanced learners of English, which focused on the realization of the speech act of complaining. We assessed the performance of this speech act through the use of Discourse Completion Tasks -DCTs (BLUM-KULKA, 1982) involving thirty students, divided into 3 groups of 10. The instrument was applied during their normal classes at an EFL institution. The results of the first phase, compiled from a pre- test, showed the need for Pragmatic intervention, since students used the speech act mostly without any mitigation, which made some complaints impolite. Such results corroborate research findings concerning students' inability to use linguistic politeness appropriately, and thus contributing to an unsuccessful interaction (PIIRAINEN-MARSH, 1995; NIKULA, T., 1996; LYRIO, 2009). Since complaints are intrinsically highly face-threatening speech acts, and, as such, "designed to cause offence" (TROSBORG, 1995) we may assume that they are particularly challenging for foreign learners to perform. For a full semester students underwent pragmatic training, with awareness raising, presentation and practice of indirect complaint strategies and mitigating devices. For the second phase of the research , we raised the following question: Will the strategies we plan to use during intervention be really effective for teaching polite complaints? The findings from the post-test assessment indicate a significant improvement in both awareness and use of mitigating devices in complaints.

### **Doina Lecca**

#### ***Between a tug-of-war and emotional bricolage - dynamics of intergenerational language use in first-generation immigrant families.* (poster)**

This pilot project starts from the reality of immigrant families whose children were either born in Canada or they came to this country at a very young age. It focuses in particular on 15 Eastern European immigrant families from Montreal and Toronto – Romanian, Bulgarian and Serbian- whose children became much more proficient in L2 since they have been schooled in the new country and had a lot more interaction in L2 with native speakers or exposure to the L2 culture and language. Although the parents are fairly proficient in L2, they are still dominated by L1 culture and language. Moreover, they are sometimes torn between non-intervening in their children's process of integration in L2 language and culture and trying to directly or indirectly pass on to them L1 cultural values and language, whose gradual loss in their children most of them deplore. Also, when parents communicate with their children in L1, they discover that it is massively infused with L2 elements, and their reaction to this situation varies. They may be displeased (e.g. when they are called 'guys'), excited about finding out new words (e.g. metrosexual) or may even succumb to L2 intrusion in L1 themselves in order to 'reach' their children more easily and improve phatic communion.

The participants are parents and children of 15 Eastern European families living in Montreal and Toronto. In all these families L1 is predominantly used in interaction at home.

Data collection and analysis are based on Questionnaires distributed to both parents and children, which are meant to identify aspects of L1 -L2 intermingling during parents – children interaction. The data will be analyzed both in terms of subjects' preference for certain L2 lexical or discourse items and for the choice of place where these items are inserted in L1 discourse. Also, the data will be interpreted in the bigger framework of immigrants' adaptation and identity.

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### **Amanda LeCouteur, Stefanie Lopriore, Katie Ekberg & Stuart Ekberg**

#### ***"You'll have to be my eyes and ears": Negotiating physical examination on a health helpline.* (lecture)**

Physical examination is a routine feature of healthcare encounters. Today, many healthcare consultations take place outside of 'face-to-face' interactions. One such setting involves health service delivery over the telephone. Call-takers on health helplines face challenges in accomplishing physical examination when they do not have visual or physical access to callers. This paper focuses on how these challenges are routinely managed. Specifically, we explore the practice of call-takers asking callers to examine themselves and report information back. Data are 196 recorded calls from the helpline *Healthdirect Australia*. Using conversation analytic

methods, we identify a two-component turn structure comprising: (a) an instruction component, and (b) an information-soliciting question component. We show how this two-component turn design facilitates physical examination over the telephone, contributing to effective negotiation of this activity. Findings from the study contribute to our understanding of health communication, and have relevance for call-taker training in a range of telehealth and health-service contexts where there is a need for efficient, over-the-telephone physical examination.

## EunHee Lee

### *Temporal perspective shift in Korean heritage speaker narratives* (lecture)

This paper examines the tense and perspective in Heritage Speaker [HS] narratives. HS's acquisition raises interesting theoretical questions for which no clear answers have yet been provided. For example: Does the early age of acquisition, despite the significant attrition later in life caused by reduced input (Silva-Corvalán, 1994, 2003; Montrul, 2002, 2008; Polinsky, 2011, Putnam, & Sánchez, 2013), and by the influence of the socially dominant language, lead to more native-like attainment of the language? Which aspects of grammar are more resilient or more vulnerable to attrition and why? By examining HSs, we aim to discover whether temporal perspective shift (or tense as a perspective marker) is part of core grammar that is acquired at early stage of linguistic development and stable through later attrition, or is part of grammar-discourse interface phenomenon that is not acquired early or more susceptible to attrition. Our results suggest the latter.

We examined oral narratives elicited through a silent film (Chaplin's *Modern Times*) retelling task from ten HS of Korean in comparison with ten Korean Native Speakers [NS]. Despite the common understanding of tense as the indexical marker of a temporal relationship between the event time and the utterance time, the utterance time is often difficult to define in non-canonical speech situations such as narratives (Hunter, 2010; Kamp & Reyle, 1993; Lee & Choi, 2009). In the fictional discourse of film retelling that we examined, for instance, it makes little sense to locate the fictional events in relation to the time of reporting (Carroll et al., 2003). The past tense is conventionally used in narratives but the present tense also frequently appears (so called "historical present"), as in (1). In case of the latter, the point of observation, rather than the point of reporting, becomes the Context of Utterance to present the scenes vividly (Schlenker, 2004).

Our results revealed that a majority of our Korean NS (7 out of 10) used only the present tense in the main clause, invariably shifting the temporal perspective from the reporting time to the observation time, as illustrated in (1) and Table 1. By contrast, HS showed much more consistent use of the past tense form, over 80% for all speakers, as shown in (2) and Table 1. This means that HS interpreted the past form as a purely indexical expression rather than as a more flexible temporal perspective marker. They never used the present form for telic verbs, showing a tight relationship between lexical aspect and tense morphology (e.g., the Aspect Hypothesis, Andersen & Shirai, 1996; Bardovi-Harlig, 1999, 2000; Li & Shirai, 2000). This implies that HS's early exposure to Korean did not result in native-like manipulation of tense morphology to indicate shifted temporal perspective, suggesting that perspective shift is an acquired discursive skill that is in grammar-discourse interface rather than a core and possibly universal linguistic property.

- (1) twi-ey mwun-i yelly-e iss-ten cha-yess-ki ttaymwuney cha-eyse ttelecy-Ø-eyo.  
back-LOC door-NOM open-RES-RC car-PST-because car-from fall-PRS-DEC

'Because the car had an open door on the back, they fall from the car.'

kyengchal wi-ey challi chayphullin-hako yeca-ka nemeci-key tway-se  
policeman top-LOC Charlie Chaplin-and woman-NOM fall-become-and  
kyengchal-i uysik-ul ilh-Ø-eyo.  
policeman-NOM consciousness-ACC lose-PRS-DEC

'Charlie Chaplin and the woman fall on top of the policeman and the policeman faints.'

- (2) anay-ka namphyen-hanthey cal kasstao-la kulay-kaciko namphyen-un anacwu-ko  
wife-NOM husband-DAT well go-COMP do-and husband-TOP hug-and  
ilehkey ka-ss-eyo.  
get up-and go- PST-DEC

'The wife said the husband goodbye and the husband gave a hug (to her) and went like that.'

kuntey challi-lang ku yeca po-ass-canhayo.

however Charlie-and that woman see-PST-DEC

'Charlie and the woman saw it (you know).'



Table 1. L1 and HL Participants' Use of Tense Forms

Speakers	Present	Past	Total
L1	167 (63.5%)	96 (36.5%)	263 (100%)
HL	25 (11.3%)	197 (88.7%)	222 (100%)

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### Andrea Lengyelová & Carmen Pérez-Sabater

#### *English-Slovak code-switching in online workplace communication among colleagues* (poster)

In recent years, the Internet has become an integral part of everyday life and it has significantly transformed the way people communicate with each other. Digitally-mediated communication (online via both computers and mobile devices) offers opportunities for written code-switching (CS) on ‘‘an unprecedented scale’’ (Androutsopoulos, 2013). Generally, from a linguistic point of view, code-switching occurs when a speaker alternates between two or more languages, or language varieties, in the course of a single conversation. Studies of CS in computer-mediated communication (CMC) have identified code-switching patterns in a range of platforms, social settings and linguistic contexts. However, investigating the occurrence of code-switching in electronic writing still remains less well researched in comparison to other linguistic processes in CMC and it is particularly under-researched in languages other than English. As Androutsopoulos (2013) pointed out, CS in CMC is relevant not only because it is there (and not yet well understood) but also for the insights it can offer to pragmatics, sociolinguistics and other related fields.

The objective of our poster is to present the initial outline of my PhD. research on language practices in the context of CMC, focusing on conversational CS between Slovak as L1 and English in private written interactions among colleagues in a workplace environment. Participants in the research are ‘non-native’ speakers of English who use English as a ‘lingua franca’, the global medium of communication. The corpus comprises one-to-one and one-to-many text-based exchanges via two particular platforms of CMC - an

asynchronous one: email and synchronous: Facebook Messenger and WhatsApp. While the former consists mainly of corporate communication, the latter contains private messages. Comparative analysis of these synchronous and asynchronous data from the same individuals will be carried out using UAM tools as a corpus analyzer, and applying a mixed method approach, both quantitative and qualitative methods of analysis will be employed. In addition, text analysis of the interactions will be complemented by a questionnaire survey along with interviews, following sociolinguistic and pragmatic approaches to computer-mediated communication and conversational analysis.

Code-switching is subject to the wide range of interrelations between medium and situation factors and therefore our analysis of CS in CMC will aim to examine the following. Firstly, following Paolillo's (2011) generalization that synchronous modes of CMD (Computer-mediated discourse) will contain more conversational CS than asynchronous ones, we will analyze and discuss whether Paolillo's initial hypothesis is confirmed in our case as well. Secondly, pointing out that there is a different behavior depending on the online communication platform, our research questions aim to identify and analyze the forms and functions of code-switching in online communication and the interrelation of linguistic choices, communicative practices and media affordance. We will also attempt to examine how people make use of their linguistic resources in order to maximize the effectiveness and functionality of their communication online and identify how different codes take on pragmatic functions (Georgakopoulou, 1997). Thirdly, following Herring (2007), we will consider the interrelation of medium and social/situation factors with the aim to understand the pragmatic functions, social purposes, and interactional dynamics of CS online.

As this is the first outline of a PhD. research, we do not have any concluding facts to present at the moment. However, preliminary findings show different behavior depending on the online communication platform chosen. This research project hopes to provide new insights on the language choices and code-switching patterns in identified synchronous and asynchronous CMC platforms with the aim to contribute to the current body of knowledge dealing with this phenomenon.

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### Stephanie Lerat

#### ***Performative verbs and verb tense: Looking beyond the Simple Present*** (poster)

This paper seeks to contribute to a deeper understanding of the interpretations arising from the interaction between three English verb tenses and the performative verb "to suggest" by qualitatively examining authentic examples taken from Internet discussion forms.

English verb tenses have been, by and large, analyzed as expressing various temporal relationships (for example, Reichenbach, 1947; Vikner, 1985; Huddleston, 2002; Lapaire and Rotgé, 2002) and, without consensus, various aspects (Comrie, 1967; Quirk et al., 1980). It has been recognized that in addition to the verb tense, the semantics of the verb (for example, Vendler, 1957; Huddleston, 2002; Hamm and Bott, 2014) is involved in the final interpretation.

Performative verbs are a notable example of the importance of considering the semantics of the verb. Combined with the Simple Present in the first person, the semantics of the verb tense plays a role in the realization of the illocutionary act (Austin, 1962). The body of work concerning these verbs focuses more on the illocutionary acts they designate than their interaction with verb tense. It is interesting to note, however, that it is possible to respond to a situation such as (1) using three different verb tenses (a-c, all based on attested examples): (1) What should I do now? a. Earlier, I **suggested** that you contact the webmaster and that suggestion still

stands.b. I've **suggested** you contact the webmaster many times now.c. Earlier, I **had suggested** you contact the webmaster. Have you done that?

All three responses evoke a suggestion having taken place in the past, and yet seem to activate slightly different interpretations, leading one to wonder: How different are these interpretations?

I address this question by analyzing the interpretations resulting from the interaction between to suggest and three verb tenses which refer to a past suggestion (Present Perfect, Simple Past and Past Perfect). After briefly considering the semantic information mobilized by to suggest and the verb tenses, I report on the results of a qualitative study of 160 attested examples from discussion form threads.

The findings show, in short, that the semantics of the Simple Past contribute to an affirmation of the legitimacy of the advisor whereas the contribution of the semantics of the Present Perfect leads to a focus on the absence of the expected perlocutionary effect, that is to say, the execution of the suggestion. The Past Perfect, interestingly enough, can contribute to both types of interpretations, while also evoking the notion of a "distant past" serving to fortify the affirmation of legitimacy or the disapproval concerning the absence of the expected perlocutionary effect. I refine these analyses by taking into consideration the co(n)text.

This study underlines the value of considering the semantics of both verb tenses and performative verbs when examining the resulting interpretation, offering some fruitful avenues for future research.

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### **Cheung-shing Sam Leung & Lornita Wong**

#### ***Expression of refusals in child Cantonese*** (lecture)

The use of refusal by children is common. Different from the expression of request, refusal is a secondary act used in response to another speech act such as request, offer and invitation. The study by Beebe and her colleagues (1990) on refusals in Japanese EFL learners provided a detailed framework in analyzing refusals. Despite numerous studies on the speech act of request, research on children's refusal strategies is scarce. In this study, we presented findings from a project on the use of refusal strategies by young Cantonese-speaking children in Hong Kong. A total of 60 children (age 3 and 5, half boys and half girls) were asked to participate in a role-play task using toys and puppets in different scenarios. Data elicited were audio and video-recorded, and later transcribed for analysis. Results show that children as young as age 3 were able to use the direct strategy of "No" or "Negated willingness/ability" to refuse. As age increases, more indirect strategies were used. For older children, the inclusion of reason or explanation is also commonly found. More details on linguistic devices used and comparison with related studies done in Mandarin Chinese children will be further discussed at the presentation.

### **Bin Li & Yingting Cui**

#### ***Use and function of swearwords by the young Chinese in social media*** (lecture)

Literature has reported that the Chinese millennial generation active on the internet tended to use swearwords as their new slang, to promote group solidarity and to mark their identity (Moore, Bindler, and Pandich 2010). Such practice has become more "pandemic" when smartphone apps bring wider readership among the youth, and given rise to the use in their spoken language as well. This study analyzes the use and function of swearwords by the young Chinese in online posts and in daily conversation. First, we surveyed the use of

swearwords in two popular and well-known social media platforms where the young generation post and share information and stories in their lives. We used data mining methods to search all content in the recent 6 months and to retrieve titles and posts that contain swearwords. A preliminary analysis of the searching results shows that swearwords take up diverse affective meanings and grammatical functions in the internet speech by the young Chinese. Next, we designed an experiment to simulate scenarios where swearwords may be used in conversation, and invited native speakers of Mandarin to judge on the degree of acceptance. Results show that swearwords have been mitigated over the years and thus become informal normality among the young who consider the use as playful and lively, though at the same time clearly aware of its inappropriateness in formal contexts and in speech with parents and teachers.

**Pei-Ci Li**

***The influence of conventional gender metaphors on the conceptualization of gender in French and Chinese*** (poster)

The present study aims to investigate conceptual gender metaphors (GM hereafter) in French and Mandarin Chinese with data taken from dictionaries and elicited with questionnaires to examine how conventional GM affect the conceptualization of the speaker's own gender and the opposite gender in these two cultures. Conceptual metaphor is not only regarded as an important human cognitive mechanism (Lakoff & Johnson, 1980; Kövecses, 2002), but also recognized as a device to reflect cultural values and norms, often conveyed by speakers of higher social statuses toward other socially disadvantageous people (Atman, 1990; Moon, 1998). In this regard, research on GM may reveal the sexual inequality under the society where men are usually those who are in power. While past studies on GM have shown that women are prey to being conceptualized as creatures or objects which reveal men's sexual desire or control, such as WOMEN ARE ANIMALS and WOMEN ARE DESERT (Baider & Gesuato, 2003; Hines, 1994, 1999; López Rodríguez, 2009; Nadežda Silaški, 2013; Nilsen, 1996), little research has been done apart from Indo-European languages. In addition, how conventional GM influence our way of conceptualizing the two genders, and to what extent these metaphors shape one's idea of different genders remain unexplored. To fill the void, we compare two sets of data on GM in French and Chinese respectively: the first set of data was collected from historic dictionaries in France and Taiwan — Trésor de la langue française informatisé (TLFi) [Treasure of the French language], and The Revised Mandarin Chinese Dictionary of Ministry of Education — as our corpus representing conventional GM. The other representing GM in the contemporary society based on the questionnaire of 240 native speakers in France and in Taiwan, evenly split by gender. Each participant was asked to provide three GM to describe two genders, and those GM are analyzed in terms of their source domains, types, and motivations. It is shown that conventional GM imposes a conceptualization frame on subjects of both genders: speakers of both genders are more influenced by the conventional GMs that describe their own gender, and they also extend their perspectives to the opposite sex. Finally, a cultural comparison demonstrates that the super-ordinate philosophy systems of these two cultures play a role in the conceptualization of GM. In French, the Great Chain of Being (Lakoff & Turner, 2009) makes the relation of humans to other source domains “vertical”, while in Chinese, the relationship of human and the universe stays more “horizontal,” which can be attributed to the system of Yin-Yang.

**Mei-Ya Liang**

***Transformative directives in intercultural communication: Embodied spatial interactions as multimodal practices*** (lecture)

Directives are pragmatic resources for socializing community members into situated activities, but pragmatic acts in intercultural communication can be invisible or unreflective. This study examines directive discourses between university students of different cultures by drawing upon video-recorded data from two online gameplay events. The results showed that directive givers reflexively used avatar-embodied pragmatic acts around virtual spaces to index epistemic stances and social relations. During the first interactional event, imperative controls from directive givers' egocentric perspectives were often treated as undesirable. During the second event, contextual grounds based on relative positions served as indexical reframing strategies for fostering contiguous and cooperative participation. The ongoing transformation not only alters directives that encourage compliance but also shifts participation frameworks for configuring inclusive relations. The results provide insight into lingua franca users' dynamic pragmatic acts in embodied spatial interactions as multimodal practices.

## Meizhen Liao

### *Courtroom interruption and gender* (lecture)

Based on the author's previous research and study in courtroom interruption (2004, 2009, and 2013) this paper continues to explore the phenomenon by focusing on how interruption is related with gender in Chinese courtroom discourse as the number of lady legal professionals is very impressive. The question to be addressed is How is interruption related with gender in courtroom discourse? Drawing on the accurate and authentic transcripts of 10 situated tape-recordings of courtroom trials, this paper, empirical in nature, examines the interrelationship of interruption and gender in terms of number, causes, positions and patterns of interruption and arrives at the conclusion that there is a sharp contrast in interruption between gentlemen legal professionals and lady legal professionals in that ladies are more aggressive in courtroom discourse in the four aspects in interruption examined in the paper and a tentative explanation is also offered for the difference. It is hoped that the results and findings of the present study will contribute to a better understanding, as well as improvement, of Chinese courtroom communication among trial participants in court, provide implications for training of legal professionals so as to promote legal justice, as well as promote further study and research in interruption in general and in institutional discourse in particular.

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### Chih-Ying Lin

#### *A cross-cultural comparison of talent shows: Exploring judges' compliments and criticisms in English and Chinese* (lecture)

Reality television (RTV henceforth) programs have been under academic scrutiny since 2000 primarily in the fields of media, cultural, and business studies. The language of RTV has received relatively scarce attention. Within the RTV studies on language analyses (Coyne, Robinson & Nelson 2010; Culpeper 2005; Culpeper & Holmes 2013), the majority of the works have looked closely at the programs in English, with little attention paid to Chinese shows. Furthermore, most of the talent show studies have thus far examined impolite remarks by judges (Blitvich, Bou-Franch & Lorenzo-Dus 2013; Lorenzo-Dus, Bou-Franch & Blitvich 2013), suggesting the exploitative nature of RTV. More studies on both polite and impolite remarks by judges are needed in order to provide a more comprehensive examination of comment-giving. This study aimed to bridge the gap in the existing literature by investigating judges' comments in English and Chinese talent shows with regards to two common speech acts, i.e. compliments and criticisms. More precisely, the objectives of this study were to explore the overall use of compliments and criticisms by the judges in American, British, and Taiwanese talent shows and their preferred compliment and criticism strategies respectively. In comparison with other speech acts (e.g. requests and refusals), the classification of compliment and criticism strategies is relatively underdeveloped; therefore, this study attempted to consolidate the frameworks of the two speech acts.

Three singing competition programs were examined, that is, *American Idol* Season 14 from the U.S.A., *The X Factor* Season 12 from the U.K., and *Top Million Star* Season 1 from Taiwan, which were all broadcast in 2015. Sixty comments from the initial to the last episodes of each program were selected, resulting in a total of 180 comments. Findings revealed that the judges in the three programs expressed more compliments than criticisms, indicating that talent shows or RTV is not as exploitative as shown in previous studies. When American, British, and Taiwanese judges provided compliments, explicit expressions were preferred over implicit compliments. On the other hand, when offering criticisms, the judges in the three programs were all likely to be direct, whereas indirect criticisms were also commonly produced by American and Taiwanese judges. More cross-cultural similarities and differences in the complimenting and criticizing performance between American, British, and Taiwanese judges will be discussed.

### Yu-Han Lin

#### *Extending learning participation with unspecified corrective feedback in IRF (Initiation-Response-Feedback)* (lecture)

This study focused on one type of corrective feedback, unspecified corrective feedback (UCF), which extends the Initiation-Response-Feedback (IRF) sequence and thus learning participation in the English as a second language (ESL) classroom. Feedback (F) is the third turn of the IRF sequence (Sinclair & Coulthard, 1975) marking a unique quality differentiating classroom sequences from ordinary conversation (Mehan, 1979). Research on corrective feedback has been focused on how to extend the IRF sequence to maximize learning opportunities by concentrating on third-turn feedback (F) (Ende, Pomerantz, & Erickson, 1995; Zemel & Koschmann, 2011). This stands in contrast to direct correction from teachers, which tends to close IRF sequences, and thus tends to limit opportunities for students. Furthermore, the positioning of corrective feedback before and after student responses (R) is worth analyzing, as the circumstances surrounding its occurrence and the nature of student reactions toward its occurrence reveal how error correction is co-constructed and negotiated by the teacher and students (Mehan, 1979; Zemel & Koschmann, 2011). This study aims to examine one form of corrective feedback, UCF. Using conversation analysis (CA) as an analytical tool, this study examines naturally occurring data in an adult beginning-level community ESL class in the United States. Twelve beginning-level ESL students and the teacher participated in this study. One form of the UCF, "something is strange here," was analyzed with regards as to how the same form was contingently based on student responses, and how it might generate more candidate answers from students. Excerpt 2 shows the verbal UCF and non-verbal emphasis (underlining in lines 12-13) work together to facilitate student error correction and to withhold direct correction while holding the IRF sequence open for the students. The guidance is granted by the subsequent correct turn-initial "I come" (lines 17-18) of H and MI. The results have provided a preliminary understanding of how UCF is deployed in the third position to hold the IRF sequence open and thus extend student's participation in the ESL classroom. While the UCF carries the same form, "something is strange here," its immediate effect reveals its facilitative or problematic role in student's error correction as a collectivity (Lerner, 1993). Moreover, whereas the UCF seems to carry the form of an unspecified focus, the

non-verbal resources, such as written symbols and embodiment, fine-tune the UCF in the sequential organization of instruction. The relationship of the word choice “something” and non-verbal specification also marks the inseparable nature of language and embodiment in analyzing real-life classroom interaction. Theoretically, this study contributes to the negotiated nature of UCF assisted by non-verbal resources in the IRF sequence (Sinclair & Coulthard, 1975) and expands the trouble source type in the IRF sequence (Zemel & Koschmann, 2011). Pedagogically, this study attempts to provide an exploratory description of how UCF may be applied in classroom settings, such as using UCF to attend to students as a collectivity (Lerner, 1993) or deploying UCF as an implicit formative assessment to monitor student’s progress for the purpose of extending beginning-level language learning opportunities.

### **Loukia Lindholm**

#### ***The ‘good’ mother: Praise and blame in parents’ stories*** (lecture)

Narrative research has shown that one important function of stories is to assign moral responsibility to individuals as social actors for their involvement in the narrated events (Labov, 2003:35; Ochs & Capps, 2001: 45-54). Tellers construct themselves and others as moral agents by indicating explicitly or implicitly in a story what they regard is good or bad, or right or wrong in a given context with respect to social roles, norms, and practices (Bamberg, 2004). In doing so, tellers praise and/or hold the actors involved accountable for their actions and comportment (Labov, 1997). This paper focuses on the assignment of praise and blame in personal and vicarious experience stories that revolve around parenting-related matters in an online advice context. Specifically, the study investigates how tellers construct responsibility and accountability in and through their stories in the context of advice-giving. Employing a discourse analytical approach, the starting point for this study is the view of stories as contextualized activities (Ochs & Capps, 2001). The data comprise a corpus of stories in a sample of discussions collected from an online peer-support advice forum on pregnancy and parenting. The forum participants are parents and parents-to-be, seeking and giving advice on a range of parenting-related topics such as childrearing styles, bullying, custody disputes, and health issues. Findings show that the stories in the data express direct or indirect praise and blame of others, implicit self-praise, as well as mitigation of self-blame and blame of others. The analysis also shows that tellers engage in different dimensions of responsibility and accountability in their stories: i) parental responsibility and accountability, ii) professional responsibility and accountability, e.g. educators, health care professionals, or school administrators, and iii) social responsibility and accountability, e.g. the music and game industry. These findings are discussed in connection with the discursive activity of advice-giving in the online discussions.

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### **Ginette Maguelouk Moffo & Carmen Pérez-Sabater**

#### ***Multilingual communities on Facebook: A cross-cultural analysis of commentaries posted to Cameroonian and Spanish football clubs*** (poster)

Computer-mediated Communication users nowadays are more bilingual and multilingual (Danet & Herring, 2007). However, although global multilingual populations are increasingly gaining access to the Internet, research has just started to approach this massive bilingualism and multilingualism. Researchers claim the need to systematically analyse this phenomenon by comparing sites, modes, languages, and settings (Paolillo, 2011; Sebba, 2012; Androustopoulos, 2013; Lee, 2016). Noticing this gap, this poster describes the corpus, objectives, research questions and initial findings of a doctoral dissertation in process on multilingualism and the Internet. Facebook allows different participation frameworks, in our case, we have investigated a number of

commentaries publically posted to the walls of the most important football clubs in Cameroon, a multilingual country, and in Spain. Following Androutsopoulos (2013), we apply a pragmatically informed analysis to the coexistence of different languages on a single online platform. Likewise, in line with Leppänen and Peuronen (2012), we defend that methods like narrative analysis or stylistics are required in order to study written multilingual Internet discourse. Paolillo (2011) examines the use of local languages in different CMC modes suggesting that synchronous modes favour the use of local languages while asynchronous modes do not. In this doctoral dissertation we see to what extent a highly multilingual African country shows this multilingual diversity online. Moreover, we examine the online behaviour of other *multilingual communities* formed by football supporters gathered on the official Facebook pages of several Spanish clubs. A quick initial analysis reveals that Facebook promotes multilingualism in the Spanish football clubs, for instance, FC Barcelona, since many languages are at play there: Catalan, English and Spanish. Meanwhile, Cameroonian clubs do not practically have any interactions in dialect languages or in languages other than French. Surprisingly, a multilingual society seems monolingual on Facebook. The study will also see how these communities create their own lingua franca with the use of slogans and football metaphors, among other discursive strategies. This research can provide new insights into current communication practices and the impact that new mass media have on written practices today. Given that the subject of this thesis is novel not only because linguistic analysis of written communication on the Internet has not been published in Cameroon, but also for the fact that multilingualism on the Internet is a practically unexplored area which needs thorough research.

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### Ryosaku Makino & Mayumi Bono

#### *Using relationships as an interactional resource in multiparty Japanese conversation involving children* (lecture)

This study focuses on multiparty conversation involving a child, the parent, and a third person and examines the way these participants use the relationships among themselves as an interactional resource for unfolding the conversation. Psychologists have argued that the process of a child's development relies not only on individual capacity but also on interaction with others. Recently, some researches (Goodwin, 2006; Goodwin et.al, 2012; Bordelski, 2012, etc.) focused on recorded conversation data involving children. The research provided descriptions of the children's behavior during the conversations and examination of the ways children interact with others. The results of these studies revealed the relation between the over-all development of children and interaction. Previous research focused on conversations wherein children and their parents participate at home, or students and their teachers participate in the classroom. In contrast, in this study, we focus on multiparty conversation among children and adults who have different roles(e.g. role of parent, or guide). Therefore, we analyze the conversations, which were filmed at the National Museum of Emerging Science and Innovation (hereafter MIRAikan), between a child, his/her parent, the Science Communicator (SC), and an employee of MIRAikan while fulfilling the task of conveying some scientific knowledge to the public. This paper specifically focuses on how the SC addresses the child and the parent. In our analyses, we especially focus on the ways in which SCs address their utterances to the children and the parents. When SCs communicate with visitors, they need to display an address of utterance to children, parents, and all visitors inclusively. The results of the analyses show that SCs tend to use some ways to portray the addressing of visitors. First, SCs use some forms of utterance. They use a casual form (final particles, yone, dayo, etc.) when they speak to children, whereas, SCs tend to use a formal form (final particles, desu, deshou, etc.) when they speak to parents. Second, they use the position of their body behavior. Moreover, when SCs address children, they build utterances responding to changes of the parent's position or gaze. Monitoring children's responses to SCs, parents might



respond to SCs' utterances before the children's responses or promote children's responses. In multiparty conversation involving children, their parents, and others, participants use the relationship between a child and the other participant as resource for unfolding conversation.

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### Sara Matrisciano

#### "Ué guagliò"! Performing "napoletanità" during the interview and beyond (poster)

Within linguistic research, it is widely understood that the dialect in Naples is particularly vivid. While conducting sociolinguistic interviews for my dissertation, I asked 35 Neapolitans born and raised in the centre of Naples what they thought of their city, their dialect, and the link between the two. The analysis showed that most interviewees switched into dialect using the same allocution and/or greeting forms to present themselves as Neapolitan or imitate other Neapolitans during the interview. In doing so, the address forms *ué* ('hey') and *guagliò* ('dude') – often combined – fulfil a specific function, namely showing one's own *napoletanità* ('Neapolitaness') and with that negotiating constellations of power in social interaction.

*Napoletanità* is a concept used by cultural anthropologists to discuss the stereotyped Neapolitan identity and with that the feeling of distinctiveness that Neapolitans have due to their origin (Arcidiacono et al. 2007); it encompasses auto- and heterostereotypes linked with the city and its inhabitants; it is well-rooted in everyday culture (Signorelli 2006, 2009) and influences verbal interaction (Matrisciano in press). In this, a frequent stereotype is the idea of the Neapolitan as a clever, streetwise, and often cunning fellow, who lives by his wits and knows how to ingeniously boost his salary (Signorelli 2006: 709). Even more important, the stereotypes associated with the *napoletanità* have led to the folk culturally marked *ccà nisciuno è fesso* ('nobody is stupid here') attitude, which has become a deeply felt lifestyle (Niola 2003: 39-40). In this, being smart and streetwise is essential for successful social interaction. In this context, 'successful' means seeing through potential trickery, showing one's own *napoletanità* by using dialect and thus not being tricked (Matrisciano under review). Apparently, the speaker identified as the closest to the stereotypical Neapolitan is the most powerful in an interaction. This closeness is enacted by the use of *ué* and/or *guagliò*; I call this *stereotypical dialect use*. The notion of power is crucial for everyday life in Naples since the inhabitants perceive their city as a beautiful, but very rough place to live, which requires personal coping strategies in everyday life (Arcidiacono et al. 2007). In Naples, dialect use is – at least in the minds of our speakers – part of such a strategy; it links the speaker to the stereotypical image of the streetwise Neapolitan, signaling the belongingness to the city and the (speech) community. In the minds of the speakers, this prevents from falling victim to trickery (Matrisciano under review). Although the data drawn from the interviews suggests that these address forms have consolidated new pragmatic values, this topic has received no attention from scholars in the field. In my poster presentation, I will give emblematic examples of this type of dialect use, and discuss why and how these allocution and/or greeting forms have become markers of the *napoletanità* and with that markers of power in everyday life.

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**Hiroyuki Matsumoto & Neil Heffernan**

***Toward the validity of studying EFL reading as an ecological system in social contexts***

(poster)

Previous second language (L2) reading research has focused mainly on cognitive aspects of reading such as comprehension processes, proficiency, and strategy use, including few affective variables like motivation. These cognition-centered studies have not included the social contexts of L2 reading. Although Grabe (2009) examined social and environmental factors which can affect first language (L1) reading development for school children in the United States and other countries, these factors must be reconsidered to validate the application to the L2 reading context. In L1 studies, the socioeconomic status (SES) of parents (e.g., family income) is considered a predictive factor for their children's cognitive abilities, including reading comprehension (e.g., Fletcher & Reese, 2005). Besides, the home literacy environment (HLE), in particular, the involvement of mothers in their infant children's reading activities, has been reported as being influential in the development of their children's L1 reading ability (e.g., Niklas & Schneider, 2013). The present study investigated English-as-a-foreign-language (EFL) reading as an ecological system in socio-environmental contexts. Based on Bronfenbrenner (1979), ecological systems for reading development consist of the microsystem (e.g., strategy use, motivation, and beliefs), the mesosystem (families and schools), the exosystem (communities), and the macrosystem (sociocultural and ideological aspects). In this study, a set of questionnaires was used to gather data from 125 university students in EFL reading courses (refer to Matsumoto & Aoki, 2015; Matsumoto, Hiromori, & Nakayama, 2013; Matsumoto, Nakayama, & Hiromori, 2013). The relationships of their microsystem (EFL reading factors: strategy use, motivation, and beliefs) with their upper systems (socio-environmental factors) were examined comprehensively by using the Spearman correlation coefficients, Mann-Whitney tests with exact estimation, and structural equation modeling (SEM). The results indicated salient relationships between their reading motivation/beliefs and macrosystem (e.g., the necessity of mastering English in a global society), although the relationships between their reading motivation and mesosystem including SES and HLE were not confirmed in the SEM analysis but in the Spearman's correlation and Mann-Whitney's difference results. These results lend support to the validity of studying EFL reading as an ecological system in social contexts, or the microsystem in the ecological systems approach. In other words, we believe that new insights can be obtained by seeing cognitive and affective factors through the socio-environmental filter.

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**Shoichi Matsumura & Julian Chapple**

***Examining pragmatic impact of study abroad on Japanese EFL learner strategy choice in offering advice*** (poster)

A growing, yet still limited, number of studies have in recent years focused on the effect of L2 learners' sojourns abroad on interlanguage pragmatic development (e.g., Barron 2003). As summarized in Kasper and Rose (2002), previous studies have shown mixed results concerning the effectiveness of L2 learners' sojourns abroad. Some have reported that spending time in a target speech community contributes to the development of, for example, pragmatic routines (e.g., House 1996) and speech act realization strategies (e.g., Churchill 2001). Others have reported overgeneralization of the target sociocultural and linguistic norms, suggesting divergence from native speakers' pragmatic competence (e.g., Kondo 1997).

The present study investigated changes over time in the pragmatic competence of 15 university-level Japanese students, particularly after they returned from an eight-month study abroad period in Canada. Specifically, the

focus was on these students' pragmatic use of English when offering advice to individuals from three different levels of social status (i.e., higher, equal, and lower status). Social status was defined here as 'perceived' social status. In Brown and Levinson's (1987) terms, this can be understood as a contributory factor in the perception of social asymmetry, power, and authority. Three research questions were formulated: 1) How does students' level of pragmatic competence in offering advice to individuals from three different levels of social status change after their return from study abroad?, 2) How soon does a change actually become noticeable?, and; 3) In which aspect of pragmatic competence is the change most apparent: in the competence to offer advice to a higher status person, to an equal status person, or to a lower status person? Data were collected using a multiple-choice questionnaire and through semi-structured interviews at six different points in time: once in Japan before the students' study abroad, twice in Canada during the period of study abroad, and three times in Japan following their return.

Results of the quantitative analysis indicated that their pragmatic use of English gradually diverged from that of native English speakers after their return, as evidenced by their frequent use of the opting-out strategy, particularly in offering advice to higher-status persons. Results also revealed that the significant divergence occurred one year after they returned home. Qualitative examination by means of a retrospective group interview revealed, however, that the divergence was not due to the loss of pragmatic competence they had developed during their study abroad. Rather, it showed that the students became more competent at choosing an advice strategy in a context-sensitive manner. Findings suggest that direct exposure to English after returning home contributes to the maintenance of pragmatic competence, and more importantly, that students may develop pragmatic competence even after their study abroad by fully utilizing opportunities to reflect on target sociocultural norms.

### **Leila Mattfolk & Jan-Ola Östman**

#### ***The proper-name-phrase construction: Pragmatic perspectives on establishing constructions as linguistic resources*** (lecture)

The Noun Phrase (NP) is almost a *sine qua non* for any work in grammar. This is also the case in Construction Grammar (CxG) as developed by Fillmore (e.g., 1989) and his colleagues. The construction licensing NPs in CxG is the Determination construction (e.g., Fried & Östman 2004: 37). In the Determination construction (Det), the word-class specification "noun", [cat n], is accompanied by the indication [proper -] 'proper minus', specifying that the construction does not license constructs where the "head" noun is a proper noun. Expressions like (1) (with a determiner before *Helsinki*) are, however, clearly acceptable, and cases like these have in CxG been dealt with in terms of feature-changing constructions (the Proper-to-Common Noun construction in Fried & Östman 2004: 39, following a suggestion in Fillmore & Kay 1995), or as coercion (cf. e.g., Michaelis 2005).

(1) the Helsinki of the Moomin trolls

There are other grammatical challenges in names, e.g., the traditionally challenging analysis of whether cases like (2) should be approached with tools like title, epithet, appellation, apposition; the issue of why speakers vacillate between (3a) and (3b); and the seemingly ambivalent proper-common status as in (4a) and (4b), where a "proper" name receives ever more "common" properties (cf. coercion above), but not totally.

(2) Captain John Smith

(3) FSwe. a. Liljendal församling ('The congregation of Liljendal')

b. Liljendals församling ('The congregation of Liljendal'; with the genitive -s)

(4) a. Tromsø is the Paris of Northern Europe.

b. Tromsø is the paris of Northern Europe.

Constructions in CxG are generalizations over instances, i.e., abstractions capturing the linguistic resources speakers have at their disposal. A pertinent issue is then how much, and what kind of variation can be allowed when setting up abstract generalizations that purport to depict the resources available. In the present case, we have two options: (i) we can ignore the internal structure of names and simply ascribe them the category N or N<sub>proper</sub> and have restrictions (w.r.t. determination, definiteness, number) apply to this subcategorization; or (ii) we can take the non-typical element combinations as a challenge to see what language and linguistic structure really is capable of, i.e., integrate names (incl. multi-word onomastic combinations) into linguistic structure generally, and see what analyses of names can offer linguistic understanding generally. For a construction grammarian, the second choice is the obvious starting point, since there is no periphery in language, and we want to see what language is capable of. In particular: How does the use and function of proper names influence

the structure of language? This is of course in accordance with what we want to do within the field of pragmatics.

The study argues that we need to make a distinction between Det and what we call the Proper-Name-Phrase construction (NaP), and thus that names are not licensed by the same resource as other NPs. Names have different referential properties than nominal descriptions, typically singling out a specific referent that does not – by virtue of its name (alone) – belong to a “natural” type of category (cf. common nouns like *house* and *tiger*). CxG’s sister theory FrameNet also treats names different from other nouns, specifying names through frames like NAME\_CONFERRAL, REFERRING\_BY\_NAME, BEING\_NAMED, etc.

We argue that by setting up a NaP construction as a different resource than the Det construction, we will be better equipped to approach several recurring issues in grammar and in onomastics. For instance, (3b) is licensed by the Det construction, whereas (3a) is licensed by the NaP construction; the notion of “head” is not a central [role] value in the NaP construction; and in relation to (2): characteristics with respect to restrictive or non-restrictive attribution of NaPs are not the same as those for constructions with common nouns. In order to capture the different meaning potentials (4a) and (4b) can have, we make use of contextual attributes within Construction Discourse (CxD; cf. Östman 2015), and of recent work on the dynamics of names within socio-onomastics (cf. Anjala & Östman 2017.)

By explicating both the differences and the similarities between NPs and NaPs, we can also better understand how names can function as what Mattfolk (2017) sees as a backdoor for how words from one language and culture creep into those of another.

### **Campbell McDermid & James Pope**

#### ***Translating pragmatics: Evidence of inter-lingual enrichment and implicature*** (lecture)

Utilizing a Massive Open Online Course (MOOC), a study was done to see the efficacy of teaching translation at the level of pragmatics and within a constructivist approach as argued in the literature (Wilcox & Shaffer, 2005). The MOOC was self-directed and project based and consisted of four lessons designed to encourage pragmatic enrichment by fixing reference, establishing figure-ground relationships, utilizing antonyms and explicating potential verb entailments. Twenty participants supplied a translation (pre-test) into American Sign Language (ASL) (the target text) of a videotaped story in English (the source text). Eight of those individuals completed a number of online, self-directed lessons and submitted a second translation of the same text (post-test).

A model of “meaning” was used to assess the target texts that consisted of three levels and that included literal meaning, pragmatic enrichment and implicature. The definition of these drew upon the literature on Explicatures (Carston, 2001; Recanati, 1989; Sperber & Wilson, 1995), Implicatures (Bach, 2006), Implicature (Grice, 1975) and cohesion (Halliday & Hasan, 1976).

There was evidence that all 20 participants enriched their initial target texts in ASL to different degrees (ranging from 4 to 17 times). Five failed to include at least one implicature. Examples of potential implicatures included adding to the ASL text “That was expensive,” when the speaker said, “I would have to pay \$500 for the course,” an example of an implicature related to a verb of judgment (Lawler, 2008). Other enrichments included adding antonyms such as “The course was not free, I had to pay” to the English source, “I would have to pay \$500 for the course,” or converse relationships as discussed by Gast (2009) such as “The school charged me.” Superordinate words, such as “art supplies” was translated using hyponyms such as “paint, brushes, clothing, etc.” The substitute word “so” as defined by Halliday and Hasan (1979) occurred in the English source, “But thankfully it wasn’t so,” and was often replaced in ASL with “I was not judged by others.”

A non-parametric statistical one-tailed analysis was done, but given the small sample size the findings are suggestive but not conclusive. Of the 8 participants who completed some of the lessons and submitted both a pre- and post-test sample, they produced a higher number of enrichment and implicatures combined in their post-test samples (\* $p=0.006$ ,  $U=7$ ,  $Z=-2.57$ ). When the additions to the ASL target texts were broken down, the participants produced a greater number of enrichments in their post-tests (\* $p=0.013$ ,  $U=10$ ,  $Z=-2.26$ ). While half (4 of the 8) increased the number of implicatures they included, the difference for the group overall was not significant ( $p=0.18$ ,  $U=19.5$ ,  $Z=-0.92$ ). The latter was interesting given that implicatures were not part of the lessons in the MOOC. Tentative conclusions are that for this group of learners, self-directed, independent study that is project-based led to enhanced use of appropriate pragmatic enrichments in their target texts and potentially the inclusion of more implicatures.

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### Salvio Martín Menéndez

#### *Agentivity: Verbs classification from a discursive point of view.* (lecture)

In this paper, it is proposed to discuss the traditional grammatical verb classification proposed by Systemic-Functional Linguistics (Halliday y Mathiessen 2004) in order to reformulate it from a pragmatic-discursive point of view (Verschueren 1999, Menéndez 2005).

In order to achieve it a principle of graduality will be postulated. This principle recognizes two poles [+/-concrete] that enter in combination with: a) semantic features of the types of verbs (+/- material, +/-mental-sensing, +/-relational) hierarchically ordered, and b) degree of agentivity involved (+/-agent, +/-executioner) that enters in relation with register (Halliday 1978) and genre (Bajtin 1944, Martin and Rose 2005). So our proposal can be summed up as follows: *Type Degree of concreteness Features Agentivity Behavior*

1.	[+concrete]	1.Material	2.Thinking-sensing	It is not the cause of the semantic nature of a process; it just performs it.
2.	2	1.Thinking-sensing	2.Material	It cause and perform the semantic nature of the process; Saying
3.	1.	1.Thinking-sensing	2.Relational	It may cause or not and perform the semantic nature of the process
4.	1.	1.Relational	2.Thinking-sensing	It may cause or not and perform the semantic nature of the process
5.	[-concrete]	1.Relational		It does not cause and does not perform the semantic nature of the process

Our corpora are made of three discursive series (political discourse, academic discourse and web discourse) in order to show variability of registers and genres. Therefore, our conclusions aim to demonstrate that verb classification depends on a gradual complementary hierarchal combination of semantic features (grammatical) and agentivity (generic) that are contextual dependent

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### Jacob L. Mey

#### *Expanding pragmatics: Values, goals, adaptability and pragmemes* (lecture)

The present contribution represents an effort to plug a gap in the theory and practice of pragmatics. *Value* is of pragmatic relevance especially to scientific discourse and practice, not least in the way we assume and attribute responsibility to our own and others' utterances and texts, both under normal and special, such as fieldworking or life-threatening, conditions. But additionally, it is important to have the value factor placed correctly in relation not only to the context of controversy vs. agreement as they occur in academia, but also on a larger, societal scale, where so much depends on the value of our findings when these are used in public debates on life-relevant issues of ecology, nutrition, medicine, law, engineering, and so on. The dimension of value needs

therefore to be incorporated in all of our pragmatic theorizing and practice, on a par with the recognized dimensions having to do with the proper placing, timing, and sequencing of our research's results and conclusions. I conclude that a 'value neutral' approach to research involving humans and their needs will never function appropriately in a pragmatically responsible context. The notions of 'adaptability and the 'pragmeme' will be invoked to better assign the 'value' parameter its proper place in pragmatic thinking.

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#### **Lisa Mikesell, Alethea Marti, Jennifer R. Guzmán & Bonnie Zima**

#### ***'I don't know what to say': Scaffolding children's reporting of medication experiences during ADHD medication titration clinic visits* (lecture)**

The treatment of Attention-deficit/hyperactivity disorder (ADHD) frequently involves stimulant medication, which requires ongoing monitoring to effectively manage symptoms and side effects. Clinic visits with pediatric psychiatrists thus often focus on eliciting children's experiences with (and parents' observations of) medication to consider medication adjustments. Eliciting and reporting medication experiences, however, can be challenging and children especially do not always offer the kind of clinically relevant information (see Stivers, 2001) clinicians must document to determine appropriate dosage. This paper explores how children are discursively instructed through the self-repair practices of clinicians and parents to report clinically relevant experiences. Using a conversation analytic approach, we examine how pediatric psychiatrists (n=3) in a large community mental health teaching clinic design questions to elicit children's (n=7; ages 7-12) experiences with medication and how they subsequently redesign questions when first (and sometimes second and third) attempts 'fail' to elicit clinically relevant information. For instance, questions such as *What do you think* or *How have you been feeling* may be heard as ambiguous regarding what is a relevant response, and children often produce other-initiated repair (Schegloff, Sacks & Jefferson, 1977) on these open-ended questions ( *Huh?* ) or provide brief glosses of their experiences ( *Good* ). Clinicians subsequently redesign questions to clarify what might be a relevant response while displaying sensitivity to not presume in the redesign what the child may be experiencing. For example, *What do you think* gets reformulated as *What do you think about it [the medication]* and then reformulated again as a yes-no interrogative (Raymond, 2003; see also Stivers, 2012) – *Do you think it's helping* . While children typically conformed to the action agenda (Boyd & Heritage, 2003) of such redesigned yes-no interrogatives, they often provided only 'yes' or 'no' responses. Clinicians then sought elaboration with follow-up questions probing for experiences causally linked to the medication, questions to which children often produced epistemic disclaimers (Doehler, in press): The follow-up question *What is it [the medication] doing*. was responded to with *I(h) d(h)o(h)n't kn(h)ow*. and *What do you notice* received an *I don't know what to say* response. These clinic visits are triadic and we also examine parents' role in shaping children's responses; after children's displays of trouble, parents sometimes provided candidate responses to identify exemplars of 'clinically relevant' experiences ( *Is it helping you focus, do you feel like you stay more seated in your chair or*) and sometimes reformulated children's experiences when their clinical relevance may have been unclear or demonstrably misunderstood by the clinician. We consider how these question-answer series and question redesigns work to both shape how children's medication experiences get reported and

socialize children to recognize what ‘counts’ as clinically relevant. Data stem from seven children-parent-clinician triads video-recorded over three consecutive follow-up clinic visits and are in American English.

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### Piia Mikkola & Esa Lehtinen

#### *Addressing knowledge and experiences in presenters’ questions in new employee orientation* (lecture)

New employee orientation is an activity where there is knowledge and experiences involved in different ways: they are discussed, delivered and processed. New employee orientation has mostly been studied in the area of management (Stephens & Dailey 2012) and from the perspective of learning as a psychological incidence (Acevedo & Yancey 2011). In this presentation we focus on a specific phenomenon that has to do with both knowledge and experiences in the new employee orientation. Our data is video-recorded lectures of an orientation program that involves presenters from the organization and 30 new employees. We focus on the questions made by the presenters. The questions are related to the experiences, knowledge and skills of the new employees. In addition, we investigate how these questions are handled and responded by the members of the audience; the new employees. As a method we use conversation analysis. The questions by the presenter are interesting since they often unveil something of what the presenter expects the employees to know or master. Simultaneously the presenter addresses what he/she him/herself knows about the matter in concern. Epistemics is thus involved in the questions – and in their responses. In conversation analysis epistemics refers to people’s rights in interaction to know something or state something according to their knowledge (see for example Heritage 2012a; 2012b; 2013; Stivers, Mondada & Steensig 2011). Our research shows that the presenters make two kinds of questions that have a different relationship to epistemics. The first category of questions are the questions that make some kind of an assumption of what the new employees are expected to have learned or experienced. For example, *have you all had a possibility to try this work task already or is there someone who hasn’t*. If the learning has not succeeded the questions open up a way for the employees to explain the situation or even complain about it. In the second category of questions the presenter indicates that he/she lacks information that the employees possess. Often the presenter seeks a confirmation for his/her view. If the employees respond with a confirmation the presenter is able to continue his/her telling. If they, instead of that, disconfirm the presenter has to formulate his/her argument differently. We show that both the presenter and the new employee carefully shape their contributions with regard to the expected knowledge of the participants. We contribute to the research on new employee orientation by displaying that orientation is an activity where there is information delivered in different ways.

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### **Yoshimi Miyake**

#### ***A narrative analysis of the voices of Indonesian women victims* (lecture)**

Since the September 30 incident of 1965, Indonesian men and women who were considered to be connected to the Indonesian Communist Party (or PKI), were killed or arrested and detained for lengthy periods. Even though these events occurred more than fifty years ago, those who survived the tortures and imprisonment, are still stigmatized. Many women victims were sexually assaulted and were imprisoned for more than 13 years. Since Indonesia's 1998 democratic reforms, however, the surviving victims have at least started to talk about their tragic past among themselves. This paper is based on my interviews with those Indonesian women, who have survived such traumatic experiences. Based on my narrative analysis, I will discuss: 1. The victims' psychological attitudes toward their experiences. 2. The victims' attitudes toward us, i.e. interviewers, and also toward talking about their experiences to domestic as well as international interviewers. 3. On what kind of main topics they focus when talking about their experiences 4. How they describe their past and present, their family, and themselves. 5. How they describe their future. Secondly, I will discuss linguistic features of their narratives, such as choice of pronouns for the investigators in prisons, choice of voices, i.e. passive or non-passive, use of metaphors and metonymies, etc. when they narrate their experiences. I will argue that women victims try to speak about their experiences fairly fully, when those women live together, live nearby, or have regular meetings among themselves. Over all, however, they hardly talk about physical tortures they had to suffer. On the other hand, those women who are living peripherally being isolated, have difficulty in speaking about their experiences. Their narratives are influenced by the relationship between themselves and their family members.

### **Yoshifumi Mizukawa, Shigeru Urano & Kazuo Nakamura**

#### ***Membership categorization and sequential use of language in tojisha kenkyu (or self-directed research) sessions for mental health.* (lecture)**

This paper focuses on languages use in "tojisha kenkyu" sessions (a group therapy session) for people with mental illness, which were rapidly becoming an acclaimed by the early 2000s(Nakamura 2013), and explicate how participants categorize each other and how tojisha/peer membership categories are asymmetrically and collaboratively used in their interaction. The methods of this paper are membership category analysis (MCA, Hester and Eglin 2004, Day 2012) and sequential analysis (Schegloff 2008, Peraeyle and Antaki 2008) in conversation analysis. Tojisha kenkyu began as a peer-support group session for people with mental illness in Bethel community in Japan. Tojisha kenkyu means "research (kenkyu) by the affected parties /members(tojisha)", or self-directed research(Nakamura 2013). Video data of tojisha kenkyu were taken from hospital sessions for outpatients over the period of four months. Each session is held once a week for ninety-minute. Participants are about five to seven tojisha members (with mental illness) and two facilitators who are social workers from the hospital. We focus on some of their procedures (or steps) for practical use of language and explicate how participants categorize each other in their interaction of tojisha kenkyu. One procedure from the tojisha kenkyu policy is to differentiate between "the problem" and "the person=problem presenter". The person, who was considered to have problem is categorized as a problem presenter/ struggler. The other procedure is "to create a self-diagnosis". In the first step, warm-up, all participants including facilitators talk about their self-diagnosis against their problems and categorize themselves as problem presenter/ strugglers of problems. Also, all participants are categorized co-researchers. In the next step, the problem presenter figures out the processes of his/her struggles (first-hand-experiences). Therefore he/she is categorized as a researcher who can create a self-diagnosis. Other participants, including facilitators, are categorized as (co-)researchers but the presenter has priority to have access to problems and have rights to answer questions from other participants. In this way, the problem presenter shifts his /her categories from a mentally ill person to a researcher and tojisha member. Also, other participants, even facilitators, share the categories of tojisha members. We use transcripts of video data to show how these tojisha/peer member and other categories are asymmetrically and collaboratively used in the sequences of tojisha kenkyu session. This study shows how tojisha kenkyu is an alternative way to build mutual understanding for the person with and without mental illness through fine details of language use, and to have research on social relationships in mental health.



**Yoko Mizuta**

***The interpretation of the reference of “now” in written messages: An experimental view***  
(lecture)

**Background** In written messages, the identification of pure indexical references (PIRs) is nontrivial. Four major views are proposed, arguing that PIRs are to be determined: 1) relative to the context intended by the speaker: the “intentionalist view” (**I-view**) (Predelli, 1998, 2002, 2011), 2) by conventions: the “conventionalist view” (**C-view**): (Corazza, Fish, & Gorvet, 2002), 3) in the context where they are tokened: the “context of tokening view” (**CT-view**) (Cohen 2013), 4) relative to the encoding context: the “shifty characters view” (**SC-view**) (Michaelson, 2014). While these are theoretically competing, no empirical data or pragmatic analyses have been provided. **Research question and approach** How is the reference of “now” in written messages interpreted? Which view(s) is/are supported empirically? This paper investigates these questions from experimental and pragmatic perspectives. **Method** A survey of sixty-six college students was conducted. Using the background information provided, informants were asked to choose the reference of “now” appearing in the given note in the given context. **[Background]** Nancy usually comes home at six and her husband Fred usually comes home earlier. One day, Fred had to go out at four. He left a note for Nancy, expecting that she will be back at six. **[Context]** Nancy comes back home at eight o’clock (Context I) or five o’clock (Context II). She then reads Note A or B. **[Question]** What time would Nancy think “now” (underlined) in the following notes refers to? Note A: “Dear Nancy, I am not here now. Fred” Note B: “Dear Nancy, I am not here now. I will be back three hours from now. Fred” Four questions were asked: **Q1:** Context I + Note A; **Q2:** Context I + Note B; **Q3:** Context II + Note A; **Q4:** Context II + Note B. **[Hypotheses]** The I-view and C-view expect “6 o’clock” in Q1-Q4. The CT-view expects “8 o’clock” in Q1-Q2, and “5 o’clock” in Q3-Q4. The SC-view expects “the encoding time” in Q1-Q4. **Results and Discussion** In Q1, the I-/C-views (44.0%) and the CT-view (31.8%) were supported. In Q2, 42.4% chose “4 o’clock” for the SC-view, although Nancy does not know the encoding time. Next, 33.3% supported the I-/C-views. In Q3, 50.0% supported the CT-view. This number is much larger than the following “21.2%” for “6 o’clock” that supports the I-/C-views. This is presumably because Nancy already notices Fred’s absence at five. In Q4, 34.8% supported the SC-view, whereas 24.2% supported the I-/C-views. In Q2 and Q4, the second sentence in note B affected the answer: a majority chose the encoding time. (Detailed Tables and other data will also be shown and discussed in the presentation.) **Conclusion** Different views were supported in different contexts. The I-view and C-view were stably supported in all questions. The CT-view was significantly supported in Q3: Half of the informants chose the tokening time, rather than the expected time of Nancy’s coming back. The SC-view was supported in Q2 and Q4, with the linguistic context for the message having a considerable effect.

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**David Monteiro, Lorenza Mondada & Burak Tekin**

***Collaboratively video-ing mobile activities*** (lecture)

Shaped by technological possibilities and allowing further research developments, practices of collecting data are crucial in linguistics and the social sciences in general, and in Conversation Analysis in particular (Mondada, 2013). The use of video for investigating how embodied resources feature in the production of social action (Goodwin 1981; Heath, 1986) is nowadays well established within CA; more recently, an interest on video practices has turned this methodological issue into a topic of investigation in its own (Broth, Laurier & Mondada, 2014). Taking a reflexive stance towards the embodied production of video shootings for doing conversation analytical research, Mondada (2014) has identified a variety of situated micro-practices whereby a camera person in a mobile setting adjusts to participants’ visible social actions and projections of next actions. In this paper, we further investigate the interactional, embodied and situated organization of mobile video practices by focusing on the coordination of more cameras simultaneously operated by various camera persons. Based on conversation analysis, the paper relies on a large collection of video data collected with

multiple cameras in mobile settings: treasure-hunting expeditions and guided visits in the nature, outdoor photography sessions and object transportations in a large museum space. Multiple cameras are increasingly used to capture complementary details of the recorded event. This enhances the observability of targeted phenomena, but also raises coordination problems – on which we focus in this paper. The study deals with the activity of "collaboratively video-ing" through which various camera persons coordinate their actions on the move while recording mobile activities. Camera persons engaged in the production of CA-relevant records orient to offering maximal complementarity between the views of the recorded activity, while minimizing the visibility of the recording activity. These principles are implemented by camera persons in situated embodied practices as: - establishing a "V-formation" by walking and stopping so to position and adjust their bodies and cameras relatively to each other in a way that captures complementary views on the participants without being mutually visible on the others' camera; - producing panning movements of the cameras so to "pan out" the other camera person from the images produced by the recording device and, thus, minimize the visibility of the recording activity (by doing this, camera persons locally establish the categorical boundaries of their "belonging together" in the interactional spaces and participation frameworks of the "recorded" and "recording" activities). Contributing to the "embodied turn" (Neville, 2015), "video turn" (Mondada, 2016) and "mobility turn" (Mondada 2011; Haddington, Mondada & Neville, 2013) currently being developed in CA, this study shows how "collaboratively video-ing" is organized around complex and intertwined participation frameworks and interactional space and how it involves the coordination of an embodied togetherness between recorded and recording activities and participants, which ultimately results in the production of scientifically-exploitable video data for doing conversation analytical research.

### **Gerrard Mugford**

#### ***Politeness, choice and interpersonal stance in a foreign language: Routines and conformity vs. individual polite understandings?* (lecture)**

Foreign-language learners are all too often taught to conform to target-language politeness norms and patterns by following formulaic politeness structures that reflect appropriate and compliant language use. The learning of politeness routines that solely focus the learners' attention on the addressee and the target-language community practices may constrain the development of a more meaningful interpersonal dimension to politeness and, at the same time, restrict the choices available to interactants regarding how they want to come across in a given situation. In this presentation, I examine how foreign-language users can be given choices in terms of interpersonal *stance* - the attitudes, emotions and beliefs speakers establish, develop and convey when interacting with other participants. I analyse how pragmalinguistic and sociopragmatic resources can be used to convey *affective stance* (the expression of feelings and attitudes), *epistemic stance* (the degree of certainty) and *evaluative stance* (the judgmental perspective). Pragmalinguistic resources provide interactants with the means to express directness/indirectness, intensity/mitigation, etc. Meanwhile sociopragmatic resources allow participants to achieve desired interactional behaviour in terms of achieving distance/closeness, power and interactant rights and obligations. By revisiting Halliday's interactional and personal functions of language, I study how foreign language users can be given resources and options in how they express linguistic politeness in terms of *stance*. To raise awareness regarding forms, functions and uses of *stance* in the target language, I build on learners' existing first-language knowledge, experiences and attitudes and then encourage them to identify target-language uses of *stance*. By constructing their own understandings of the use of *stance* as a resource, foreign-language users are potentially in a much stronger position to use *stance* to come across in the way they want. Using McCarthy and Carter's *Illustration-Interaction-Induction* framework, I asked 50 Mexican EFL users to identify real-life examples of *stance* (illustration), discuss and analyse their own understandings of its use (interaction) and subsequently develop their own ways of interacting and expressing *stance* (induction). Through the use of discourse completion texts (DCTs) and follow-up semi-structured interviews, the EFL users reflected on how *stance* allows them to develop their own patterns of use and express politeness on a more individual level.

### **Glauca Muniz Proença Lara**

#### ***Life stories: The voice of refugees and immigrants* (lecture)**

History is often told from the dominator's point of view. The *other's* voice – that of the dominated group(s) – is not rarely ignored. Its echoes remain, however, in the system « gaps », expecting the opportunity to be heard. In the light of this assumption, in this paper we intend to give voice to those who are normally kept silent in the public space and listen to what the individuals themselves – in this case, refugees and immigrants that live in

France – have to say about the world, about themselves, about the others. The theme proposed here gains special importance in the current times when we witness an increasing “invasion” of people who, running away from war, poverty and starvation, go mostly to Europe, triggering a problem of global proportions. If, on the one hand, we have authorities and spokespersons who assume the immigrants’ and refugees’ voices and speak in their place (for them and about them), on the other hand, there are alternative spaces that welcome the voices of the “unheard” and transpose them to other instances (other communication devices). The exhibition *Ouvrons les portes*, organized by Médecins du Monde in Paris - France, in October 2015, is a case in point. Such an exhibition displayed a certain number of locked cabins, which the visitor had to open to see the photos and read the stories told by refugees and immigrants, and also from the ones who work with them (doctors, nurses, psychologists, etc.). Based on researchers such as Daniel Bertaux (2005) and Christian Salmon (2007), re-read in the context of Discourse Analysis (DA), we take such reports as (micro) life narratives – or (micro) life stories –, because, even in a few lines, they describe the immigrants’ and refugees’ route between their countries of origin and France, as well as their adaptation to the new reality. Although these texts seem to have been obtained orally (by interviews) and transcribed/edited later on, and the retextualization process is certainly responsible for loss of some aspects related to the construction of meaning, we believe the most relevant ideas were preserved. Among the 25 reports obtained in the exhibition site (<http://www.ouvronslesportes.medicinsdumonde.org>), we chose three to be presented here. These three texts were analysed according to Ducrot’s theory – the so-called “Linguistic Pragmatics” (Ducrot 1984; Anscombe and Ducrot 1983). In this way, “linguistic marks”, such as vocabulary selection, evaluation indexes, modalizers and presupposition markers, enabled us to reconstruct the representations (of the world, of themselves, of the others) that the individuals concerned convey in their texts. By doing so, we have established a fruitful dialogue between DA and Pragmatics, as we have already done before (see, for example, Lara 2016). Then, by comparing this group of life stories, we tried to gather similar aspects so as to propose an outline of what we may call « the immigrant’s/refugee’s speech », which naturally goes beyond the variations each text presents.

## **Jill Murray**

### ***Overseas trained teachers and the pragmatics of the teacher-parent meeting* (lecture)**

In all countries which attract skilled migrants a balance is sought between the rights of new arrivals to practice their profession and those of their clients to receive optimum quality service, care or education without being disadvantaged or endangered by communication failures. In the education workplace, the teacher-parent meeting is a specialised genre of interaction requiring high levels of pragmatic competence and cultural knowledge. (Leung 2001, MacLure & Walker 2000, Pillet-Shore 2015). It poses particular challenges for teachers who have obtained their education and experience in non-English speaking contexts, and are unfamiliar with local practices and cultural expectations in the countries to which they migrate. The significance of intercultural teacher-parent interactions is noted in the literature, where it is emphasised that pragmalinguistic and sociopragmatic concerns can severely limit the effectiveness of communication (Eberly 2007, Figuiera 2015). However, of the limited amount of interculturally focussed work that has been undertaken, most has concentrated on NS teachers interacting with migrant parents (Guo 2010, Guo and Mohan 2008) and not on situations where it is the teacher him/herself who is a member of a different cultural and language group. Drawing on semi-structured interviews and role-plays, this paper reports on the experiences of teacher-parent meetings as recounted by practicing teachers in Australia, and explores the pragmalinguistic and sociopragmatic differences in how a simulated teacher-parent meeting was managed by two different groups of teachers: local and overseas trained. Key areas identified included establishment and maintenance of rapport, making criticisms, and managing responses. Findings suggest that it could be beneficial if both the linguistic and social aspects of interacting with parents received more attention, both in the workplace-readiness preparation of overseas trained professionals, in the assessment of teachers’ communication skills, and in mainstream teacher education.

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### **Tomoko Nagayama**

#### ***Multimodal code-switching and interlingual mode-switching in multimodal and multilingual discourse: A case of Despicable Me* (lecture)**

This study discusses two questions. How effective is it to switch between visual codes and verbal codes? How effective is it to switch modes interlingually between nonverbal mode and verbal mode and between auditory mode and visual mode in multilingual and multimodal discourse? My data is the Japanese subtitled version of *Despicable Me* (2010), an English-language animated film. The theoretical backgrounds are multimodality and geosemiotics. I propose two analytical frameworks: multimodal code-switching and interlingual mode-switching. “The term ‘code’ is useful in sociolinguistics because it corrals the whole range of language resources that speakers use, whether these are regarded as distinct languages or as varieties of a language.” (Bell, 2013:104) This study counts visual resources as another kind of code and calls switching between visual codes and verbal codes multimodal code-switching. Distinctions between nonverbal mode and verbal mode are never clear, because codes can be both verbal and nonverbal. If sequential scenes do not include text, being spoken or written, they are on nonverbal mode. If they contain text, being spoken or written, they are on verbal mode. But if those texts are unclear to recipients, they are still on nonverbal mode. Subtitling foreign-language films carries out both multimodal code-switching and interlingual mode-switching. Spoken dialogues on auditory mode in one language are switched into written texts on visual mode in another language. Multimodal code-switching and mode-switching between auditory and visual modes are salient in *Despicable Me*. At Scene 1 Gru thinks up an idea of using cookie robots to steal the shrink ray when he sees orphan sisters selling cookies get inside. His idea appears through sequential scenes, then he says “Light bulb.” and explains his idea, which is metatext (Hyland, 2005) and subtitled. In this sequence we can observe multimodal code-switching from visual codes to verbal codes, linguistic code-switching from English to Japanese and interlingual mode-switching from English auditory mode to Japanese visual mode. At Scene 2 Gru says “Light bulb.” again, which is metatext and subtitled, after his idea of abandoning the girls appears through sequential scenes. The words “Good Bye” appear on the screen and are subtitled, but it is unclear whether “Good Bye” could be on verbal mode and this sequence is easy to interpret. Scene 3 shows Gru’s old conversations with his mother about his childhood dream of landing the moon when his plan of stealing the moon is denied, which is all subtitled. It is again unclear whether this sequence is easy to interpret, because Gru’s memories appear without metatext explaining what he thinks, though his face works as a visual contextualization cue. At Scene 4 Gru kisses Good night to Margo, Minions are waiting for him outside without saying any word, and Gru kisses Good night to them. In this way the audience understands what Minions wanted Gru to do. Visualizations of Gru’s ideas are so salient that multimodal code-switching between visual and verbal codes and interlingual mode-switching between auditory and visual modes are critical except that sequential scenes could be unclear without metatext.

### **Nobumi Nakai**

#### ***Formal features and interpretation of noun phrases* (lecture)**

Assume that each language has a nominal domain called XNP, which is the set of elements that are lexically or formally represented as noun phrases (Nakai 2013). The XNP domain could be subject to relatively little cross-linguistic variation, taking into account the linguistic universals. This paper attempts to account for the way formal features of noun phrases are represented, showing the remarkable contrast between Japanese and English in terms of the way each noun-phrase form clips the features out of the XNP domain in the respective languages. Regarding English noun phrases, Declerck (1986:25) states that a noun phrase that is formally marked as definite can be expected to have the semantic-pragmatic meaning that distinguishes a definite noun phrase from an indefinite one.

When you say (1), *hon wo misete* ‘(lit.) Show (me) book’ in Japanese, *hon* ‘(lit.) book’ could be construed in several ways such as *the book, the books, a book, books and some books* depending on the context where it is uttered.

- (1) *hon wo misete.*  
book ACC show '(lit.) Show (me) book'

Noun phrases often thus appear in a plain or neutral form, such as *hon* in (1), without being accompanied by any determiner in Japanese. This form is called the 'plain' noun phrase in my terminology. (2) is one possible English equivalent of (1). Reference-assigning information corresponding to the plain noun phrase *hon* in (1) could be understood as the same as the one corresponding to the definite noun phrase *the book* in (2).

- (2) Show me the book.

English grammar requires the speaker to use a definite noun phrase whenever the conditions for using one are satisfied, while Japanese grammar does not require the speaker to use a plain noun phrase under certain conditions.

Concerning the sentences in (3), the word *message* is used as either *a message* or *the message* in English. The word *message* is also used as a loanword in Japanese, having a similar meaning along with a little Japanese sound [mes-sédʒi]. The Japanese word *message* could each appear as a plain noun phrase as shown in (4) on the supposition that the sentences in (4) were all Japanese.

- (3) a. Is there *a message* for me?  
b. May I have *the message*, please?  
c. I will repeat *the message* back now. ]
- (4) a. Is there *message* for me?  
b. May I have *message*, please?  
c. I will repeat *message* back now.

These facts show that if a speaker uses a plain noun phrase such as *hon* and *message*, (s)he is indicating to the hearer that reference-assigning information could be accessible but is not necessarily. This study argues that Japanese noun phrases do have formal features of plainness and non-plainness, and noun phrases, such as proper nouns, pronouns, plural nouns, and nouns accompanied by any determiner/numeral, are non-plain noun phrases. The study also illustrates how the formal features of noun phrases interact with the interpretation semantically and pragmatically.

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### Minako Nakayasu

#### *Spatio-temporal systems in Middle English letters: Discourse and interaction* (lecture)

The purpose of this paper is to carry out a systematic analysis of the spatio-temporal systems in Middle English letters along the lines of historical pragmatics and discourse analysis (Taavitsainen and Jucker 2015). The text used for analysis is *Paston letters and papers of the fifteenth century* (Davis 2004[1971]).

The spatio-temporal systems (Nakayasu to appear) is a deictic system in that the speakers/writers judge how far the situations they wish to put into language are from their 'here and now', i.e. proximal or distal. They realise the relationship of space and time with the aid of a variety of elements such as pronouns, demonstratives, tense forms, modals and adverbials. These elements are in fact related with each other in the integrated spatio-temporal domain, and these relationships change in discourse.

This paper first conducts a statistical analysis of how frequently the elements of space and time are employed, and shows which perspective, proximal or distal, is likely to be taken. The discourse-pragmatic analysis then reveals how these elements are related with each other to take either perspective in the integrated spatio-temporal domain, and how these perspectives continue to be taken or alternate with each other in discourse.

In conducting these analyses, the present paper also pays attention to how the sociolinguistic aspects of the participants (Bergs 2005) impact the spatio-temporal systems in letters: the gender of the writer and the addressee, and the relationship between the writer and the addressee.

Finally, this paper offers a fresh perspective to the pragmatic research of letters written in Middle English, by demonstrating how the systems of space and time described here were utilised by the Pastons in their

interactions through their letter writing.

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### Fumiko Nazikian

#### *Deshoo and yone as a marker of claiming and displaying "affiliation" with the speaker's stance* (poster)

It has been pointed out by many linguists (e.g., Fujii 2005, 2008, 2011; Katagiri, 2007, etc.) that as an interactional principle, Japanese speakers seek/ display frequent agreement or mutual consent from the listener(s) in social interaction. However, the precise mechanisms of such an interactional principle are still unclear. The present study employs Stivers' (2008) discourse analysis, which utilizes the notions of "stance" (the teller's perspective towards the event being reported) and "affiliation" (display or endorsement of the teller's stances or perspectives) to examine the use of discourse markers during the telling. Focusing on the final sentence particle *yone* and the modal auxiliary verb *deshoo*, this study examines how Japanese speakers rely on the communication resources to seek/display "affiliation" during the telling. *Yone* and *deshoo* are a sentence final particle and an auxiliary verb of conjecture, respectively. Interactionally, both are often used as a tag-like confirmation marker and function to "solicit or grant support" while inducing listener involvement (Chafe 1982). Interestingly, *deshoo* and *yone* are alternatively used by the same speaker and serve different functions. In order to uncover mechanisms where Japanese speakers manage to display and seek "alliance" with other participants by the use of *yone* and *deshoo*, this study analyzes natural conversations taken from 'Mr. O Corpus'. [1] In total, 12 pairs of interactions were examined where two people talk about recent experiences that surprised them. Results show that the use of *deshoo* and *yone* is associated with the speaker's different expectations about the listener's response towards his/her stance. When *deshoo* is used as a confirmation marker, the speaker assumes that the listener will take the same stance as him/her and endorse his/her perspective. *Yone*, on the other hand is used when the speaker assumes some type of "cognitive discrepancy/gap" (McGloin and Xu 2014) (e.g., within the speaker him/herself, between the speaker and the listener, between the speaker's view and the social norm, and between expected and actual responses). Hence, when *yone* is used the speaker assumes that the listener may not agree with his/her stance. The recipient/listener also uses *deshoo* and *yone* in responding to the prior speaker to display alliance in a different way. *Deshoo* is used when he/she displays agreement by justifying a stance that he/she previously expressed; *yone* is used to display his/her support or empathy on the basis of a similar experience that he/she has had. This study shows how participants in social interaction display "alliances" with other participants by constantly assessing each other's stances.

[1] This is a cross-linguistic video corpus collected for the project "Empirical and Theoretical Studies on Culture, Interaction, and Language in Asia". The project was directed by Sachiko Ide at Japan Women's University.

### Zsuzsanna Németh

#### *Repair operations as self-repair strategies in Hungarian conversations* (lecture)

**Context of the research.** While previous studies in the conversation-analytic literature have paid a great deal of attention to self-repair, relatively few of them have focused only on repair operations, i.e. self-repair strategies in their own right (the major exception is Schegloff 2013). Even fewer have examined the appearance of repair operations in Hungarian conversations: Lerch (2007) has explored the lexical category of the target word in repetition (recycling), Németh (2012) has described the relationship between repair operation type, the length and syntactic class of the repaired segment, and the site of repair initiation in recycling and replacement; and finally, Németh (2017) examines the interactional functions of recycling, replacement, insertion, and aborting in Hungarian conversations. **Aims.** Against this backdrop, the focus of this paper is to analyse the appearance of

the other repair operations Schegloff (2013) describes in his study, namely, deleting, searching, sequence-jumping, reformatting, and reordering in a corpus consisting of casual Hungarian face-to-face conversations among friends, the total length of which is 4 h 58 min 42 sec. In my presentation, I explore the interactional functions of instances of repair operations in their sequential contexts. I aim to reveal a variety of interactional motivations of the repair operations in Hungarian, and make a comparison with the findings of the previous literature concerning other languages. **Conclusion.** The results of the present study will show that there is no one-to-one relationship between the repair operation type and the particular interactional task it fulfils. That is to say, different repair operations may have the same kind of interactional functions (cf. Wilkinson and Weatherall 2011 on British, New Zealand, and U.S. English and Németh 2017 on Hungarian). Moreover, according to my expectations, my results will support Németh's (2017) findings, namely, that in Hungarian it is also possible that different repair operations fulfil one and the same interactional task in the same turn and thus in the same action.

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### Margarita Németh

#### *Pragmatic transfer in the apologizing strategies of Hungarian EFL learners* (lecture)

This paper presents the second part of an ongoing research that aims at exploring the characteristics of apologizing strategies of Hungarian EFL learners in a cross-linguistic and interlanguage perspective. The first part investigated the differences between the apologizing strategies of non-native (Hungarian) English speakers and those of native British English speakers; whereas, the current research examines the nature of pragmatic transfer in the apologizing strategies of Hungarian EFL learners.

L1 pragmatic transfer – the influences of the cultural and linguistic environment of non-native speakers on their production in their second/foreign language – has been widely studied in the field of interlanguage pragmatics. There are two opposing views on the relationship between L1 pragmatic transfer and L2 proficiency (Jiemin Bu 2012). 1) L1 pragmatic transfer is positively correlated with learners' L2 proficiency, in other words high proficiency L2 learners are more likely to show *negative* pragmatic transfer in their L2 performance (e.g. Takahashi & Beebe 1987). The second approach claims that L1 pragmatic transfer is negatively correlated with learners' L2 proficiency, so learners of low language proficiency tend to transfer more pragmatic knowledge of their native language than high proficiency learners who usually display *positive* pragmatic transfer (Maeshiba at al. 1996 among others). Carrying out a qualitative research, the paper proposes the following research question: Does negative or positive transfer appear in the apologizing strategies of Hungarian high proficiency EFL learners?

The first part of the research consisted of a pre-test where 24 apologizing situations were tested with the help of a four point Likert scale. The participants had to indicate how they feel about the severity of the offense in the described situations. Later, based on the results of the pre-test, a Written Discourse Completion Test (24 situations, 12 of which elicit apologizing and 12 distractors) was constructed, where the two defined sociopragmatic factors were the 1) severity of the offense and 2) social distance (with a 3x2 design). The language of the test was English, while the participants of the test were EFL students from the University of Debrecen, Hungary (38 females, 31 males, 18-25 years, upper-intermediate and advanced learners) and 15 British English native speakers as a control group.

The second part of the research focuses on the nature of pragmatic transfer in the apologizing strategies of Hungarian EFL learners, so it keeps the WDCT method (with the exact same situations translated into Hungarian) and reuses the results of the target group from the first part. However, the control group was replaced with a group of Hungarian native speakers of the same characteristics the target group has (same size, same age-group, same male-female distribution but not the same individuals).

The results can deepen our knowledge about the relationship between L1 pragmatic transfer and L2 proficiency and may reinforce one of the approaches regarding this topic. At the same time, the results can have practical applicability when teaching L2 learners of English.

**Enikő Németh T.**

***Implicit plural pronominal objects in Hungarian language use*** (lecture)

**Background.** In Hungarian language use verbs can occur with implicit arguments including direct object arguments in the following three manners: (A) if some element of the lexical-semantic representation of a verb licenses the lexically unrealised occurrence of the argument, according to the principle of relevance, (B) if the rest of the utterance, i.e. immediate context with its contextual factors including encyclopaedic pieces of information and grammatical requirements, provides a relevant, typical interpretation, and (C) if extending the immediate utterance context of the argument results in a relevant interpretation. Thus, the use of implicit direct object arguments can be licensed by lexical-semantic, grammatical, and pragmatic factors (Németh T. 2010). Hungarian is a *pro*-drop language which licences not only subject *pro*-drop but object *pro*-drop as well. Dropped objects are kinds of implicit direct object arguments which can be licensed and identified in the second (B) and the third (C) manners taking into consideration both grammatical and pragmatic factors (Németh T. 2015).

**Aim.** In Hungarian language use both zero object anaphors and extralinguistically licensed object *pro*-drop can occur. Hungarian grammatical tradition as well as the current generative grammatical approaches agree that Hungarian transitive verbs can only be used with singular zero pronominal objects (Keszler 2000; É. Kiss 2002, 2012). Their argumentation is mostly based on the sentence-level data coming from the intuition. However, if data from other data sources are introduced into research, one can come to another conclusion. Taking into account data from various sources, I aim to demonstrate in the present paper that Hungarian transitive verbs can occur with implicit plural pronominal objects in utterances in particular contexts of language use.

**Conclusion.** Relying on the results of thorough and systematic analyses of different kinds of data gathered from my own and other Hungarian native speakers' intuition, written and spoken corpora as well as thought experiments, I came to the conclusion that in Hungarian language use transitive verbs can occur not only with zero singular pronominal objects, as the majority Hungarian grammatical tradition has stated, but with plural ones as well, both anaphorically and exophorically. In Hungarian language use we can assume zero plural object *pro*-forms in all persons. Since their use and interpretation are highly influenced by linguistic and extralinguistic contextual factors, their occurrences are guided mainly by pragmatic factors in addition to grammatical and semantic requirements. In many cases grammar cannot explain their occurrence; moreover, they should not even occur, according to sentence grammar. However, particular utterance contexts (cf. the second (B) manner) or extended contexts (cf. the third (C) manner) can license the use and guide the interpretation of zero plural pronominal objects. In other words, the use or interpretation predicted by grammar at sentence level can be considered only a typical, default one which emerges due to the lack of any specific context. In particular contexts of language use the occurrence or interpretation of implicit pronominal objects predicted by grammar can be modified or even overridden.

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**Anabella-Gloria Niculescu-Gorpin**

***Language change in the real world. A user-based account.*** (lecture)

Being a constant reality, language change has been studied from different perspectives from Antiquity, without necessarily focusing on explaining such phenomena, but most often only to correct '*bad usage*'; one such example is Appendix Probus (3<sup>rd</sup> or 4<sup>th</sup> century AD), a palimpsest which records a series of Latin spelling mistakes triggered by the influence of Vulgate on the written language, thus providing evidence on how Latin was involving. These so-called mistakes passed on to the Romance languages, turning into today's words. Even a perfunctory browsing through the research literature reveals an incredibly high number of articles tackling the current influence of English on various languages (see references below), thus making it a self-evident truth that over the last decades English has acquired the status of a *true global language*. This could only please those who have dreamt of a universal language, but there are numerous people who have swallowed the idea that the influence of English is unavoidable with a pinch of salt. Having adopted a psycho-linguistic approach, I have



researched the influence of English on present-day Romanian to discover the motivation and reasoning behind it and to provide possible explanations for the current language change phenomena. The focus has been on the carriers of the English influence: language users. Starting from a set of psycholinguistic experiments involving native speakers, the current presentation discusses the Anglicisation of present-day Romanian, emphasizing that speakers' attitudes towards particular phenomena are the ultimate policy-makers that set the trends in language change. Using Eprime, I have designed psycholinguistic experiments that tested Romanian native speaker's response time to both lexical Anglicisms and their long-established Romanian counterparts. I have also tested how particular factors such as *recency* or *frequency of use* can contribute to the acceptability of Anglicisms, be they lexical or of any other type. We had more than 100 subjects, the control group included. The preliminary results suggest that the current language change Romanian is undergoing is triggered mainly by native speakers' perception of and attitudes towards Anglicisms, and that an academic attitude similar to that from Appendix Probi, that is too purist, is not going to divert the current trend.

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### Hiroko Nishida & Daisuke Yokomori

#### ***Progressivity management in string quartet rehearsals: Stopping/restarting play as interactional achievements*** (lecture)

Participants in a conversation or any type of social interaction are constantly faced with issues of progressivity management: they should do things expected/sanctioned at each moment of the interaction and, if there is any need for a departure from such a progress, they should somehow make it reasonable (Schegloff, 2007: 14-15). Progressivity in interaction is embodied differently depending on the context or institutional setting in which the interaction is embedded. Among various settings which show unique constraints on progressivity are rehearsals for classical music performances. During rehearsals, players occasionally need to stop playing and deal with problems they detect, and after doing that, they also need to restart playing, either to check how they sound during the segment in question or to move on to the next segment of the piece. Studies have explored how participants stop/restart musical activities, using the analytical framework of Ethnomethodology and Conversation Analysis. Weeks (1996) examines stop/restart negotiation between a conductor and players during an orchestra rehearsal, and Reed et al. (2014) investigates interaction between an instructor and a student during a vocal master class. However, little is known about how players deal with contingencies concerning stopping/restarting play when it comes to cases where there is no participant playing the role of a conductor or an instructor. The purpose of the present study is to explore how players manage the issue of progressivity in a rehearsal with neither a conductor nor an instructor.

Video recordings of rehearsals of a professional string quartet in Japan are analyzed. The total duration of the recordings is approximately 8.5 hours and we have identified 210 instances of the Stop-Restart sequence. Looking at verbal and non-verbal details of players behaviors, we have examined each instance in terms of 1) what kind of a problem causes the stop, 2) how players share the problem with other members, 3) how they

solve the problem, and 4) what happens before they restart. The analysis shows two types of evidence of members' orientation to progressivity of a rehearsal. First, players tend not to stop playing even though an apparent mistake has been made, unless any of them publicly brings up the problems and requires to stop. Second, once players stop playing, they use that occasion as an opportunity to raise issues they bear in mind, and they do not restart playing until possible issues at that point are all discussed. Overall, compared to the Stop-Restart sequence in other musical activities with a conductor or instructor, the management of progressivity in a string quartet rehearsal is more contingent on players' subtle behaviors.

The present study exemplifies how musicians manage the issue of progressivity in musical activities employing both linguistic and embodied resources in a fine grained way. Thus, it contributes to the growing field of Ethnomusicology (Davidson and Good, 2002; Mak, 2016) as well as multimodality studies on social interactions in institutional settings (Streeck et al., 2011; Mondada, 2012).

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### Koichi Nishida

#### *Two types of pragmatic heuristics and anaphoric expressions* (lecture)

Since anaphoric pronouns are semantically reduced compared to their antecedent expressions, Levinson 2000:114-115 argues that anaphoric expressions follow the following set of heuristics:

(1) Speaker's maxim: Say as little as necessary.

Recipient's corollary: (i) Avoid interpretations that multiply entities referred to; specifically, (ii) prefer coreferential readings of reduced NPs.

His account, as it stands, cannot accommodate noun phrases that are rich in descriptive content, but are anaphoric to, or coreferential with, other referring expressions in the same context. In what follows, underlined noun phrases are intended to be coreferential, as in (2):

(2) Silvio Berlusconi ... is not known for his restraint. The media baron's taste for the high life, his dalliances with young women, and his lazy moral compass are now legendary. *Newsweek*, August 22&29, 2011

Although Levinson assumes that anaphoric expressions follow both imperatives of (i) and (ii) in Recipient's corollary in (1), highly descriptive noun phrases like *the media baron* in (2) violate (ii), but accept (i) to be coreferential with other expressions referring to topics. To include coreferential descriptives into anaphoric expressions, I propose to modify his account in such a way that in (1), (ii) agrees directly with Speaker's maxim, so it is ranked higher than (i); while referential expressions that accept only (i) are lower-rank anaphoric expressions that indicate coreference alone, those that accept (ii) are higher-rank anaphoric expressions that can override (i) to express grammatical functions they perform in relation to other expressions in the same context (cf. Lambrecht 1994).

To support my account, I collected over 300 examples of coreferential descriptives, and found that firstly, in over 70 percent of the examples, coreferential descriptives and their antecedents are both in subject position, and secondly, when coreferential descriptives are used as possessives, they always accompany head nouns that express parts of the possessors they refer back to, like *(one's) taste* in (2). Pronouns are free from these distributional characteristics, which follow from the ranking of (ii) over (i).

In (3), possessive pronouns like *his*, but not possessive coreferential descriptives like *the smart 29-year-old*

*sociologist's*, can accompany head nouns that refer to separate entities from their possessors, like (*one's*) *colleagues*:

(3) Dr. Richard Brown published a monograph, because {a. his colleagues introduced the smart 29-year-old sociologist to the publisher/ b. the smart 29-year-old sociologist's colleagues introduced him to the publisher}.

Pronouns accept (ii) to be higher-rank anaphoric expressions, and can override (i) to help multiply entities referred to and relate their antecedents with such entities, as in (3a). Since coreferential descriptives accept only (i) to be lower-rank anaphoric expressions, they cannot make a phrase to multiply entities referred to. As a result of faithful observance of (i), they are most frequently used when they inherit both reference and syntactic position from their antecedents: their grammatical functions are more limited than those of anaphoric pronouns. Thus, coreferential descriptives are best fit for topical subjects with a simple, or effortless, grammatical function of repeating the same topic as before, but they are unfit for possessives with a complex grammatical function of relating topical referents with other referents. Compared to such possessives, however, possessives that relate possessors with their own parts are functionally less complex, so they may be added to coreferential descriptives, as in (2).

As a theoretical consideration, pragmatic heuristics that guide what to mean by certain words, like (ii), are partly encoded in these words and are closer to grammar than those that only guide how to use these words, like (i) (cf. Ariel 2008).

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### Yuji Nishiyama & Koji Mineshima

#### *Explicature and the predication/specification distinction* (lecture)

It is well known that a copular sentence like (1) is ambiguous between a predicational reading and a specificational reading and that in its specificational reading it can be paraphrased as (2). (1) This lady is the president. (2) The president is this lady. Within the relevance theoretic framework, we will argue for the following: (A) The distinction between predicational and specificational readings must be captured at the level of *logical form*. An *explicature* is an assumption that is inferentially developed from logical forms encoded by the utterance. Thus, it follows from (A) that the explicature of the utterance of (1) would differ, corresponding to which reading is intended by the speaker. We contrast (A) with the following claims: (B) The distinction between predication and specification is captured at the level of *propositional attitude description*. (C) The distinction between predication and specification is taken as *procedural constraints* on the inferential construction. According to (B), both readings of (1) express the same proposition (i.e., base-level explicature); the difference lies in *higher-level explicatures*. (C) is expected from the standard analysis of cleft sentences in Relevance Theory. Note that the specificational reading of (1) is close to a cleft sentence like (3). (3) It is this lady who is the president. A cleft sentence is usually analyzed as an expression that encodes procedural constraints on the inferential phase of comprehension (cf. Jucker 1997). Thus, utterances of (4a) and (4b) guide the hearer towards different types of intended context, although they have the same propositional content (Blakemore 2002: 9). (4) a. It was Anna who found the money. b. It was the money that Anna found. We will argue against (B) and (C) on two grounds. First, the distinction between predication and specification is truth-conditionally inert in simple sentences such as (1) and (2), but not when a sentence is embedded in certain structures, such as those in (5a) and (5b) (Carston 2002: 52-3). (5) a. Mary was annoyed that this lady is the president. b. Mary was annoyed that the president is this lady. While difficult for proponents of (B) or (C), this contrast has a natural explanation with (A). Second, we will argue on linguistic grounds that predicational and specificational sentences have different logical forms; while in the predicational reading of (1) *the president* functions as a predicate nominal denoting a property, in the specificational reading it has a different semantic function; namely, it involves a variable for which the subject NP *this lady* specifies its value. On these grounds, we conclude that the distinction between predication and specification is not procedural but conceptual, and that it must be explained independently of propositional attitude description. Based on this claim, we will further argue for the need to reconsider the standard relevance theoretic conception concerning the semantics-pragmatics interface in a way that allows the predication/specification distinction at the level of logical form and explicature.

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### **Miharu Nittono**

#### ***Hedging as an important means to enhance intermediate/advanced Japanese learners' writing skills*** (lecture)

When Holmes (1982) compared native and non-native English speakers, a major difference she noted was the type and frequency of “hedging” that each group used. More specifically, Holmes identified that the appropriate “native-like” use of English was a function of hedging. Further, there is no doubt that hedging, and the appropriate use of target native-like language, also exists in Japanese. Up until this point, research has focused primarily on hedging in spoken contexts, defining it as the avoidance or circumvention of a direct, declarative statement. But recently, research into the written form of hedging has been expanding. Especially in the Western academic community, there is a growing consensus that hedging is also an important factor to be considered in written work (Hyland, 2015). Building upon current research in the field, this study used data from the written material of students in intermediate and advanced-level Japanese classes between 2010 and 2016. The current study uses 180 essays written by students in intermediate Japanese classes and 100 essays from students in advanced and super-advanced Japanese classes. These essays were analyzed for the frequency, types and functions of hedging used by the students. The results from the analysis of the 280 essays show that 60 types of hedges, including “maybe” (*kamoshirenai*), “probably” (*tabun*), “think” (*omowareru*), “don’t you think/it’s my belief that” (*nodewanaika*), were identified. The authors intended for these hedge phrases to serve as three different functions: genuine expressions of the author’s unsureness about the information, vague opinions, and attempts to draw the reader in. As the proficiency of each student increased, especially among the students in the super-advanced group, hedging to draw the reader in was a particularly pronounced feature of the writing. Moreover, a significant correlation between the grade of the essay and the types and amounts of hedging in the essay were also identified. Based on the results discussed above, this study will investigate the importance of hedging in writing, and also discuss possible ways to instruct students on the effective uses of hedging.

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### **Stefan Norrthon**

#### ***To stage a quarrel: Phases in the work with a quarrel-scene in theatre rehearsals*** (lecture)

Theatre is fiction of course, but actors use the same resources (like tempo, movements, voice and so on) that people use also outside the theatre. Following a theatre rehearsal process means following the explicit trying, modifying and repetition of resources that people use in everyday communication. In this presentation I analyse one scene from the rehearsal work with the stage production of *The Effect* by Lucy Prebble, at a professional Swedish theatre. The study forms part of my ongoing dissertation, which is based on a corpus of 82 hours of video recorded theatre rehearsals. With examples from the work with the same lines from the play, in different phases of the process, I will identify key resources (cf. Mondada 2014) used in playing a scene where the characters are quarrelling. The theatre rehearsal process is based on a written text: verbal utterances and stage directions are formulated in the manuscript. In this case, participants know from the beginning that on a certain page, the characters will shout at each other and also fight physically. Theatre work is intersubjectivity work: Theatre is a collective art form. Many voices participate, and there is a premiere date to relate to, when there must be an agreement about what to tell and how. The study takes its basis in these conditions, and asks: What resources do the participants choose in the enactment of the written play, and how do they choose? With Conversation analysis as method, extracts from three rehearsal days are examined, that represent three different phases of the process: The first day, with the reading of the play, a rehearsal day in the middle of the process, and the opening night. The resources used in the different performances of the same scene are compared with each other and related to the written manuscript. Also, “rehearsal talk, from the middle of the process is analysed: meta discussions about the work. One observation is that participants quite often make references to personal experiences, and how people normally quarrel in real life. In addition to using their bodies as instruments on stage, actors use personal experience in the joint construction of a fictitious quarrel.

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### **Yukako Nozawa, Kazuyo Yamauchi & Daniel Salcedo**

#### ***The role of repetition in history taking: Primary care medical consultations between medical students and simulated patients in English as a Lingua Franca*** (lecture)

This study investigates the use of repetitions in medical consultations between Japanese medical students and simulated patients from overseas in English as a Lingua Franca (henceforth, ELF), by using conversation analysis. Doctor-patient communication has long been recognised as central to medical care (Kaplan et al., 1989; Roter, 2000). Particularly, appreciating patient's narrative of illness in history taking at primary care promotes understanding between doctors and patients as well as uncovers diagnostic options (Greenhalgh & Hurwitz, 1998). Previous studies on medical interview using conversation analysis have revealed how doctors and patients can accomplish co-constructive and collaborative practice (e.g., Heritage and Maynard, 2006). However, they are largely based on interactions of native speakers of English, and the number of conversation analysis of medical encounter from intercultural perspective is still limited.

In this study, the conversation data were collected at the medical interview sessions of advanced medical English class at a medical school in Japan. In this class, twenty Japanese medical students conducted medical interviews with the help of simulated patients from overseas. The interactions between medical students and simulated patients were audio-visual recorded and transcribed for subsequent conversation analysis. The results show that the participants collaboratively repaired and pre-empted non-understanding by using repetition strategies such as self-repetition, other-repetition, self-rephrase and other-rephrase (e.g., Mauranen, 2006). These strategies are also used for clarification and establishing empathy (e.g., Hojat et al., 2001). The influence of this linguistic feature is further explored in a summary of this study, which indicates the importance of future challenges of conversation analysis of medical communication in terms of ELF and intercultural communication.

### **Begoña Núñez-Perucha**

#### ***Going global: The representation of universities and academic actors in the advertising discourse of higher education*** (lecture)

Over the last decade, the increasing internationalization and marketization of higher education has had an impact on the language of educational discourse and on the (re)shaping of academic identities (Clarke *et al.* 2013; Fairclough, 2007; Solly, 2007). From a discourse perspective, the theoretical framework of Critical Discourse Analysis has proved useful for investigating the "re-scaling" of higher education (Fairclough, 2007) and the construction of teacher identities in educational policy documents (Thomas, 2005). Following Fairclough's social theory of discourse, whereby discursive practices can contribute to both reproducing and transforming social identities (Fairclough, 1992, 2003), the present paper aims to explore the impact of the policy documents setting the agenda for the modernization of higher education (European Commission, 2011) on the representation of universities and academic actors in advertising. More specifically, it analyses what roles, relations, and identities are constructed for them by drawing on a corpus of 20 adverts of higher education from general audience magazines and university websites. The analysis proceeds in two stages. First, a word frequency analysis of the policy documents is conducted in order to search for the most recurrent lexical choices building the conceptualization of the modernization of Europe's higher education; second, a combined quantitative and qualitative methodology is applied to the analysis of adverts in order to assess the effect of the language of policy documents on advertising discourse, and to investigate the textual and visual resources used by universities to construct identities for themselves, for students, and for academic staff. The preliminary results show that the most frequent content words that appear in the legal texts (e.g. mobility, quality, learning, knowledge, and skills) are recontextualised as selling points. Further, teacher and student identities are shaped to meet the demands of the global market, which results in universities and academic actors being primarily located at the global scale.

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## **Akin Odebunmi**

### ***Discursive mechanisms in therapy preference negotiation*** (lecture)

Therapy preference negotiation, which refers to therapy providers' and receivers' interactively-grounded choice of and agreement on treatment regimes, is an occasional occurrence in Nigerian hospitals. This is because of the entrenchment, in large measure, of therapist suppressive power which permits little client negotiative rights in the clinics. Yet, in spite of the general, almost absolute client voicelessness in decisions on therapy, few salient instances of negotiation occur. The scholarship of medical pragmatics has documented a small number of post-recommendation negotiations but is yet to acknowledge the mechanisms deployed by therapists and clients in negotiating treatment preference in Nigerian hospitals. Samples of clinical conversations were selected from 50 therapist-client interactions, which were complemented by oral and written interviews conducted with 65 health providers and 100 clients in urban and rural areas in Southwestern Nigerian States. Analysis, conducted basically with Istvan Kecskes' socio-cognitive approach, indicates that in the majority of cases, both urban and rural health seekers exploit apriori and emergent social and interactive features in their negotiations of therapy, leading to positive and negative preferences. Rural health seekers opt for negative preference by orienting to emergent interactive features and urban ones do the same by orienting to apriori and emergent features. Doctors, on their part, utilise both features in negotiating positive preference with the two categories of clients, and mainly apriori features in the negotiation of negative preference with rural health seekers. Doctors deploy prescriptive, direct disaffiliative and modified proposal strategies in negotiating with patients who prefer indirect disaffiliative, (in)direct affiliative and covert conclusive disaffiliative strategies in therapy preference encounters. Common ground and intention are defined and negotiated on the basis of physicians' institutional power, and patients' provenance, context-shaped rapport with therapists and condition-constrained ventures.

## **Etsuko Oishi**

### ***Reanalysing de se attitudes from a speech-act-theoretic perspective*** (lecture)

*De se* attitudes are generally assumed to be self-knowledge, that is, knowledge about oneself "when one thinks of oneself in the first-person way" (Ninan, 2010: 551). The significance of identifying this type of knowledge was first recognized by Castañeda (1966: 130), who introduced "he\*" as it occurs in attributions of self-knowledge. When Privatus asserts:

- 1) The Editor of *Soul* believes that he\* is a millionaire,

the pronoun "he\*" is not a proxy for the description "The Editor of *Soul*". "The Editor of *Soul* may know that he himself is a millionaire while failing to know that he himself is the Editor of *Soul*, because, say, he believes that the Editor of *Soul* is poverty-stricken Richard Penniless" (Castañeda 1966:134-5). Perry (1977, 1979), Lewis (1979) and Stalnaker (1981) provide further analyses of the uniqueness of *de se* attitudes, and Boer and Lycan (1980), Chierchia (1989), Higginbotham (2009) and Davis (2013) analyze semantics of *de se*-belief reports. It is now common to analyze *de se* attitudes by specifying the belief expressed by a sentence and ascribing it to the speaker who utters it, in which the speaker believes something about her/himself. This is along the line suggested by Stalnaker (1981), and utilizes Kaplan's (1989) concept of pure indexicals. However, the important issues that Perry (1979) raised still remain. How is the speaker's *de se* attitude distinct from her/his *de re* and *de dicto* attitudes about a person who can be the speaker her/himself? Why does the speaker's adaptation of a *de se* attitude cause her/him to take a new action?

The present talk aims to contribute to the explication of *de se* attitudes from a speech-act-theoretic perspective. The talk supports the contention that the source of *de se* attitudes lies in distinct aspects (Austin 1975), or distinct functions (Goffman 1981), of the speaker. In Austin's (1975: 14-15) felicity conditions, a certain person in certain circumstances whose utterance has a certain conventional effect (we call the *addresser* of an illocutionary act) is distinguished from a particular person in a given case (we call a *speaker*). *De se* attitudes

are, we claim, a speaker's attitudes about her/himself as the addresser of the illocutionary act that s/he performs. Since the addresser of an illocutionary act has certain thoughts or feelings, as Austin's felicity condition (G.1) specifies, the speaker locates her/himself in the beliefs that s/he expresses as the addresser of the illocutionary act. This can cause the speaker to take a new action.

Goffman (1981: 144) draws a distinction similar to the one between an addresser and a speaker: a *principal* ("someone whose position is established by the words that are spoken, someone whose beliefs have been told, someone who is committed to what the words say") and the speaker as an *author* ("someone who has selected the sentiments that are being expressed and the words in which they are encoded").

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## Taro Okahisa

### *Are gestures burdens or guideposts?: The discrepancy between speakers' and hearers' processing* (lecture)

This paper aims to demonstrate that speakers' estimation of hearers' understanding varies depending on their easiness of uttering. Keysar and Henly (2002) indicate that speakers tend to overestimate their effectiveness in attempting to convey a specific intention to their addressee when saying ambiguous sentences. However, they focused only on face-to-face conversation and did not consider the difference between mono-modal and multimodal communications. Hence, this study attempts to examine the difference through two experiments. In each task in Experiment 1, the participants were shown two pictures and a Japanese ambiguous expression such as (1) on the computer screen.

- (1) *Akai jitensya-no taiya* (赤い自転車のタイヤ)  
 red bicycle-GEN tire  
 '[[The red bicycle's] tire]' / '[The red [bicycle's] tire]'

They were asked to utter the expression to communicate the meaning which was emphasized by the bold frame around one of the two images. In sound condition (the first task), they uttered it in front of the microphone to make others understand their intention. In movie condition (the second task), they said it with gestures in front of the video camera. After performing the tasks, they evaluated how confident they were of conveying their intention on a 5-point scale. Ten expressions were performed by 12 Japanese people in each condition. As a result of Experiment 1, it was confirmed that the speakers' confidence in sound condition was significantly higher than in the movie condition ( $p = .023$ ,  $r = .16$ , Wilcoxon rank sum test).

In Experiment 2, the participants were asked to judge the meaning of the ambiguous utterances. Dividing the utterances recorded in Experiment 1 into sound sets and movie sets, 13 participants listened to the two sound sets and watched the two movie sets to choose the picture which expresses the meaning of the utterance on the computer screen. After that, they evaluated how they were confident about their judgements. While speakers expected sound data to be more successful in the disambiguation than movie data in Experiment 1, hearers could choose correct answers in the movie conditions (79.1%) as well as in sound conditions (78.7%;  $t(12) = 0.20$ ,  $p = .85$ , Cohen's  $d = .055$ ,  $t$ -test). Also, hearers' confidence in both conditions is not significantly different ( $p =$

1,  $r = .0016$ , Wilcoxon rank sum test).

These results illustrate that speakers tend to expect their effectiveness of disambiguation with gestures to be lower than without them, because more cognitive resources are required in using auditory and visual modes. In fact, however, hearers can understand the intended meaning of the utterances equally in both conditions.

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### David Oliveira & Izabel Magalhães

#### *Juridical discourses about political amnesty and social change in Brazil* (lecture)

This paper aims at analyzing the social change discourse of those Brazilians who were granted amnesty after the military dictatorship of 1964-1985 in the study of ideology in legal texts. This study is based on a *corpus* of interviews with members of the Amnesty Committee of the Ministry of Justice, as well as legal documents and administrative cases from this ministry and from the Ministry of Defense. Although the meaning of the Amnesty Law was defined recently by the Supreme Federal Court by Act 153, this meaning is still disputed in State departments and in civil society, being subjected to forces that attend to its transformation or reproduction. This fact leads us to think that that once it carries different ideological stances, juridical discourse is not dissociated from the world. However, instead of admitting it and showing their political choices, the judiciary decides to overlook them by means of “objective” and “neutral” practices, imposing on the population a specific ideology, which is taken as natural (Ferraz Jr., 1980). Due to this, and to succeed in our project, this research has adopted a pragmatic view about situated social meaning in language, and the methodological support of Critical Discourse Analysis (CDA) by Fairclough (2003, 2010). CDA makes it possible to analyze ideological and power disputes in juridical discourses and practices. The relation between language and society is advocated both in Pragmatics and CDA (Mey, 1993; Chouliaraki and Fairclough, 1999; Fairclough, 1992, 2003, 2010), therefore being adequate to the study of the ideological processes that mediate power relations. Thus, even attempting to advocate in favor of a calculable, objective and neutral discourse, no legal act, technical as it might be, is dissociated from ideology (Guerra Filho, 2009), reinforcing the value of Pragmatics and CDA. As a result from this study, which aimed at examining ideological stances by legal actors, we found, in texts and in State discourses, different meanings about political amnesty that, on the one hand, support practices that distinguish a few actors who were granted amnesty from others, suppressing their rights, and, on the other, attempt to make them equal to others, enacting social change.

### Paulo Oliveira

#### *(Philosophical) pragmatics and translating/interpreting* (poster)

Essentialist conceptions of language are very common in the philosophical tradition and give support to widespread theories of translation/interpretation, despite the fact that many of their tenets have been strongly questioned by recent approaches in Translation Studies, as deconstruction and post colonialism. Whereas Linguistic Pragmatics can show the shortcomings of some demands put upon the translator/interpreter, such as “fidelity/faithfulness”, “objectivity” and “neutrality”, Philosophical Pragmatics can show the inappropriateness of linguistic essentialism at a more basic, epistemic level, thus preparing the floor for a clearer understanding of translating/interpreting as an act. In his late work, Ludwig Wittgenstein (2004, 2009) developed a therapeutic philosophy based on the actual use of language, aiming to dissolve the confusions of traditional, essentialist thought – without advancing any actual philosophical thesis or theory. A translation theory based on the Wittgensteinian tenet of meaning as use shifts the focus from the language system to the linguistic act (*langue* to *parole*, competence to performance), as suggested by Arild Utaker (2015), thus making any association with, e.g., Chomskian linguistics (Wilson 2016) problematic. Arley Moreno (2011, 2013, forthcoming) builds up on Wittgenstein's key concepts and goes a step further, as he proposes a Philosophical Pragmatics that allows the formulation of a (philosophical) theory with epistemic implications. Departing from the late Wittgenstein, especially as the Austrian philosopher is read by Moreno in order to formulate his own “Epistemology of the Use”, I have been working for over a decade on the implications of such insights for the very act of translating/interpreting, in an ongoing project of an “Epistemology of Translating”. The Poster presentation aims to point out some key concepts on the line of Wittgenstein and Moreno, stressing their implications for the special case of translating/interpreting. The kinship of Wittgenstein's work to some aspects of Linguistics, especially in Pragmatics, has been already pointed out by some scholars (Harris 1988, Rajagopalan 1992), the relevance of both approaches being explored in my own work (Oliveira 2015a,b,c, 2017). Thus, other questions



to be addressed concern the kinship and the borderlines between Linguistic and Philosophical Pragmatics: what do they have in common, what makes them different (from another)?

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### George O'Neal

#### *What kinds of segmental repair are most frequent in English as a Lingua Franca interactions in Japan?* (lecture)

What Kinds of Segmental Repair are Most Frequent in English as a Lingua Franca Interactions in Japan?

This lecture will present the findings of a qualitative and quantitative study of the types of segmental repair that maintain mutual intelligibility in English as a Lingua Franca interactions among Japanese students and exchange students at a large Japanese university (Murata, 1995; Jenkins, 2000; Matsumoto 2011; O'Neal 2015a, 2015b, 2015c). Repair refers to a set of interactional practices through which conversation participants stop the ongoing action to attend to actual or potential problems to the maintenance of mutual intelligibility. Although anything can potentially be a problem to the maintenance of mutual intelligibility and thus there are many types of repair, this study focuses only on instances of the repair of segmental phonemes so that the pronunciation remains mutually intelligible. That is, this study combines phonetics and pragmatics into one: interactional phonetics. Using conversation analytic methodology to examine a corpus of miscommunications among Chinese and Japanese students at a Japanese university in which pronunciation was subject to repair, this study claims that three segmental repair strategies are used in the interactions to maintain mutually intelligible pronunciation: segmental phoneme modification, segmental phoneme insertion, and segmental phoneme deletion (O'Neal, 2016). However, it should be noted that these segmental repair strategies do not reference a native speaker standard in their descriptions. That is, segmental phoneme deletion does not refer to the lack of a phoneme that is in a native speaker pronunciation. Segmental phoneme deletion simply means that a phoneme has been removed from the pronunciation. Whether the pronunciation of a word with a removed phoneme is more or less approximate to a native speaker pronunciation of the same word is irrelevant.

Furthermore, this study quantifies the segmental repairs in a corpus of over 6 hours of oral English communications between Japanese students and exchange students in an effort to measure which segmental repair strategies are most frequent. Of course, because this study utilizes conversation analytic methodology to identify problematic phonemes rather than an experimental methodology, the results should be taken with a grain of salt, but this study hopes to identify to which segmental phonemes English speakers in English as a Lingua Franca interactions in Japan orient most frequently as problematic to the maintenance of mutual intelligibility, and to identify which segmental repair strategies are most frequently employed in order to overcome intelligibility problems.

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### **Naomi Orton & Liana Biar**

#### ***"I want to go back to why I do think it's important to create an association": Narrative and power structures in contemporary social movements*** (poster)

The present study takes a critical look at the negotiation of meaning in the micro-social context of a group of bicycle activists in Rio de Janeiro, with the aim of reflecting on possible relationships with the macro-social context of contemporary social movements and the principle of horizontality. The investigation follows a qualitative, interpretive approach (Denzin & Lincoln, 2006) and the interactions studied were recorded during activist meetings in early 2016, of which the researcher was a participant. As such, this work also relies on an autoethnographic dimension (Bossle & Molina Neto, 2009), examining internal perceptions in order to further understanding of the context researched. Based on the assumption that discursive practices are inextricably intertwined with our social reality (Fabrício & Bastos, 2009; Moita Lopes, 2001), the proposed micro analysis draws on theoretical constructs from narrative study (Bruner, 1997 [1990]; Labov, 1972; Linde, 1993) and interactive sociolinguistics (Goffman, 1974; Tannen, 2007 [1989], 2010). Concepts of collective action frames (Snow & Benford, 1988, 2000) and processes of identity construction (Bucholtz & Hall, 2005; Duszak, 2003; Snow, 2001) which emerge are also taken into consideration. The data analysis identifies the development of a narrative in which, through evaluative practices and the construction of collective action frames, the creation of a vertically structured association is presented as a viable and legitimate course of action in order to resolve a dilemma. Participants are further mobilized via the projection of an "other" requiring defeat, as well as the orchestration of a sense of "we-ness" (Snow, 2001) amongst those gathered. The narrator is additionally able to negotiate and maintain the conversational floor, despite the proposal of methodologies aimed at limiting speakers to shorter turns and creating a more egalitarian space. This understanding points to the need for activists intending to challenge power structures on a macro-social level to actively monitor micro interactions, particularly with respect to the adoption of such methodologies. Only this way will it be possible to evaluate whether the creation of symmetrical relationships is in fact being fostered and progress being made towards breaking with existing hierarchies, rather than their covert reinforcement.

### **Joan O'Sullivan**

#### ***'Herself starts towards me': Pronouns and vocatives in intimate contexts in radio advertising in Ireland.*** (lecture)

The attempt by the producers of advertisements to replicate 'normal everyday communication' through the exploitation of language variation has been highlighted by researchers, for example Lee (1992), Kelly-Holmes (2005) and Coupland (2009). In replicating such communication, advertisements exploit scenarios which simulate intimate discourse, that is the discourse of 'couples, family and close friends' (Clancy 2016). In his seminal work on intimate discourse, Clancy (2016: 101) observes how linguistic items such as pronouns and vocatives are associated with the interpersonal function of language, one of three meta-functions of language (Halliday 1973). The interpersonal function relates to how language functions to build and maintain social relationships, to allow interaction with others, to influence their mood and behaviour and to invoke their sympathy. On foot of the observation by Clancy (2016: 172) of the need for a comparison of unscripted intimate discourse with media representations of such discourse as a locus for future research, this paper seeks to address the question as to what extent the intimate contexts of radio advertising in Ireland represent naturally occurring intimate discourse. The study examines the patterns of use of pronouns and vocatives in the context of radio

advertising in Ireland through the analysis of a corpus of ads broadcast on an Irish radio channel at four time-points between 1977 and 2007. These linguistic items are examined in terms of their occurrence and functions in the distinct components of the ad, the 'Action' (comprised of context-based dialogic interaction, designed to imitate discourses of 'everyday informal interaction' (Lee 1992:172-3)) and 'Comment' (commonly monologic, decontextualised and associated with the slogan or voice of authority (Sussex 1989)). The study attempts to determine the extent to which the occurrence and function of these items reflect natural, unscripted intimate discourse in the Irish context by comparing them with studies of naturally occurring data in the Limerick Corpus of Irish English (LCIE).

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### Takahiro Otsu

#### *Complex procedures encoded by the combination of discourse markers and fillers* (lecture)

This paper investigates the patterns of combinations of discourse markers (DMs) and fillers and the operation of complex procedures in discourse. Recent outstanding research on this issue from Fraser (2015) classifies discourse markers as either primary (e.g. but, so) or secondary (e.g. nevertheless, on the other hand, therefore, as a consequence, etc.) according to the distinction between general and specific meanings, and illustrates the possible combination of two discourse makers from the same class with those from different classes. One important finding of Fraser's explorations on the distribution of combinations is that some certain DMs are more likely to combine than others. Relevance-theoretic views may provide more sufficient semantic and pragmatic explanations to this question. Unlike concepts, compositional semantic rules are not applicable to the procedures encoded by discourse markers. In spite of such insusceptibility, more than one discourse marker can be employed in order to arrive at the intended interpretation of the utterance with which they are concerned, or to otherwise achieve the same or similar interpretation of cognitive effects (cf. Rouchota 1998: 116-117). Linguistic data, especially in a dialogical context, indicate a variety of combinations of DMs. This paper explores the combinations of DMs and fillers (e.g. I mean, you know, you see, like, etc.): primary DM and secondary DM, primary DM and filler, and filler and filler (lower occurrence of secondary DM and filler). The types and the order of these combinations of DMs and fillers create a presumption of optimal relevance that can be achieved according to the dialogical context. Primary DMs — in the primary DM-secondary DM combination and the primary DM-filler combination — determine the direction of utterance interpretation by strengthening, contradicting, and deriving implicated conclusions as cognitive effects. The following DMs and fillers in the primary DM-secondary DM combination and the primary DM-filler combinations perform a fine adjustment. Secondary DMs in the primary DM-secondary DM combination restrict the direction of the intended interpretation, while fillers in the primary DM-filler combination convey the speaker's interpersonal attitude toward the proposition of the utterance. In addition, the occurrence of the primary DM-filler combination and the filler-filler combination is associated with the highest priorities in communication, such as an invitation to make inferences, the mitigation of attitudes, or the faithfulness of thoughts. In this paper, I propose two patterns of the complex procedures: one is that similar procedures strengthen the constraint in order to lead the utterance to the intended interpretation, and the other is that different constraints complement each other in order to construct an inferential process for the interpretation of the utterance within which the combination is observed.

### David Pagmar

#### *Features of illocutionary speech acts in Swedish parent-child interaction* (poster)

The aim of the study was to examine whether parents' production of illocutionary speech acts affect the development and production of their children's illocutionary speech acts. It was a longitudinal study, following

six Swedish children from the age of 1;0 to 2;6. Filmed interaction between parent and child was annotated and analyzed in terms of the length and frequency of illocutionary speech acts. The length was measured in mean length of speech act in words (MLSAw). The results show that, over time, the children have a rising MLSAw, growing closer towards the MLSAw of their own parent. The parent's production of the speech act category *directives* can explain parts of the children's frequency. The frequencies of the parents show similarities with a French study of illocutionary speech acts in parent-child interaction. The results are discussed in terms of interlocutor adaptation and comparative classifications of illocutionary speech acts.

### **Yang Pang, Yuchen Yang & Simin Zhou**

#### ***The interpretation of lexical synonymy in context: A lexical pragmatic perspective*** (poster)

By exploring the construction of lexical synonymy in context from a lexical pragmatic perspective, the present research proposes a new lexical pragmatic model in explaining lexical synonymy. The primary purposes of the research are, firstly, to establish a theoretical framework for lexical synonymy based on the central tenets of lexical pragmatics and relevance theory. Secondly, to demonstrate quantitatively through two cognitive psychological experiments (i.e. a synonym generation test and similarity judgment experiment) that synonymy is occasion-specific pragmatic relation and is constructed through pragmatic inferential processes based on ad hoc categories. And lastly, to analyze the property, cognitive basis, cognitive mechanism and the role of ad hoc categories on the basis of experiment data and examples, and to establish a new theoretical model for lexical synonymy. The present research argues that linguistic underdeterminacy is the cognitive basis to synonyms, and proposes that lexical synonymy should be considered as a kind of pragmatic relation that is constructed online and derived through constructing ad hoc categories by pragmatic inferential mechanism. The theoretical construct is supplemented with two cognitive psychological experiments. Altogether 127 university undergraduates of English participated in the experiments. The first experiment designed as a synonym generation task aims at testing the degree of within-subject consistency of synonyms generated in null context and sentential context conditions. 20 commonly-used Chinese nouns and adjectives were chosen as experiment words, together with 100 sentences randomly selected from different genres of CCL (Center for Chinese Linguistics PKU) corpus as their sentential contexts. The second experiment also contains null context and context conditions, but more factors were added through controlling two different types of context simultaneously presented to the subjects before lexical pairs. It is designed to examine the influences of the factors such as context, category type, and the interaction between context and category type on the similarity between these lexical pairs. The materials are composed of 20 common and ad hoc category names, with one lexical pair chosen from each category. Different groups of subjects were asked to make similarity judgments to the pairs which appear alone and within the context of category names. The results indicate that lexical synonymy is highly dependent on sentential context, and should be accounted as extemporaneous pragmatic relation rather than pre-stored semantic relation. It further proves that the presence of ad hoc category names would significantly increase the similarity between lexical pairs. This has supported the pragmatic inferential view, which holds that lexical synonymy is not semantically associated process, but pragmatically inferred in relevant context. Another implication is that the ad hoc category plays an important role in this construction process by contributing to greater accessibility of potentially relevant information.

### **Song Hee Park**

#### ***Resisting being taught in informal interaction*** (lecture)

Instructing is a pervasive activity that occurs not only in educational contexts but in mundane conversation as well. In conversation, instructing may involve explaining to friends and family members how to use electronic devices, play games, or prepare meals. In these informal contexts, the roles of 'instructor' and 'instructee' have to be enacted and negotiated on a moment-by-moment basis. Curley (1998), for instance, showed how two friends take the roles of teacher and student while engaging in a tea ceremony lesson. In directing and responding, they displayed and checked their ongoing mutual understanding turn-by-turn by using gestures and talk (Curley, 1998). Although such roles of instruction giver and receiver can be somewhat presumed by interactants' relative epistemic statuses (Heritage, 2013), studies have shown that those who are taught sometimes resist the other's 'teaching' (cf. Heritage & Sefi, 1992; Hepburn & Potter, 2011; Shaw & Hepburn, 2013). Adult daughters, for instance, were shown to resist their mother's advice when their competence is put in a compromising position (Shaw & Hepburn, 2013). Since there is no institutional warrant for a participant to be a 'teacher' in informal contexts, such moments of resistance are important to look at to understand how their identities and relationships are negotiated. Using the methodology of Conversation Analysis (Sidnell & Stivers,

2012) to examine a corpus of English-language video-recorded conversations, this paper examines the activity of instructing in everyday conversation, focusing on instructing sequences in which instruction is resisted by the instructee. The paper analyzes three practices for resisting to being taught: refusing the instruction, launching a competing activity, and pointing out a problem in instruction. The paper then discusses how resistance to being taught relates to morality of knowledge (Stivers, Mondana & Stensig, 2011) and relationships, shedding light on moral implications of teaching in informal interaction.

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### Fey Parrill & Kashmiri Stec

#### ***Gestures of the abstract: Do speakers use space consistently and contrastively when gesturing about abstract concepts?*** (lecture)

When talking about concrete objects, speakers gesture in particular spaces, then use those spaces consistently for talk about those referents (Perniss & Özyürek, 2015; So, Kita, & Goldin-Meadow, 2009; Stec & Huijskes, 2014). This consistent use of space may serve a pragmatic function by helping interlocutors track reference, particularly for deictic pronouns (Perniss & Özyürek, 2015; Stec & Huijskes, 2014). We ask whether the same pragmatic function is observed when the referent of a gesture is abstract. That is, do speakers assign ideas to spaces and use those spaces in consistent ways? Individual examples of such gestures are common, but don't allow for generalization. We used a controlled elicitation task to explore the following questions:

1. Are gestures with the same referent produced in the same spatial location?
2. When contrast appears in speech, do co-speech gestures appear in different locations in space?

These questions are complicated by the fact that gestures for abstract referents (often called metaphoric gestures) have been shown to occur in particular spatial locations. Speakers of English often gesture to the left for past and right for future, to their dominant side for positive and non-dominant side for negative ideas (e.g., Casasanto & Jasmin, 2010; Cooperrider & Núñez, 2009). Our final question is therefore:

3. Do participants use space in the specific ways predicted by the literature (e.g., non-dominant for negative)?

Nineteen right-handed participants (13 women, mean age 20.11) from a private university in the northeastern US responded to two questions designed to elicit contrastive talk about abstract referents: Would you rather lose your hearing or your sight? and Do you think the saying "what goes around comes around" is true? Speech was transcribed and coded for contrast and concession (presence of expressions such as *although*, *or*, *besides*, etc.). Gestures were coded for reference based on co-occurring speech, and for hand (left, right, both) and spatial location. We found that 100% of participants produced at least one pair of consistent gestures (same referent, same hand and/or space), and 95% of participants produced at least one pair of contrastive gestures (different referents, different hands and/or spaces). However, the location in which a gesture occurred was motivated by many variables, including interactions between semantic structuring of space at the discourse level and at the utterance level. (E.g., disagreement that "what goes around comes around" might motivate the use of the left side of space (nondominant = negative), leading to both positive and negative utterances about this phrase occurring on the left side of space. We discuss how this multimodal analysis can inform our understanding of the cognitive processes underlying discourse about abstract referents.

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### **Vahid Parvaresh**

#### ***Death, dying and the "pragmeme": Insight from Persian funerals*** (lecture)

While support for the family and friends of the deceased can appear in various forms, including expressions of condolence, the support may take on a more social-institutional orientation. For example, in some Muslim-run funerals, one can find professional panegyrists who try to situate the funeral in its historical, rhetorical, and personal context (cf. Cook and Walter 2005). This presentation is concerned with such mediating processes. To this aim, I shall focus on mourning ceremonies held for Shiite Muslims in the city of Isfahan, Iran. My analyses are grounded in Mey's (2001) and Capone's (2010) conceptualisations of the pragmeme—a situated speech act—with a view to explaining how the talk given and monodies sung by professional panegyrists are supposed to provide solace and comfort to the relatives of the deceased. To this end, I shall draw on a corpus personally collected in the context of the mosque, where relatives and friends typically gather to mourn the deceased. In this respect, I will explain how panegyrists use vague language in such an 'elastic' (Zhang 2015) way as to provide solace to the bereaved family. The study reveals how vague forms that lack full semantic content and are thus dependent on shared knowledge are employed by panegyrists to bring about effects that correspond to the requirements of the mourning sessions under investigation (see also, Parvaresh and Capone 2017; Salmani Nodoushan 2015).

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### **Christine Paul**

#### ***Free enrichment in conversation*** (lecture)

Semantic underdeterminacy is a widely-discussed research theme, even though opinions differ about whether the interpretation is a result of pragmatic and context driven processes of free enrichment (e. g. Carston 2004, Recanati 2002, 2004, Sperber & Wilson 1985, 1965, Wilson & Sperber 2012) or of obligatory processes of the linguistic structure of the sentences (hidden indexical, e. g. Hall 2008, Stanley 2007). Based on a corpus of narrative interviews, approximately 60 hours of spoken German, using a conversation analytic approach I explore how interlocutors deal with semantic underspecified utterances in interaction. The investigation is part of a larger study that investigates form and functions of other-initiated retrospective utterances in narrative interviews.

Within interaction, interlocutors use a wide range of interrogatives and declarative utterance formats to deal with semantic underspecification with strategic functions, in order to develop the topic or as other-initiated repair. The findings of the study reveal that in narrative interviews, prototypically the communicative functions of these turns are in relation to the accessibility of possible candidates within the given context and not so much the utterance format:

- (a) Interlocutors formulate clearly accessible candidates with strategic function, e.g. to show empathy or to gain time.
- (b) In the case of two or a restricted set of possible candidates in a given language context, interlocutors refer back to the lacking information with a repair function.
- (c) Having no candidate accessible or endless possible candidates for the lacking information in this context, interlocutors refer back to develop the topic or to continue the conversation.

Since in conversation there is endless semantically underspecified information which is partly of no interest and partly constructed in consequence of the retrospective utterances, the empirical findings support the relevance theoretical account of free enrichment (Carston 2004, Recanati 2002, 2004).

**Alexandra Peak, Patricia Cukor-Avila & Darrin Miller**

***The clam and skin flute: An EEG and eye-tracking study of emotional language processing of genitalia terms*** (lecture)

The third wave of feminism aims to break down existing gender roles and categorization based solely on sex or gender, allowing for gender to be fluid and a choice/performance, rather than linked to biology (Eckert and McConnell-Ginet, 2003). At the beginning of this movement, Cameron (1992) investigated the underlying cultural, conceptual constructs of gender and sexuality in her study of terms for *penis* generated by college-aged students. The terms fit into three conceptual metaphors: SEX IS CONQUERING, MEN ARE DOMINANT, and WOMEN ARE PASSIVE.

The present study adapts Cameron's methods to investigate if these metaphors for *penis* are still salient 25 years later. In Phase I of the study, 1,040 terms for *penis* were collected and analyzed based on Cameron's framework; for comparison, terms for *vagina* were also collected and analyzed (N=1,239). A follow-up study was conducted to determine sentiment towards the top 10% of all terms generated. Our results suggest that many gender boundaries still persist in terms for *penis* and are present in terms for *vagina*. An additional conceptual metaphor, PHYSICAL APPEARANCE IS PHYSICAL FORCE (Lakoff, 1987), which Lakoff suggests is encompassed in the "metaphorical logic of rape," also surfaces in our data.

This phase of our study aims to determine if the negative semantic information associated with terms for *vagina* and the positive semantic information associated with terms for *penis* have been normalized to the point of existing in low-level lexical processing during reading comprehension. This normalization of negativity toward women and their bodies is extremely timely in light of the recent controversy surrounding Donald Trump's recording of what he refers to as 'locker room' talk in which women and their bodies were degraded and dehumanized by men. We use EEG and eye-tracking data to measure how participants process terms for *penis* and *vagina* that were perceived as positive and negative from our earlier perceptual survey data. When electrical signals during language processing are recorded using an EEG machine, the N400 increases negatively when there is a mismatch in the semantic information expected by the participant (Duncan et al., 2009). If positive terms for *penis* and negative terms for *vagina* have been normalized, as we hypothesize, then statements containing negative terms for *penis* and positive terms for *vagina* will result in an increased N400 signal when participants read the stimuli. Recent eye-tracking research (Hinojosa et al., 2010) suggests subjects have shorter reaction times when reading positive nouns in a lexical decision task. We test to see if this effect extends to fixation time when subjects read stimuli with positive terms for *penis* and *vagina*.

The data from this phase of the study will contribute to a better understanding of the role of emotions in visual word recognition and lexical processing. These data will also contribute to the study of conceptual metaphors and how they shape language and our perceptions of the world.

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**Jacqueline Peters**

***Clinical empathy: Why Should we care?*** (lecture)

In today's climate of readily available information there is an increasing demand for high quality, patient-centered healthcare and the public is more likely than ever to raise issues of misdiagnosis, reduced office time and lack of collaborative care (Bonvicini, 2007). Many of these issues have been traced to the lack of successful communication which is often a result of medical practitioners who are unwilling or unable to display empathy for their clients' experiences. Sointu (2015:1) describes the doctor-patient relationship as "an affect-laden encounter where the entwining of affect with social assumptions carries important, yet poorly understood, repercussions for treatment decisions and for the furthering of health inequalities". Recent studies have looked at the functions of and responses to affective displays in social interaction specifically exploring the role emotions play in institutional contexts. Results of these studies have indicated that both patients and medical practitioners are able to produce affective displays consonant with their experience while remaining within the institutionally structured roles of seeker and provider of health services, respectively. Adopting the theoretical and methodological framework of Conversation Analysis, this paper joins the discussion on empathy in clinical settings and examines how empathy is produced and managed within medical interactions. Clinical empathy, as Garden (2007) states, allows patients to be included in their own care and informs medical practitioners about patients' culture, values, backgrounds and experiences. Indeed, empathy allows practitioners to see their clients as 'experts by experience'. In this paper I examine the role of empathy in audio-recorded interactions between clinicians and their patients at a rehabilitation centre in Montreal. The clinicians are physical and occupational therapists and the clients are all middle-aged women with chronic diseases who have been working or dealing with medical professionals for most of their lives. The encounters I examine take place during their initial interviews, that is, the first meeting between client and clinician. I explore how empathy is co-constructed by these participants, first in terms of the ways clients create "empathic opportunities" (Suchman et al. 1997) and second, in terms of the practices by which clinicians respond (or do not respond) to these "windows of opportunity" (Branch and Malick 1993). Preliminary results of my analysis show that in most cases of a client's affective display the clinicians use the occasion to provide empathic feedback while remaining within the boundaries of the institution's specific mandates to expand on pertinent medical history and assess the client's achievable goals as well as general institutional goals of remaining an impartial participant. This study extends previous research on empathy in clinical settings by considering the particular practices clinicians use that lead these clients to report feeling that they "had been heard" (in post-encounter interviews); providing a better understanding of the specific practices through which practitioners can display empathy, which, in turn, can lead to more positive outcomes in healthcare.

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### Cécile Petitjean & Etienne Morel

#### **"Hahaha": How and why to produce laughter in WhatsApp conversations (lecture)**

This study focuses on a pervasive yet unexplored facet of text-based communication, namely the interactional achievement of "transcribed" laughter (e.g. *hahaha*) in WhatsApp conversations. While texting is omnipresent in everyday life (in February 2016 there were 1 billion WhatsApp users in the world), existent studies show that the management of communication via texting still remains challenging. The asynchronous nature of text-based communication can sometimes lead to problems in the management of turn-taking (Spagnolli and Gamberini, 2007) and/or to sequential desynchronizations: a participant might respond to a text that the partner has produced a few messages before while the latter is expecting a response to his/her latest text (see Herring, 1999). Yet, near to nothing is known to date as to how texters manage the interactional contingencies linked to the specific nature of text-based conversations. In contrast, several empirical studies on face-to-face interactions point out that participants recurrently mobilize laughter to manage key moments of talk-in-interaction, such as changes of speakership (Ikeda and Bysouth, 2013), topic transitions (Holt, 2010), and the management of interactional troubles (Osvaldsson, 2004; Wilkinson, 2007; Holt, 2012; Petitjean and González-Martínez, 2015). Interestingly, "transcribed" laughter appears to be ubiquitous in text-based conversations too (Tagliamonte and Denis, 2008; Varnhagen et al., 2010). However, existent studies remain focused on smileys, emoji and playful acronyms (e.g. *lol*) (Marcoccia and Gauducheau, 2007; Balnat, 2011), mostly in a quantitative and



sociolinguistic perspective (Varnhagen et al., 2010). Hence, the question as to how and why participants mobilize "transcribed" laughter in WhatsApp conversations deserves further investigation. We analyzed 43 WhatsApp conversations collected in the French-speaking part of Switzerland, with messages written by 53 participants. All in all, 4,259 messages were analyzed, using a mixed-method approach that combines conversation analytical (CA) approach (Sacks et al., 1974) and quantitative analyses. We show that participants recurrently produce volunteered and unilateral laughs combined with assessments as responsive actions. In a first pattern, the speaker produces a standalone unilateral laugh (i.e. the message is composed only of laugh particles) before performing another message in which he/she produces an assessment, leading to sequence closing and topic termination. In the second pattern, the speaker delivers a message that is composed by turn-initial laugh particles and an assessment; in this case, the next message is performed by the partner, allowing him/her to prolong the ongoing topic. Participants thus methodically organize laughter as a way of managing interactional moments that are particularly delicate, particularly in asynchronous conversations, that is, message-taking and sequence closing/topic termination. Laughter represents a rich window on how participants jointly manage the interactional challenges emerging from a setting that becomes omnipresent in everyday life (i.e. WhatsApp conversations). Given the increased importance of asynchronous exchanges in social life, displaying an identity of "doing being" an expert of new communication technologies appears as a key competence. This study thus provides empirically grounded findings for understanding the methods texters use to efficiently engage in text-based conversations.

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### Ruta Petrauskaitė, Darius Amilevičius & Gintarė Grigonytė

#### *Bird's eye view: Chronological analyses of topics in pragmatics* (poster)

Topic development of any field of research is best viewed and understood by tracing it in a historical corpus applying a specific methodology for text and data mining. IPrA publications in pragmatics with its rich history of more than three decades offers a suitable case for the double aim of this presentation: firstly, it seeks to show the development concerning themes and topics in IPrA pragmatics, and secondly, it demonstrates the power of combining cross-disciplinary aspects of different methodologies when applied to any specific field. Concerning methodology, a few existing tools could be applied. A popular chronological analysis tool is Google NgramViewer [1] which is used to analyse massive corpora such as Google Book collection. A small scale example for a specialized domain is described in [2] which deals with the PubMed citation database for tracking the popularity of medical terminology. Based upon these examples we are investigating extensions of this cross-disciplinary (data mining, data visualization, corpus linguistics and pragmatics) methodology, based on the case study of the analysis of the topics in pragmatics. For this we compiled a corpus collected from the issues of the journal of "Pragmatics" as well as IPrA conference abstracts. The corpus is used for topic mapping. The

methodology exploits classical approaches of keyword extraction and statistical topic modeling which allows to discover high-level topics in a corpus. The visualization presenting extracted topics and keywords of different periods in the development of IPrA pragmatics then can be applied to enable a comparison and interpretation. The corpus will be available other public users, e.g., for terminology extraction. Our visualization tool is applicable for any field or period of research papers.

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### **Agathe Pierson & Louise-Amélie Cougnon**

#### **« Une zone inflammatoire séquellaire d'oesophagite peptique » : Functional analysis of the expression of cause/effect patterns in medical records (poster)**

The objective of this research is to identify causal patterns specific to medical corpora, built from patient records written by doctors. We try to highlight the different functional roles of each pattern and to formalise the pattern according to these criteria. This research is based on the idea that some external parameters, such as the type of the analysed text and the medical services from which the elements of the corpus come, have an influence on the formulation of the cause/effect relations [1, 2]. Based on this premise, we evaluate to what extent these principles affect the corpus. This anonymised corpus is made of 226106 medical texts (around 27500000 words) that were collected in six services of a Brussels hospital, partner in the iMediate project [3]. The conducted exploratory work that we conducted previously led to the discovery of four linguistic methods to express these relations: “classical” cause and consequence markers (e.g. “donc”, “parce que”), distorted other related markers (e.g. “mais”, “et”), specific lexicon (e.g. “se solder par”, “séquellaire”) and implicite with lexical signs (“in conclusion”, syntactic ponctuations). After a study of their occurrences, we have discovered that each of these four devices adopts a function of their own that depends on the frequency and context of use. To analyse our corpus, we have constructed Unitex grammars (search patterns) [4] that extract occurrences of each method used to express causality. On this poster, we will show the results of the qualitative and quantitative analysis that we led. We will distinguish different causal patterns that we found in the corpus and explain the differences amongst them and between our comprehension and interpretations of these methods. We will also present a typology of functions that we identified and draw the distribution of each pattern and types depending on hospital departments, for instance. These results will be backed up by statistics and occurrences in order for them to be compared with their hypothetical functions. Eventually, we will compare these results with a field survey by conducting an experiment in which medical cases are submitted to ten physicians (five GPs and five specialists). This experiment will be conducted to understand how the physicians formalise causes and consequences in typical circumstances. This is a cognitive approach of cause-consequence relations highlights the specific and intrinsic functions of the different types of expressions and emphasises the role of an accurate choice in the development and understanding of a speech [5].

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### **Marco Pino**

#### **Conflicts in small-group interaction: Counter-complaints in therapeutic community meetings (lecture)**

Research in conversation analysis has shown that people’s actions overwhelmingly embody a cooperative stance in conversational interaction. For instance, people overwhelmingly shape their responsive actions to display alignment to the projects embodied in their interlocutors’ initiating actions. In this research I examine a practice

that people use to depart from such cooperative alignments in the service of other projects. Specifically, I am asking how people use *counter-complaints* to initiate episodes of conflict talk.

My data consist of 24 audio-visually recorded group meetings for people with drug addiction; the group meetings are led by support workers and employ a residential approach to treatment called Therapeutic Community. The group meetings were recorded in Italy, and the people in the recordings speak Italian. My methodological approach is conversation analysis.

My approach to the data has been to avoid assuming what a “conflict” was; rather, I identified sequences of talk that seemed to be good candidates of possible conflicts. Subsequently, I sought to establish what a conflict looked like empirically, specifically by gathering evidence for participants’ orientations to the properties of possible conflicts. I narrowed my focus down to sequences of reciprocal complaints.

An example of such sequences is a support worker complains about a client’s inappropriate conduct. Rather than producing an aligning response (e.g., admission that they have done something wrong, apology, or commitment to change the criticized behavior) the client issues a counter-complaint; for example, by accusing the support worker of inappropriate conduct. My analysis indicates that the sequential slot after this counter-complaint is crucial for entering a state of conflict.

With the client’s counter-complaint, it becomes available that the client has not aligned to the support worker’s initial complaint. The support worker has thereby an opportunity to back down, for example by modifying the stance embodied in the initial action (the complaint) or by mitigating it. Alternatively, the support worker can avoid aligning to the client’s counter-complaint, and instead reiterate the initial complaint against the client. In the latter case, the conflict is expanded with both participants iteratively pursuing mutually incompatible interactional projects—accusing the other of inappropriate conduct. In this type of conflict both parties seek to position the other as the recipient of a complaint by providing for them to produce a relevant responsive action; and they both systematically resist such positioning for themselves.

These analyses suggest that conflicts can be conceived as sequences of talk where participants initiate and sustain reciprocally competitive, mutually incompatible interactional projects. In such sequences, attempts at pursuing one’s own project go hand in hand with trying to interdict the other’s project.

### **Rosalice Pinto**

#### ***Health empowerment within medical domain: A discourse-pragmatic analytical approach*** (lecture)

Empowerment is a complex process (WOODHALL *et al.* 2010). To the World Health Organization *it concerns individual and communities increasing control over their lives and their health*. So individual and community empowerment are interlinked concepts and have to work together. Moreover as stated by Shearer (2009, p. 6), health empowerment “is a relational process that emerges from the person’s recognition of their own personal and social contextual resources”. In this way for convincing people to adopt an empowerment attitude, healthcare discourses must show the beneficial impact for individual’s and collective health & well-being, using different linguistic and non- linguistic strategies. According to this, this paper aims at presenting some posters of medical information targeted at adults - mainly old people - specifically *health posters* produced by the Portuguese Medical Centers to advise people on how to avoid certain health problems. In order to attain this goal, an analysis of *ten* documents in circulation in Portuguese Medical Centers will be carried out. Following the importance of pragmatics on discourse analysis (ZIENKOWSKI *et al.* 2011) the analysis involves, on the one hand, a description regarding language strategies, image elements (photos, schemes) in the documents selected and, on the other hand, a pragmatic discussion on establishing this selection. Moreover, in order to verify the comprehension about the posters, an inquiry involving some users of the Portuguese Healthcare system will be carried out. This is a work in progress. Our hypothesis is that the tendency to emphasize emotional elements and the lack of rational elements, which can be considered typical in the medical domain, can have a positive impact on participants’ sense of control and in some cases it can lead to a behavior change.

### **Marilyn Plumlee**

#### ***Cultural orientation as a variable in contentious assertions during intercultural communication*** (lecture)

In intercultural communication when the interlocutors have different linguistic and cultural backgrounds, it is axiomatic that successful communication may not be achieved as readily as when interlocutors share (or believe they share) a common cultural background. To determine how speakers from different cultural backgrounds respond to explicit mention of cultural differences, more or less hedged criticisms, and contentious assertions on

the part of their interlocutors, this paper will analyze data drawn from two corpora of spoken English in which the majority of interactants are non-native speakers of English using English as a lingua franca. A small number of interlocutors are native speakers of English in conversation with English L2 speakers. The first corpus (“the Korean corpus”) consists of 30- to 60-minute naturalistic conversations between 15 Korean domestic undergraduate students and an equivalent number of undergraduate international students on an urban university campus in Seoul, South Korea. The second corpus (“the Egyptian corpus”), currently being constituted, consists of a parallel number of Egyptian students interacting with counterpart international students on their urban university campus in Cairo, Egypt. To minimize language proficiency as a variable in the resolution of contentious assertions, only conversations between students with relative high proficiency English will be selected from the two corpora. Preliminary comparison of the two sets of data reveal rather stark differences in orientation on the part of the international sojourners in Egypt and Korea as well as on the part of the domestic students residing in their own countries. While notable exceptions appear, there is a tendency for the sojourning international students in Korea to adapt more frequently to local interactional norms of conflict avoidance than do the sojourning international students in Egypt. The domestic Koreans, on the other hand, are more assertive in espousing their cultural norms, whereas the domestic Egyptians tend to readily accept criticism of their country and show a tendency to follow the cultural norms asserted by the international sojourning students. A number of factors can account for these trends, and these will be discussed in depth in the paper, drawing particularly on the work of Kecskes on processes involved in co-constructing situated intercultural pragmatics.

### **Nele Pöldvere & Carita Paradis**

#### ***Dialogic resonance in the negotiation of stance: A study of spontaneous conversation in the London-Lund Corpus 2*** (lecture)

Drawing on Dialogic Syntax and the notion of resonance (Du Bois, 2014), this study explores the nature of backward and forward resonance in a recently compiled corpus of spoken British English, the London-Lund Corpus 2, and how they differ from each other in terms of the pragmatic effect that they create. According to Du Bois (2014), dialogic resonance is the “catalytic activation of affinities across utterances” (p. 372). Speakers resonate with each other to achieve shared communicative goals in discourse (Clark, 1996). Studies in Dialogic Syntax have mainly focused on backward resonance. For example, Du Bois (2007) notes that when addressees qualify their response with *too*, (1), or *either*, (2), they index a specific intersubjective relation with the previous speaker.

(1) I think so *too*.

(2) I don’t think so *either*.

Very little work has been done on backward resonance and even less on forward resonance, or the dialogic juxtaposition between a given utterance and a subsequent one (see Giora et al., 2014). The aim of this study is to describe the use of the two types of resonance in conversation and to determine their communicative motivations and mechanisms with a focus on epistemic stance constructions, such as epistemic verbs, adverbs, adjectives and modals. The data for the study come from a recently compiled corpus of spoken discourse, the London-Lund Corpus 2 of spoken British English. The data set under investigation contains 50,000 words of face-to-face conversations in various settings, ranging from informal conversations among friends to formal business meetings. The analysis is carried out as follows. First, the data are manually searched for instances of dialogic resonance across speaker turns. The main criterion is that the extracted utterances share an object of stance that is framed by the same or different stance constructions (e.g. *I’m sure she’s fine* - *She might be*). Next, the stance couplings are analysed in terms of both structural and functional parameters (e.g. type of resonance, type of construction, speech act, relationship between speakers). In order to achieve a maximum level of reliability, the task is carried out by two annotators. Finally, parameters that correlate with either backward or forward resonance or both are identified.

Preliminary findings of the study suggest that there are fundamental differences between the backward and forward resonance of epistemic stance constructions. For example, while backward resonance builds on previous stance constructions to establish alignment between the speakers, forward resonance emerges in contexts that require strategic action from the speaker in order to maintain social relations with the addressee, such as in disagreements. The results obtained from the corpus study are in line with previous work in psycholinguistics, such as the interactive alignment theory (Garrod & Pickering, 2004, 2015), but they also inform these studies by accounting for the socio-communicative goals that speakers pursue in interaction.

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## **Anita Pomerantz & Heidi Kevoe Feldman**

### ***Inferential work by 911 dispatchers: Soliciting the missing pieces*** (lecture)

When people call 911 for emergency service they typically provide details of the emergency with the information required for dispatcher to successfully provide the appropriate service. However in some calls, the caller is hesitant or reluctant to report relevant details of the emergency, thereby reporting a modified version of them. Dispatchers need to have a coherent sense of the nature of the emergency, and they gain that by listening to the caller's report and asking questions. In the course of listening, they may infer that a relevant detail is omitted, an identity is being glossed, or the emergency itself is misrepresented. By designing questions informed by their inferences, they work to clarify puzzling matters and to fill in missing pieces of the report. The focus of our study is the inferential work done by dispatchers during 911 phone calls.

Sacks (1992) describes an "inference making machine" or procedure that a participant uses to get a sense of events based on having little information. Such inference making procedures include: 1) determining the set of categories operating in some scene, which then provide participants a tool for making statements about events from the narrative; 2) managing a sequential event such that the narrative includes (a), (b), and (d) with the participant inferring the missing part (c); 3) finding sense in what operates between (b) and (d) based on a shared knowledge of how categories work. In sum, Sacks describes how participants use such procedures to make sense out of an otherwise ambiguous scene so they can make a correct guess about the situation. The inferential procedure that that Sacks analyzed helps us to understand one way in which 911 dispatchers discover missing pieces of the caller's description and work to remedy them. Our two research questions are: 1) What inferential procedures do 911 dispatchers use to infer that the caller has omitted or distorted some piece of relevant information? 2) What methods do dispatchers use to obtain the omitted or misrepresented information? Data come from a State Police wireless 911 call center in the northeastern part of the United States. The Institutional review board (IRB) from the second author's university reviewed and approved the data collection procedures, and this approval included a letter from the State Police granting permission for data to be analyzed and presented for research and training. The total corpus contains 942 incoming calls, which range from automobile related complaints such as accidents, dangerous drivers, and car fires, to trouble with people, such as domestic quarrels, substance abuse, and fights. In analyzing each call, we saw instances in which the dispatcher asked questions which were apparently based on inferences that he or she made about missing pieces of the caller's account. Calls were transcribed using Jefferson's transcription method, and we use conversation analysis, supplemented with ethnographic field notes, as our primary method for analysis. To ensure the privacy of all participants, we removed personal identifiable information from the transcripts by assigning pseudonyms to people and places.

#### Sample Data

#### **Examples of dispatcher inferring missing antecedent event**

##### Example 1: Trying to cause an accident

- Caller: ... There's a Honda Civic who keeps on trying d'cau:se me t'get in an accident,  
(1.2)
- Caller: He keeps on: (.) going in front of me and jamming on his breaks
- Dispatcher: Kay. Did something happen prior t'thi:s?
- Caller: I: think I might have cut him off when I was getting on the on ramp on three ninety. Bu:t.

The (d) part of the event as reported by the caller is the other driver's conduct (going in front and jamming on his breaks). The dispatcher orients to a sequence of actions, where the reported offense would occur after a prior action, which is not reported. Using the inference-making machine, the dispatcher relies on common knowledge of 'drivers,' and 'driving conduct,' in particular, the conduct of repeatedly "going in front of another driver and jamming on his breaks." In this culture, a driver displaying that conduct is retaliating and perhaps teaching the other driver a lesson. While the dispatcher likely inferred that the caller was implicated in the event, his way of handling the omission and eliciting the missing information was to ask about a prior event without specifying any agent ("did something happen prior to this" (versus "What did you do to him").

Example 2 I think he's dead

Caller: He's not breathin'. My friend's not breathing.  
 Dispatcher: How old is he.  
 (.)  
 Caller: Twenny four.  
 (.)  
 Dispatcher: Kin- What's he doin'.  
 (1.2)  
 Caller: [Yah he got-  
 Dispatcher: [pt What's a- whad he do: did he take any drugs er anything t'night or what.  
 Caller: yeah.  
 Dispatcher: Yeah. What'he ta:ke.  
 Caller: Heroin.

The caller is reporting an emergency that his friend isn't breathing. The dispatcher is orienting to a sequence in trying to grasp the event. The dispatcher treats the friend's not breathing as the last part of a sequence where what is missing is what happened before that which would/could be related to it. The common knowledge that he relies on is that there are different typical causes of different age groups stop breathing.

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**Lorena Pool Balam*****Pointings and other non verbal resources for requests in an oral and a sign language among mayan Yucatec families*** (lecture)

Recent studies on Action formation have shown that participants are sensitive to design features when featuring an action. Such is the case for example for the design of requests taking into account contingencies (e.g., Curl & Drew 2008) or the level of involvement of the participants in a same activity (Rossi, 2014). These studies deal with how interaction context and shared knowledge or activity, is relevant for the requester to choose a specific form from a wider spectrum of such named linguistic possibilities.

Rossi (2014) have shown that in the context of joint activities, where the goal is shared for the participants, imperatives can be expected. A question form is used otherwise. One first question is if it is possible to think that joint work or shared knowledge (cultural and interactional) might allow to successfully use ambiguous resources such as pointing, to make a request?

This work is part of a comparative study between an spoken language: Yucatec Maya (YM), and an Emergent sign language: Yucatec Mayan language (YMSL); both indigenous languages from the Yucatec peninsula in Mexico, in intense contact. Previous studies have shown that there are some influence at the lexical level, coming from the co-speech gesture in the spoken language, to the signed language (Le Guen 2012). This study explores if these two languages in intense contact, can influence each other or not at the interactional level -in this case, independently of the language modality.

The larger study search for the oral and visual resources that these two languages have to do requests, but in this presentation I will focus in the use of resources so called Non verbal such as pointing, holding or reaching objects. This study is an attempt to explore the form and the use of the linguistic oral and visual resources to be considered as action. The data presented here, comes from natural family interactions conducted among Yucatec Mayan speakers and their deaf family members in the community of Chican and NohKop, but data among Yucatec Mayan monolinguals is included.

**Teodora Popescu**

***A corpus-based approach to business metaphors in British and Romanian journalese***  
(lecture)

Besides the unquestionable communicative function of metaphor in the financial press, journal article titles, headlines, advertising and marketing, etc., researchers have also highlighted cultural underpinnings, pertaining to specific cultural concepts of one particular nation that the business journalese reveals, along with the social, political and cognitive dimensions of the language used in the business domain. Conceptualisations of culture, alongside cognitive categories provide profound insights into intercultural communication. An understanding of people's metaphorical language can reveal deep meanings pertaining to different cultures. However, the processes of meaning creation are still to be investigated in order to establish the relation between cognition and linguistic expression. Different theoretical frameworks have been elaborated in order to delve into the complex notion of culture in relation to linguistic structures (Holland, & Quinn 1987, Geertz 1973, Kachru, & Kahane 1995; Palmer 1996; Jackendoff 2007). By gaining insights into the mental lexicon of a particular language, one can better access the mechanisms that lie behind the interrelations between cognition, knowledge organisation and communication (Aitchison 2003; Wierzbicka 1992, 1997). The aim of this presentation is to bring forth a set of conceptualisations found in the British and Romanian business journalese, from the perspective of universal and variations of metaphorical thought and language. The underlying hypothesis is that cognitive metaphors are instantiations of cultural categories manifested in the language spoken by the community that shares a common set of characteristics within a given cultural matrix (Popescu 2012, 2015a, 2015b). The current analysis is based on two self-made corpora (British and Romanian), consisting of articles from general audience and financial broadsheets, written during 2002-2015. The newspapers used for this study are: *The Economist*, *The Financial Times*, *The Guardian*, and *The Telegraph* for the English corpus; and *Adevărul*, *Adevărul Financiar*, *Business Magazin*, *Gândul*, *Capital*, *România Liberă* and *Ziarul Financiar* for the Romanian corpus. The methods employed were: quantitative analysis, based on statistical data starting from headwords and collocations frequently identified in the corpora; and qualitative analysis, in which I analysed the identified metaphors from the perspective of universality and cultural variation. The instruments used were the automatic concordancing software ConcApp, various dictionaries (The Romanian Explanatory Dictionary – DEX, Cambridge Dictionaries Online) and lexical datasets available online (WordNet). The size of the two corpora was comparable, i.e. approx. 500,000 words per corpus, which afforded a greater reliability to the investigation. The results of the investigation revealed that business metaphors clustered in cognitive categories account for cultural categories, both in terms of conceptual universals and variants, resulting in a complex mapping of interrelated cross-connections. The relationship between language and culture is undoubtedly indissoluble, however, it is extremely revealing to see how economic, social and political advancements have changed or enhanced the conceptualisations of various human activities.

**Laura Portolés-Falomir & Maria Pilar Safont Jordà**

***Authentic and elicited requests in early third language learning settings*** (lecture)

Over the last few decades, the study of interlanguage pragmatics has received special attention since pragmatics is regarded as a key component in language acquisition. While classroom discourse has received a great deal of attention in SLA research with a focus on pragmatic production and development (Bardovi-Harlig and Hartford, 2005; Ishihara and Cohen, 2014; Nikula et al. 2013), little research has considered requests production and comprehension in very young learners from a multilingual perspective. The linguistic background of L3 learners has often been ignored or discarded. Some studies have examined pragmatics adopting a multilingual approach (Safont-Jordà, 2013; Safont-Jordà and Portolés, 2015; Portolés, 2015). However, data in previous studies were obtained either from completion tests or from natural classroom discourse. To the best of our knowledge, no studies have explored young learners' requests in 3 languages by combining both authentic and elicited data. For that reason, the aim of the present study is twofold. On the one hand, we examine requests of 127 school students and 6 teachers taking into account all their languages and, on the other hand, we analyse L3 requests comprehension and production in elicited and authentic discourse. The combination of methods and approaches offers new evidence on the dynamism and complexity of L3 pragmatics in young language learners. Findings further confirm the idea that we may best describe multilingual speakers' requestive behaviour by including all learners' and teachers' languages and by resorting to authentic and elicited data in its analysis. As a conclusion, we suggest that a monolingual approach in the study of pragmatics may provide us with a partial portrait of L3 learners' pragmatic development.

## Saila Poutiainen & Johanna Vaattovaara

### *Online commentary as a resource for studying language ideology and cultural discourse. A case of the “creaky slobbers” (lecture)*

There is a widely-shared consensus that in follow-up cancer care, patients do not just need their physicians to heal them, they also require them to address their psychosocial concerns: their stress, their fears and their uncertainties (see e.g. Arora, 2003). However, many studies indicate that physicians tend to limit themselves to biomedical concerns in their consultations, and avoid psychosocial topics (e.g., Beach et al., 2004). Screening instruments such as the *Distress Thermometer and Problem List* (DTPL), which measure patients' psychosocial distress, are increasingly being used as discussion prompts to facilitate the discussion of psychosocial problems during the consultation. They have been shown to increase the number of psychosocial issues discussed during consultations, and physicians' awareness of them (Detmar et al., 2002). However, they do not seem to lead to lower “anxiety, depression and perceived needs” compared to control patients (Boyes et al., 2006: 169), and in the interaction “HRQoL issues [*Health Related Quality of Life issues*] tend to be overruled by biomedical factors” (Greenhalgh, Long & Flynn, 2005: 840). Further research is therefore warranted into *whether* and *how* the DTPL can contribute to the inclusion of psychosocial problems in doctor-patient interaction and the development of shared understanding of psychosocial problems.

The current paper forms part of a larger study analyzing the effects of the use of the DTPL on doctor-patient interaction in follow-up cancer consultations. Earlier findings in this project have shown that follow-up consultations *without* the DTPL overwhelmingly start with the physician asking the patient a “How are you?” question. The analysis of the openings sequences of the DTPL consultations suggests that opening the consultation with the discussion of the DTPL may get in the way of this open question and may alter the focus of the interaction. Therefore this paper will discuss the following research questions: 1) How do the introductory phases of standard follow-up consultations and consultations with the DTPL compare/differ? 2) How do doctors and patients together handle the discussion of the DTPL in the consultation? 3) How does this affect the further interaction in the consultation?

The data for this study are video-tapes of 30 follow-up consultations of head- and neck cancer outpatients of two oncologists in a large hospital in The Netherlands – 14 *with* the use of the DTPL, and a control group of 16 *without* –, the medical data of the patients, their filled-out DTPLs and videotaped interviews with the doctors and the patients. A detailed transcription was made of the video-tapes of the consultations for analysis. The approach is interdisciplinary, combining insights from pragmatics, conversation analysis and ethnography of communication, to allow a multi-perspective insight into how the interaction is co-constructed by the participants.

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## Elena Pozdnyakova

### *Cognitive – pragmatic study of iconic signs and their compositionality in social networks (lecture)*

Charles Peirce in his pragmatic-oriented sign theory contributed much to the study of sign-based communication. In Peirce's classical semiotics iconic signs resemble referents, while indexical signs of non-verbal, graphic character are causally associated with referent. Symbolic signs make up the core of face-to-face and written communication. Sign compositionality is generally understood as composition of symbolic signs. With the advent of hypertexts semiotics has to reconsider the problem of sign compositionality. However, sign compositionality in hypertexts has been researched only fragmentarily. Not much has been done to investigate new forms of sign structures, combinations of signs. Another important point is that chat communication has



matured technologically and now people have received access to computer means of enhancing message structure and content. Facebook Messenger makes it easy to include images, sounds, video clips, references, and almost any type of document into the message. The goal of the research is to study how traditional semiotic postulates on sign compositionality have been influenced by social media hypertexts emergence. Consequently, we pose a question: what types of composite signs are present in hypertexts and what functions they fulfill, especially those, having iconic signs in their structure. The material of the research is based on records of Facebook Messenger chat communication of two people (a man and a woman), who never met in real life. The study was carried out with the consent of both. Personal chat can be considered unusual and specific material for internet communication research due to privacy matters. The period of correspondence has been more than 3 years, the research project time concurs with it. The number of messages under study is over 50000 at present. Message is understood as any sign-based activity of each of the interlocutors: text message, a Facebook sticker; a picture, a screenshot, a personal photo, a reference to web pages and to YouTube resources. It is hypothesized that since composite sign structures are significantly influenced by hypertext potential, their cognitive-pragmatic functioning will undergo changes. The results of the study demonstrate that the traditional triad of signs has been developed into a richer structure of text+icon signs; text+emoticon (emoji) signs; text+sticker signs; text + signs of culture (music, cinema, paintings, etc.). Knowledge representation models: propositions, frames, scenarios, categories have acquired new potential of knowledge structuring and organizing. Information transfer in semiotic approach to communication has proved to be nonlinear. It centers on relations, emerging in the process of meanings delivery.

### **Leticia Presotto**

#### ***Metaphors in Brazilian Portuguese academic discourse: An analysis of Portuguese as additional language* (lecture)**

This study aims to analyse and discuss the use of metaphors in Brazilian Portuguese academic discourse, assuming a pragmatic perspective, more specifically relevance theory (Sperber & Wilson, 1995; Carston, 2002). This theory provides a cognitive orientation for communication, and claims that human cognition is focused on the maximization of relevance, so that every ostensive communication act conveys a presumption of its own optimal relevance (Sperber & Wilson 1995). In this perspective, metaphors are understood in the same way as literal interpretation, being considered a series of cases of a continuum that includes literal, loose and hyperbolic interpretations (Sperber & Wilson, 2006:172) – in this sense, a specific mechanism for understanding them is not necessary. In order to address metaphors in academic Portuguese and characterise them to assist Brazilian and foreign students to learn Portuguese, I analyse a corpus of academic articles published by native speakers of Brazilian Portuguese – undergraduate students, post-graduate students and professors – from a private university in the south of Brazil. By scrutinising this distinct range of students, I aim to observe possible differences between discourses and levels of education, based in a previous study that showed that students from different areas of undergraduate courses use metaphors in different ways (Presotto, 2016). Therefore, this research is motivated by the desire to contribute to teaching and learning Portuguese as an additional language, considering its particular characteristics in academic contexts. In this sense, this work is based in Littlemore & Low (2006), who suggest that helping students identify and understand their own metaphorical thinking, as well as exercise a degree of control over it, would facilitate the process of learning and using an additional language.

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**Daniel Recktenwald & Nathalie Meyer**  
***Participation framework(s) on twitch*** (lecture)

As part of ongoing research, this paper will present a participation framework for online live streaming of video games on *Twitch*.

Investigations into participation frameworks, participant configurations and their interactional implications remains an important research topic in the field of pragmatics (Goffman, 1981; Levinson, 1988). The concept, which was initially developed for face-to-face interactions, has been successfully transferred and applied to online newsgroup discussions (Marriccia, 2004), *Twitter* posts (Draucker, 2015; Draucker & Collister, 2015), *YouTube* videos and comments (Boyd, 2014; Dynel, 2014a, 2014b) as well as video-mediated communication (Rosenbaun et al., 2016a, 2016b; Sindoni, 2014). A consistent finding in computer-mediated communication is the increasing complexity of technological affordances and new communicative practices by the users.

On *Twitch*, streamers broadcast themselves playing video games to their spectators. The audience is drawn in by the phatic live-communication and the video game footage. The website enables a diverse range of cross-modal and intra-modal interactions. In order to explore these communication possibilities, we will first present an extended participation framework for *Twitch*, including the platform-internal and external affordances for interaction (Fig. 1). In a second part, the paper will illustrate that while cross-modal interaction is the norm (e.g. streamer to chat participant), we also find intra-modal interaction (e.g. player to player via speech), and mode-switches (e.g. streamer changes from usual mode of speech to writing). These mode-switches provide us with a novel insight into online participation frameworks as they illustrate how some communication channels are not only used because of their particular modal affordances that facilitate interaction. Rather, some of the channels take on a dual purpose by simultaneously providing designated users with specific functions, which correlate with levels of privacy (e.g. VoIP written interaction that is not visible for outsiders) or rules of conduct (e.g. use of written in-game chat, because teams are not allowed to listen to each other's voice interactions). As a final point, the paper will also demonstrate that practices associated with a channel might change as the participant number increases.

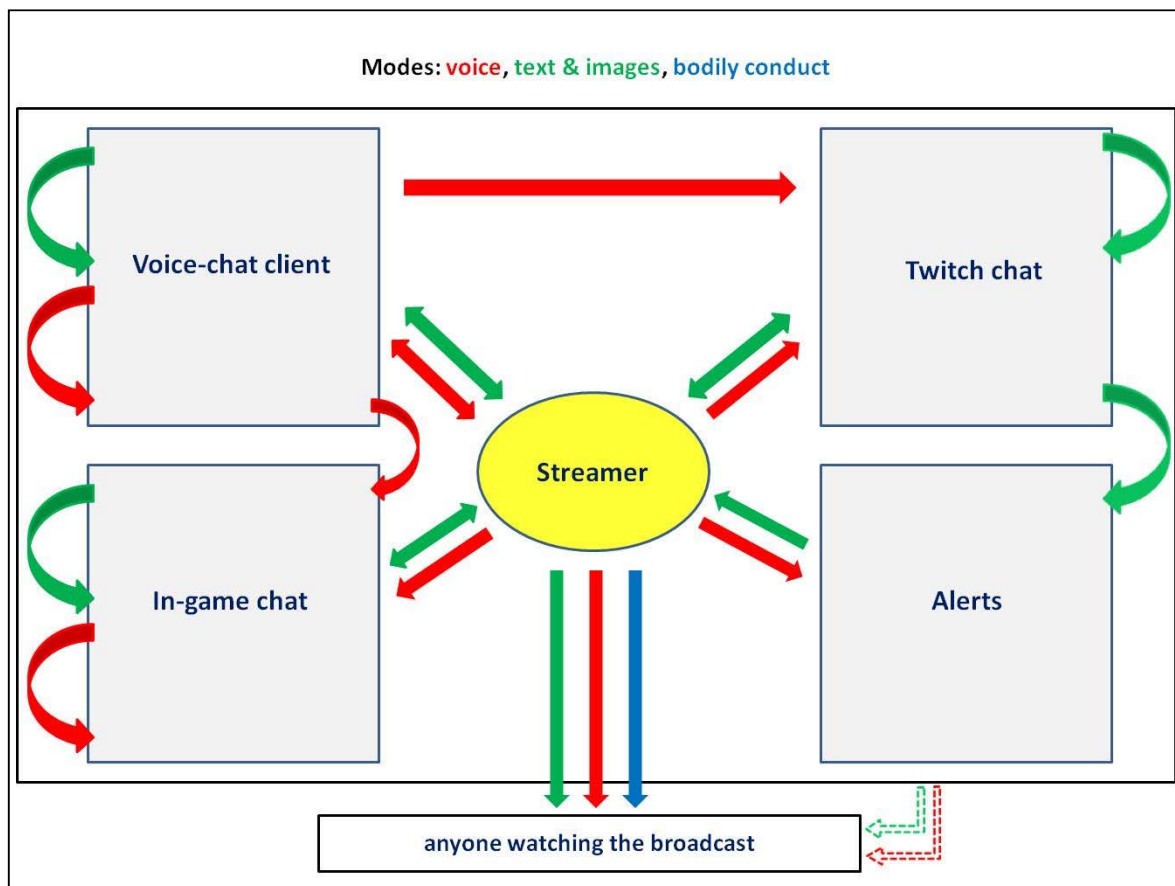


Fig. 1: Extended participation framework for *Twitch*.

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## Isabella Reichl

### *Refusals in Early Modern English. New insights, new classification* (lecture)

The speech act (SA) of refusing has been studied extensively from a cross-cultural and applied linguistics perspective (for instance Beebe, Takahashi, and Uliss-Weltz 1990, Hashemian 2012, Kwon 2004, Hong 2011, Wannaruk 2008). Unlike other SAs, however, realizations of refusals at earlier stages of the English language have hitherto not been examined. This is due to their largely non-routinized forms and their not being retrievable in computerized corpus searches.

The present paper presents an inventory of refusal strategies used in Early Modern English drama texts. Five comedies from two periods (1560-1599 and 1720-1760), respectively, taken from the *Corpus of English Dialogues 1560-1760* (CED) (Kytö and Culpeper 2006) were examined manually and relevant passages analysed both qualitatively and quantitatively. The qualitative analysis led to the proposal of a new classification scheme for refusals which differs significantly from the frequently used taxonomy by Beebe, Takahashi, and Uliss-Weltz (1990). In addition to categorizing strategies in terms semantic formulae, my classification also takes into account two further levels of analysis: super-strategies and stance.

1. Priest: Trulie I cannot afford it, I would I could [...] (DICKNAVE)

Example (1) contains two locutionary acts constituting the speaker's refusal with different semantic formulae. The first, 'I cannot afford it', expresses his inability to comply and is a negation of the request's felicity condition. In the second, 'I would I could', the speaker states his hypothetical wish that whatever was proposed happen (hence implying that it will not).

2. Frankly: I understand you. Any time but now. You will certainly be discover'd. To-morrow, at your Chambers. (D5CHOADLA)

On the second level of analysis, the super-strategy, both phrases in example (1) belong to the group of definitive refusals. The underlined locutions in (2), however, belong in the group of strategies which constitute attempts at dissuasion. The third level of analysis takes into account the speaker's stance towards the addressee or requested action. The first phrase in (1) is a neutral strategy, since it does not reveal anything about the speakers' feelings about the proposed action or the proposer. The second phrase in (1) and the underlined in (2), by contrast, express (explicitly or implicitly) a positive stance – they indicate a generally positive attitude and willingness to comply. Overall, my taxonomy distinguishes between 32 different semantic strategies, three super-strategies (definitive refusal, attempts at dissuasion, and attempts at deflection), and three types of stance (positive, neutral, or negative).

The quantitative analysis revealed that the development of refusal within the period under investigation matches findings regarding related SAs that show a development towards increased indirectness over time (for instance Culpeper and Archer 2008, Culpeper and Demmen 2011, Taavitsainen and Jucker 2008, Pakkala-Weckström 2008, Del Lungo Camiciotti 2008, Kohonen 2002). Finally, this study illustrates the value of examining not easily retrievable SAs, however time-consuming and labour-intensive it may be.

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## **Thomas Rendall**

### ***The use of dialect in the Orkney Islands from a pragmatics perspective* (lecture)**

The Orkney Islands are situated on the tip of Northern Scotland with a population of about 21,000 people. Over the past 70 years there has been a change in the demographic structure with movement of people from other parts of the United Kingdom and abroad. The local vernacular is based on Scots English with significant influence from the Orkney Norn and remnants of the links with Norway since 800 AD. This paper will examine the interaction and communications between local folk and the "incomers" from a pragmatic perspective.

The Orcadian identity is based on those historical links and many words are used in a context which is at odds with meanings attached to lexical items from other cultures. Looking at recent research in two of the islands – Sanday and Westray – the focus will be on how the dialect impacts on discourse between incoming families and long established islanders. How are meanings transmitted between the different interlocutors and what are the consequences? Are there attempts at assimilation and adoption of the dialect? The attitudes of the local people and the "incomers" are paramount to a cohesive structure within the islands and some conclusions will be offered in terms of the future use of dialect within an ever changing rural population.

Sometimes the local dialect speakers will engage in vague utterances – not to consciously cause confusion but more as a habitual form of speaking in their own community. The choices those speakers have are not always employed as the others within a speech act may not be conversant with the cultural conventions surrounding the dialect used by Orcadian people.

Istvan Kecskes has spoken about the socio-cognitive approach (SCA) which highlights the trial-and-error nature constructed by the participants " ... the process of communication is shaped by the interplay of societal and individual factors ..... interlocutors act as individuals in their own right" (69:2010) This is a contrast to the other theories of pragmatics which rely on the ".....positive features of communication including co-operation ,rapport and politeness (50:2010) This SCA approach seems to fit well in the Orkney situation where the incomers do not fully comprehend the vagaries of the local vernacular and the multiplicity of meanings attached to the utterances.

Cultural dimensions mentioned by Verschueren (1999) include the contrast between the oral and literate societies and rural versus urban patterns of life. Social identities and social variability are significant in the understanding and interplay between the local people and incomers. This paper will focus on the way in which

the local dialect is perceived by non-dialect speakers and some conclusions will be offered on the ways in which this has impacted on the understanding of the vernacular. The complexity of communication which ensues as a result of local lexis and language will be featured to provide some examples of the conversational patterns used throughout the Orkney Islands.

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### **Ilaria Riccioni, Ramona Bongelli & Andrzej Zuczkowski**

#### ***Knowing, unknowing, believing (KUB): Epistemic stance in dialogue*** (poster)

In the last decades many studies on language and communication have been focussing on evidentiality (speaker's source of information), epistemicity (speaker's commitment to the truth of information) (Dendale & Tasmowski 2001) and the related notion of epistemic stance (Kärkkäinen 2003; Du Bois 2007; Heritage 2012). In our view, epistemic stance concerns the positions both epistemic and evidential which speakers take during communication in regards to the information they are conveying and which they express through lexical and morphosyntactic means (Zuczkowski et al. 2017). Our studies on written texts and spoken dialogues led us to assume that all the evidential and epistemic markers referring to speakers/writers in the here and now of communication could be reduced to three main epistemic positions, each having two sides, evidential/epistemic:

- I know / I am certain
- I do not know whether - I believe / I am uncertain
- I do not know / I am neither certain nor uncertain.

During a dialogue, speakers can alternatively take one of the three epistemic positions, shifting from one to another in their turns or even within the same turn. Such positions are dynamically negotiated among interlocutors, who show their conversational alignment or misalignment towards the others' positioning (Heritage and Raymond 2005; Heritage 2012a, b). In the present study, we analysed, from a qualitative perspective, such epistemic dynamics in conversational sequences taken from different Italian corpora: *crime cases* interviews and *troubles talk* interactions. In particular, we focussed on informative imbalance. Our qualitative data shows that, when interlocutors assume epistemic roles consistent with speakers' expectations, the conversational outcomes are agreement and alignment; when this is not the case, disagreement and misalignment are frequent. According to our quantitative data, interlocutors seldom take the Unknowing position, more often they assume the Believing one.

### **Caroline L. Rieger**

#### ***Racism, lies, and narcissism: Ignorance or program? A critical analysis of Donald Trump's interaction with media and voters*** (lecture)

The astonishment of numerous journalists, pundits, politicians, and voters about presidential candidate Trump's often explicit racism, overt misogyny, unconcealed narcissism, obvious lies, and deliberate rudeness makes this study relevant if not necessary. It investigates whether this (at least in its degree) unexpected verbal/interactional behavior is rooted in ignorance or whether it is a strategically crafted (winning?) strategy. The data consists of Trump interviews, excerpts of his speeches and debates from November 2015 to November 2016. The meticulously transcribed data, using CA conventions (Jefferson 2004) in conjunction with video recordings allows for a multimodal analysis. Some of Trump's tweets from that same period supplement the data and various video recordings of older Trump interviews and speeches (from his early years up to November 2015) are used to strengthen the analysis. The study is set within a cross-disciplinary framework that combines interpersonal pragmatics (Locher & Sage 2010) – including concepts from Grice's (1975) cooperative principles, discursive pragmatics, and (im)politeness theories (Bousfield 2008; Brown & Levinson 1978/1989; Culpeper 1996, 2011; Eelen 2001; Lakoff 1975; Leech 2014; Locher 2006, 2011, 2012; Locher & Watts 2005, 2008; Watts 1989, 2003, 2005, 2008) – with critical discourse analysis (Dijk 2001; Fairclough 1985, 2015; Wodak 2007) and findings from political science (e.g. Grattan 2016) and political psychology (e.g. Nyhan & Reifler 2010). The analysis is thus informed by detailed multi-layered contexts, including the socio-political, geo-political, socio-historical and socio-cultural, socio-pragmatic, interactive, relational, and (pragma)linguistic contexts of Donald Trump's interaction with journalists and reporters in interviews and his interaction with

voters, supporters, and protesters in his political speeches, debates, and interviews. At the core of the planned presentation, which would begin with the research question and an introduction of the theoretical and methodological background and conclude with a summary of the findings, lies the analysis of key examples of explicit and implicit racism, misogyny, narcissism, rudeness, promotion of incivility, violence even, taken from the data pool. Preliminary results reveal that (1) Trump's discursive practices, with a typified "angry white American" (Dolger 2016) in the role of Trump's postulated "ideal hearer" (Fairclough 2015), interact with, reproduce, recontextualize, and legitimize the discursive practices of "angry white Americans"; (2) Trump's epideictic rhetoric fuels and increases the "ressentiment" (Nietzsche 1887) based on "perceived wrongs" (Dolger 2016) of large voter groups, such as anti-tax activists, Christian conservatives, white supremacists, to name but a few; (3) Trump's "functional gibberish" (Allin 2016) convinces these aforementioned voter groups that "blue-collar billionaire" (Trump on Trump) Trump understands and shares their resentment, values, views, and enemies and is not only the *right* person but the *only* person who has the will, power, experience, and expertise to rectify the perceived wrongs or, in Trump's own words, to "make America great again."

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### **Roslyn Rowen**

#### ***Morality and political correctness: An analysis of the interactional achievement of shared meaning and understanding.*** (lecture)

This paper seeks to advance research in social interaction that investigates meanings and interactional processes of both "doing understanding" and the co-construction of meaning in talk. Based on data from recorded social interactions of Australian English, this paper analyses the extent to which context and pragmatics process underpin participants' understanding of and therefore co-construction of meaning in interaction. Building on methodological and theoretical insights from interactional pragmatics (Haugh, 2015), the dynamic model of meaning (Kesckes, 2008), and dialogic syntax (Du Bois, 2014), it is proposed that while the meanings of terms, are culturally and morally loaded such as *online dating* are understood and achieved with respect to contingently-relevant trajectories of social action(s) in sequences of talk. These can be inferred by identifying recurrent syntactic frames, which create dialogic resonance between utterances in talk. It is proposed that by analysing how speakers create semantic relations and consequently understanding between words and social categories *in-situ*, the ways these are underpinned by interactional processes that facilitate the negotiation of locally-situated meanings can be better understood.

### **Misumi Sadler**

#### ***Formulaic tendencies and intersubjective nature of Japanese suffix NAI in conversation*** (lecture)

Japanese negatives have been extensively investigated with particular attention given to syntactic, semantic, and pragmatic dimensions (e.g., Iwakura, 1974; Kuno, 1980; McGloin, 1986; Yamada, 2000, 2003; Ono and Thompason, forthcoming). These studies have highlighted examples where "negation in language has, in addition to its strictly logical aspect, a huge pragmatic component that cannot be predicated from the logic" (Givón, 1978, p. 109) and encodes notions such as markedness, speaker-/discourse-/hearer-motivated negation, and textual/contextual expectations, as part of lexical meanings. The present study is firmly in keeping with a usage-based perspective on language (e.g., Barlow and Kemmer, 2000; Bybee, 2006), which takes as its starting point the idea that language use shapes language form and meaning, and offers new insights into the interactional and performative nature of language by addressing *nai* expressions (verbal root + negative suffix *nai*, e.g., *ike-nai* 'cannot go') in Japanese conversation from a viewpoint of discourse pragmatics. Based on 26 casual conversations (approximately 150 minutes long), this study demonstrates that: (i) *nai*-expressions are highly productive in spontaneous conversation, and are specific predicate types expressing things such as potentiality, ongoing/realstaitve events, and cognitive states; (ii) over half of them appear with no overt core arguments; (iii) over one third of them are phonologically reduced; and (iii) many *nai*-expressions are not a mere negative form of the corresponding affirmatives, but they are intersubjective expressions that express speaker's personal attitudes and emotions toward the content of the information and the other conversation participant(s). The patterns that emerged in my data reveal that these *nai*-expressions are not just "information-sharing" but "subtextual emotion-sharing that forms the heart of communication" (Maynard, 1993, p. 4).

### **Rui Sakaida & Mayumi Bono**

#### ***Interactional ground: Synchronous walking during conversation*** (lecture)

This paper examines how individuals coordinate their movements to enable conversations to continue while all parties are walking. To this end, we discuss the concept of Interactional Ground, which illuminates how participants create and maintain the spatial and temporal relationships that provide the framework for face-to-face conversations. For example, Interactional Ground is maintained when a speaker believes that his/her conversation partner is replying to his/her own speech. In this paper, we demonstrate how people can maintain

their Interactional Ground while walking together. According to Kendon (1990), we establish an F-formation, facing one another and engaging in overlapping transactional segments, when we stand in public places and interact. In contrast, when we move to a new place while maintaining the interaction, the previous F-formation dissolves, because it is difficult to walk forward while facing another person (De Stefani & Mondada, 2014). However, the dissolution of the original F-formation can lead to an absence of Interactional Ground, raising questions about how to prevent the loss of our Interactional Ground. To elucidate this phenomenon, we observed Science Communicators (SCs) and visitors as they moved between exhibits at a science museum while maintaining their communication. We analyzed detailed excerpts of multi-modal transcripts of science-related communications that occurred during interactions at a science museum in Tokyo (Miraikan) (Bono et al., 2014). Our preliminary results identified the following course of interactional practices. Specifically, SCs and visitors were able to proceed in concert to the next exhibit while maintaining their Interactional Ground by engaging in the following behaviors in a step-by-step fashion: First, the SCs pointed to the next exhibit and asked the visitors to attend to it. Second, the visitors attended to the exhibit in question. Third, without saying anything, the SCs started to walk casually toward the next exhibit, thereby inviting the visitors to follow. Fourth, the visitors followed the SCs, demonstrating their implicit agreement with this plan of action. Fifth, the SCs continued to talk to the visitors, frequently gazing at them, until they all reached the next exhibit. Two aspects of these behavioral patterns seem to enable SCs to maintain their Interactional Ground: (1) Before starting to walk, SCs pointed to the next exhibit; this established the template for the new F-formation to be created at the next exhibit after the current F-formation had dissolved. (2) By not explicitly referencing the move to the next exhibit and by continuing to talk to the visitors while moving, the SCs implied that walking per se was not central to their activity; rather, walking was an interactional forum in which their main activity occurred. Thus, even if the F-formation was dissolved, the SCs could create an Interactional Ground for science-related communication. The concept of Interactional Ground is relevant to the dynamic process by which ongoing conversation is maintained, even when the foci of the interaction are spatially separated. Thus, this concept provides a new perspective on one of the fundamental mechanisms underlying the interactions that occur during our everyday activities.

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#### Reika Sakurada

##### *A comparative study of ways to communicate the ideas in TED Talks in American English and Japanese* (poster)

The purpose of this study is to examine culturally different ways of conveying one's own ideas in public speaking in American English and Japanese. A lot of studies in contrastive rhetoric and linguistic stylistics, dealing with written language, have pointed out that essay structure takes on different forms depending on cultures (Kaplan 1966, Leggett 1975, Hinds 1983, Honna 1989). However, a study of spoken language has not been conducted yet. This study deals with spoken language and examines which linguistic features make an impact on many people in American English and Japanese public speaking from the view of pragmatics. Based on the results from the analysis, this study will attempt to explicate the background factors which contribute to culturally different ways of speaking. The data of this study is taken from "TED Talks," a webcast project of the TED Conference, a globally-known speaking event. 12 speeches in American English and 12 in Japanese are analyzed. The focus points of the analysis are 1) how speakers construct episodes, and 2) how they employ words and expressions in culturally patterned ways in TED presentations. Results reveal that American and Japanese speakers have different features they focus on in public speaking. The results of analysis 1) show American speakers give some episodes in order to exemplify certainty of their own thesis statement. They give the thesis statement, or the main point, at the beginning of a speech. The audience can thereby grasp the essence of the content of the speech right away. On the other hand, Japanese speakers give some episodes to co-construct the path to the goal of the speech with the audience. They firstly introduce several ideas, and then show the main point at the end of the speech. The audience does not know the conclusion until the end, they need to consider and imagine what the thesis statement is by referring to episodes which have already been presented by the speaker as cues. The results of analysis 2) show that American speakers typically employ three



characteristic expressions in speeches: i) a rhetorical question using “yes” or “no,” ii) the method of parallelism, and iii) the words “fact” and “true.” These linguistic resources emphasize certainty. In Japanese speeches, three characteristic expressions are analyzed: i) the sentence-final particle *ne* which is a marker in showing a co-responding attitude (Kamio 1990), ii) the verbalization of inner speech by the non-use of Japanese honorific prefixes; *desu/masu* style, and iii) the use of adverbs expressing the speaker's emotion. These resources contribute to share ideas and emotions between the speaker and audience. In conclusion, American speakers emphasize exemplifying certainty of the thesis statement. They lead their audience to the goal, and tend to situate themselves as the “leader” in speeches. Japanese speakers share the process of constructing speeches with the audience, and tend to be a “partner” with the audience in speeches. From this study, it appears that the differences in the stance of speakers affect the ways of constructing episodes and communicating the main message.

### **Rich Sandoval**

#### ***Arapaho sign-speech bimodalism in spontaneous narratives and the social structuring of space*** (poster)

The poster presentation will draw on research using videos of Arapaho (Algonquian) speakers in everyday social interactions in order to examine complex multimodal practices and the pragmatics of space in storytelling. Arapaho has few remaining speakers, but it is well represented in the literature (e.g. Salzmann 1961; Cowell and Moss Sr. 2008). The Arapaho dialect of Plains Indian Sign Language has also received a considerable amount of attention (e.g. West 1960). Despite this relatively strong body of work, there is scant attention to one of the most easily observable properties of Arapaho: In the most common and everyday use of Arapaho, speakers integrate sign language features with their speech, including how they structure space. This poster represents part of the initial work to describe this unique sign-speech bimodalism (cf. Farnell 1995).

Specifically, I use an interactional approach (e.g. Enfield 2003) to describe how, in spontaneous storytelling, Arapaho speakers structure and use gestural space for character development. As is normal for Arapaho conversational activities, storytellers and other interactional participants arrange themselves side-by-side, not face-to-face. Figure 1 shows such an arrangement, and Figure 2 shows a bird's-eye view of these participants, represented as grey dots, with an arrow showing body orientation.

**Figure 1** Arapaho interactional participants      **Figure 2** Grey dots = interactional participants;  
Clear dots = character spaces

Although an Arapaho storyteller may reenact (i.e. speak for and embody) any of the story characters throughout a storytelling, overall a storyteller focuses reenactments on one character. This primary character thus occupies what I call the “storyteller's pole”. Using a variety of other linguistic resources, including pointing handshapes, demonstratives, and a bimodal construction (see Sandoval 2016), a storyteller also creates and refers to spaces for secondary characters and another primary character. The spaces of secondary characters are arranged side-by-side with the primary character occupying the storyteller's pole. For example, Figure 2 shows a secondary character space to the storyteller's right. As the normal interactional arrangement, the side-by-side arrangement of character spaces indexes social alignment for these characters. In contrast, the space of the other primary character is positioned directly to the storyteller's front, so that the two primary characters are in a face-to-face arrangement. I call this other space the “dialogic pole”. Because a character occupying the dialogic pole is not in a position of social alignment with other characters, a storyteller uses the two poles to index social asymmetries that are fundamental for the unfolding story. In one story, for example, the two poles are occupied by a teacher and a student. For the story represented by Figure 2, the dialogic pole is occupied by a white shopkeeper and the storyteller's pole is occupied by an Arapaho girl who is being pressed to translate between the shopkeeper and the girl's grandmother (who occupies the space to the right of the storyteller). Beyond describing this phenomenon, this work has broader implications for our understanding of multimodal grammar, referential practice, embodied cognition, and the sociocultural nature of talk-in-action.

### **Luana Santos de Lima & Luana Lambert Nunes**

#### ***Double negation in Brazilian and European Portuguese*** (lecture)

Brazilian and European Portuguese have many differences. Concerning the possibilities of expressing sentential negation, Brazilian Portuguese (BP) presents three strategies of denial. On the other hand, European Portuguese (EP) is described as more conservative, showing two strategies. In Pragmatics, what could have led to the emergence of non-canonical negation have been the subject of some debate (Schwegler, 1991, Camargos, 2007, Hagemeyer, 2003, Schwenter, 2005, Lima, 2013, Goldnadel et al., 2012, Nunes, 2014). Our study aims to compare double negation function(s) in EP and BP using data from Southern Region of Brazil and from the city of Lisbon, Portugal. Double negation (Neg2) in both varieties consists of the preverbal negator (não), plus a verbal phrase, plus another negator (não). From the study of EP and BP sentential negation, we found that in the beginning of the use of Neg2 there was the pragmatic function of signaling sentence topic maintenance. It means Neg2 indicates the speaker is willing to elaborate about some topic or subtopic already presented in the previous discourse (maintenance and continuity). This can be seen in (1) and (2). (1) (...) S: Mas é interessante explorar o tema do futuro com idosos porque normalmente **não é um problema que os técnicos têm muito em conta não** costuma -se considerar muito. 'But it's interesting to go deep on the senescence future topic because generally **it's not a problem that technicians take it into account (not)** people used to considerate it very much.' (EP) (LISBON, 2010) (2) S: Ai! Coisa de fresco. Isso mesmo. **Eu não tenho [vergonha]**. Eu entro em qualquer lugar. Se for preciso eu entrar falar com um doutor, eu entro e falo com o doutor. Se for preciso eu entrar numa repartição, sabe? Cada repartição, cada coisa eu sei entrar, eu sei sair, sabe? **Eu não tenho esse negócio de vergonha comigo não**. Se for preciso eu conversar com um mendiguinho, eu converso com aquele mendiguinho do jeito dele, sabe? (...) 'Oh! That happens with a picky person. Yes, that's it. **I'm not shy**. I can get in anywhere. If I have to go and to talk to a doctor, I will talk to a doctor. If I have to go to a public office, you know? Each public office, each place I know how to go in, I know how to go out, can you understand me? **I'm not shy (not)**. If I have to talk to a beggar, I can talk to that beggar in his way, you know? (...)' Both uses of Neg2 in EP and BP establish a disposition to keep talking about in (1) senescence care topic, and in (2) shame topic. In the case of example 2, the speaker keeps giving examples. Our work is significant to the comprehension of rising of double negation in these two varieties of Portuguese.

### Junko Saruhashi

#### *Ideal participants in foreign and immigrant festivals: A case study of the Irish festival in Tokyo* (lecture)

The global mobility of people and the development of communication technologies affect both the circumstances and contents of foreign and immigrant festivals in the host country. In Japan, for example, since people from the same country living in different areas can be easily connected by the internet, they can plan, collaborate, and manage an ethnic event in a metropolitan area. Immigrant communities are used to having their own ethnic or national festivals in public spaces in their communities, such as at school grounds or parks. They need to raise funds for these festivals by themselves. In addition to these community-based ethnic festivals, we can observe the tendency toward bigger, officially sponsored festivals held in central places in Tokyo. Many of these festivals are financially and organisationally well supported. In Yoyogi Park, one of the biggest public parks in Tokyo, African, Arabian, Brazilian, Cambodian, Cote d'Ivoirean, Indian, Indonesian, Irish, Laotian, Nepalese, Spanish, Thai, and Vietnamese festivals were held on different weekends in 2016. In principle, these festivals try to attract as many participants, including vendors, volunteers, and visitors, as possible. In order to make the festival appealing, they recruit a variety of groups and organisations to perform on stage or to run booths. As a result, the performances vary in size, genre, ethnic background, and purpose and are included in the same festival. It is not an exaggeration to say that next to a booth asking for donations for child poverty there could be another booth distributing brochures for a luxury travel resort. These festivals face a common dilemma of having to include a wide variety of participants who may have conflicting values. In order to explore the coexistence, collaboration, and conflict management among the different participants in these ethnic festivals, the author examines stage talks at the Irish festival at Yoyogi Park. The videotaped stage talks were analysed using discourse analysis (Kress & van Leeuwen, 2001). A variety of people, such as the members of the organising committee, stage performers, interpreters, CEOs from sponsor companies, and audience members had a chance to talk on the main stage. Their national and cultural backgrounds were similarly diverse and included Irish, Japanese, and those of other national or cultural backgrounds. Applying Goffman's (1981) participation framework, the author analyses how each speaker positions him or herself and others as an ideal, typical, or exceptional participant in the festival, and justifies accordingly. The author discusses how the festival spheres are made to be not only ethnically unique but also inclusive for a wider variety of people.

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**Marina Sbisà**

***Slurs, insults, implicature, and speech acts*** (lecture)

My paper deals with slurs in a speech-act theoretical framework. It has been discussed whether slurs should be described as words having “expressive” in addition to or rather than “descriptive” meaning (e.g. Croom, Jeshion, Richard, Williamson), as just taboo words (e.g. Lepore), as triggering derogatory presuppositions or conventional implicatures (e.g. Potts, Schlenker, Whiting). Less attention has been paid to whether or how they affect the illocutionary force of the utterances in which they occur. Let us explore the hypothesis that slurs are illocutionary force-indicating devices. This amounts to saying that whenever a slur is uttered, the potential for a certain kind of illocutionary act is made available. In my framework, in which an illocutionary act is identified as the bringing about of a deontic or normative effect by means of a recognizable procedure comprising the execution of linguistic moves in appropriate circumstances, the mere uttering of an illocutionary indicator does not amount to actual performance. Still, the illocutionary act indicated by the slur is, so to say, at hand. There are two main queries at this point, one about what kinds of illocutionary act are made available by slurs, the other about the status of the force indicated by the slur when no such illocutionary act is actually performed. As to the former query, an act that is certainly performed in uttering slurs is insult. It can be questioned whether that act is wholly illocutionary: I contend here that there is an illocutionary sense of the word “insult”, while offense is always perlocutionary. As to the utterances in which the slur occurs not as an isolated vocative but contributing to the structure of the sentence, in terms of Searle’s speech act classification what is so introduced is expressive force (expression of contempt in particular); in terms of Austin’s typology of illocutionary acts, it can be seen as behabitive force (insofar as it features a reaction to some real or believed-to-be real situation) or verdictive force (ranking or classifying the target as inferior or even non-human). As to the latter query, it should be considered that an utterance containing a slur usually performs an illocutionary act other than the one indicated by the slur itself. Still, slurs are most dangerous precisely in this kind of use. To explain this, one might say there is a verdictive speech act providing a negative assessment or a low ranking of whoever is the slur’s target, the performance of which would be taken as acceptable. Or one might say that the use of the slur activates conventional implicatures that would manifest themselves explicitly as sentences having that kind of force potential. Finally, one might say that the utterance containing the slur activates some derogatory presupposition concerning the slur’s target. In comparing these options, I evoke the problem of whether effects of the same deontic kind as illocutionary ones can be achieved as additional side effects of an utterance which also has an illocutionary effect of its own.

**Ester Scarpa, Angelina Vasconcelos & Christelle Dodane**

***Prosody and repetitive hesitation in adult and child language*** (poster)

Traditionally the concept of fluency has been described through its negative counterpart, disfluency, and a problematic deviation from of its ideal face, fluency. More recently, the literature has denied the deviant nature of disfluency by interpreting both terms in an integrated and complementary way. Experimental acoustic research shows that features of disfluency appear in periodic speech cycles and are part of speech dynamics and thus necessary for fluency. Other research, however, suggests that disfluency shows dispersion and is somehow random from the linguistic point of view. Disfluency would be prone to drift and unpredictability. This presentation aims to show the tendency of occurrence of disfluencies (hesitative repetitions and non-emphatic vowel lengthening) within the prosodic domains of the utterance, by comparing adult and child speech. Frequent disfluencies in child speech during the age span roughly between 2 to 4 years old have been called physiological or temporary stuttering in the literature. In time, they would either disappear or, in much rarer cases, would thus be prone to real stuttering problems that are nigh on speech pathology. Our hypothesis is that disfluencies both in adult and child language are not random from the point of view of prosody. A corpus of an adult’s Brazilian Portuguese spontaneous speech was acoustically and phonologically analysed; the results show that episodes of disfluent speech obey ordered and hierarchical principles of prosodic domains, thus complementing acoustic research about features of hesitation and mechanics of speech, and attesting to the linguistic and interface character of this phenomena (Scarpa & Fernandes-Svartman, 2012; Scarpa, 2015). False starts and repetitive hesitation data are driven by principles of prosodic hierarchy, tending to occur with prosodic clitics at the beginning of phrases, and never occurring on the syllables bearing the nuclear stress of the phonological phrase. The disfluent data of two children from 2;0 to 3;0 were also analysed, with conclusions similar to those applied

to the adult speech. In the speech of the children, the general principles of adult hesitation - tendencies to prosodic structuring and rhythmic principles of their mother tongue - start to be outlined, and are linked to the organization of long or unfamiliar utterances, of primary and secondary stress of the utterance, and of the parts of the intonation groups. This conclusion may shed a different light on what the literature has considered as “physiological stuttering”.

### **Gila Schauer**

#### ***Being (dis)agreeable: Investigating pragmatic strategies for agreeing and disagreeing in English as a foreign language (EFL) in secondary general and intermediate secondary schools in Germany*** (lecture)

In recent years, research on the acquisition of pragmatic competence of a foreign language has primarily focused on educational institutions that are intended to lead to university entrance qualifications (e.g. Limberg, 2016; Ogiermann, 2010; Nguyen, 2011, Schauer, 2015). Considerably less attention has been paid to learners of secondary schools that lead to general secondary (such as the Hauptschulabschluss in Germany) or intermediate school leaving certificates (such as the General Certificate of Secondary Education in Great Britain, or the Realschulabschluss in Germany). This is unfortunate, since more than 50 per cent of secondary level students tend to leave school with a general secondary or intermediate secondary certificate in Germany (Authoring Group Educational Reporting, 2014). The present study investigates pragmatic input available to two groups of secondary school students (those studying for a secondary general and those studying for an intermediate secondary certificate) learning English in Germany. It examines pragmatic strategies for agreeing and disagreeing with an interlocutor that are presented in a frequently used EFL textbook series for these levels, Orange Line Grundkurs (basic level for secondary general students) and Orange Line Erweiterter Kurs (intermediate level). In addition, production questionnaire data eliciting agreements and disagreements collected from year 9 EFL students learning English with the respective Orange Line textbook series from both groups will be presented and discussed.

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### **Selina Schmidt**

#### ***The pragmatics of laughter in conversations between unacquainted international students*** (lecture)

This paper investigates the forms and functions of laughter in Skype conversations in the Corpus of Academic Spoken English (CASE, forthcoming), compiled at Saarland University, Germany. CASE consists of approximately two hundred hours of informal conversation between unacquainted English as a Lingua Franca (ELF) speaking students from Europe and the US.

Laughter has been investigated by researchers from linguistic, sociological, psychological, (neuro)biological, as well as computational angles, focusing on particular aspects of its form or function. This paper brings together elements from previous studies in one singular framework proposed by Stewart (1997), working on a new, large, pragmatically annotated corpus of international speakers which allows us to reinforce qualitative readings with quantitative data.

The investigation of acoustic features has been employed in different ways to identify laughter types. The disparate results of these technical approaches to the segmentation of laughter (e.g. Tanaka and Campbell 2014; Provine 2000; Campbell, Kashioka, and Ohara 2005) reveal the complexity of laughter and its perception (Trouvain 2003). Laughter is often classified as nonverbal (Petridis 2011) or nonlinguistic (Zeng et al. 2009)

vocalization. It can be a reaction to prior interaction, but also talk (and laughter) can refer to prior laughter, the speakers drawing interactional implications from it. That indicates that laughter is an essential element of meaning construction and fulfils various functions in conversations. Laughter functions can roughly be grouped into Stewart's (1997) three main domains: metalinguistic (e.g. emphasizing (Thonus 2008) and topic termination (Holt 2010)), evaluative (e.g. agreement and alignment, Glenn 1995 and Warner-Garcia 2014), and joking (cf. Partington 2006).

CASE identifies nine easily retrievable types of laughter (Schmidt et al. 2014), describing the laughter form, but leaving the analysis of its function to the researcher's interpretation. A plot analysis in AntConc (Anthony 2014) reveals which conversations in the corpus contain laugh clusters (see plot of example 1), i.e. more than ten instances of laughter within a single topic (manually identified).



Analysing all laughter instances in these clusters with regard to Stewart's (1997) functions and tagging them accordingly allows for quantitative statements about laughter forms, as well as contrasting the findings with the whole corpus. Evaluative and metalinguistic supportive laughter functions occur most often in laugh clusters, which underlines laughter's social, interactional effect: The speakers do not know each other and have to carefully manage rapport (Spencer-Oatey 2005) in the conversation by constantly (re)negotiating their stance. Laughter strongly contributes to this as it can create ambiguity by allowing for a possibly non-serious interpretation of the interaction by interlocutors (Chafe 2007, and see example 1 of data) without having to affirm their stance (Brunner et al. forthcoming). Laughter carries out a variety of functions; the interpretation of the meaning of laughter in each situation is ultimately dependent upon the individual interlocutors and their joint negotiation of its meaning.

Example (1) 01SB75HE01 (CASE, forthcoming)

- 1 SB75: .h I am looking forward to seeing your name on a big,  
2 la:[bel somewhere in the city],  
3 HE01: **(((laughs)))**  
4 SB75: **((laughs))**  
5 HE01: [yeah yeah of course].  
6 SB75: [then I can say I had a Skype talk with THIS woman].  
7 **((laughs))**  
8 HE01: **((laughs)).**  
9 SB75: .h maybe I send our file then.  
10 **((chuckles))**  
11 HE01: **(((laughs)))**.  
12 SB75: **(((chuckles)))**.  
13 HE01: yeah yeah.  
14 and <then:> .. uh during our coffee in London,  
15 we will both be just like,  
16 "oh (>hello<)- hello",  
17 I: [I saw your name in the paper],  
18 SB75: **(((laughs)))**  
19 HE01: "oh: yeah I saw yours t- as well".  
20 **(((heh)))**  
21 SB75: **(((laughs)))**.  
22 .h I hope so.  
23 **((hehe))**  
24 .h if you REALLY move to London,  
25 promise me to call me,  
26 .. again.  
27 [°**((chuckles))**°]

- 28 HE01: ["of course"],  
 29 [of course].  
 30 SB75: [maybe you don't forget].  
 31 that'd be cool.  
 32 **((hehe))**  
 33 HE01: yeah **((chuckling))**.  
 34 .h can I call you even if I am just Visiting there,  
 35 **((ehh))**  
 36 SB75: you can call me whenever YOU want.  
 37 **(((laughs)))**  
 38 HE01: **(((laughs)))**  
 39 SB75: .h definitely yeah:.

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### **Kim Schoofs**

#### ***Exploring the dialectic relation between narrative and context through the analysis of pronominal usage in repeated World War II-testimonies*** (poster)

This case study scrutinizes the relation between the way narrators construct their stories and their identities in relation to the dominant discourses circulating in the global context. Only recently have interactional sociolinguists increasingly examined this dialectic relation between the local interactional level of narrative and the surrounding socio-cultural context and its 'big D'-discourses (Gee 1999). This is also thanks to positioning analysis (Bamberg 1997), which links 'local' levels 1 and 2 – the storyworld and storytelling world – to a more 'globally' oriented level 3 – the construction of the narrators' identities in respect to dominant discourses or the interplay between 'little d'- and 'big D'-discourses (Gee 1999).

I will particularly focus on positioning level 3. In line with De Fina (2013) and Georgakopoulou (2013), I explored narratives from various members of a community in order to discern repeated patterns in their stories and the identities they construct. Specifically, a corpus of repeated World War II (WW II) testimony pairs was compiled. Each pair contains one oral and one written testimony by the same narrator. Since the stories are repeated at different times, they are also situated in – and related to – different global contexts.

For this case study, I will zoom in on two repeated testimony pairs. Since the testimonies are temporally dispersed over the post-War period, the narratives allow us to tap into the way changing dominant discourses influence – and are influenced by – the local construction of stories and identities. The memory of WW II offers a myriad of dominant discourses, since the Belgian state failed to create one homogeneous patriotic narrative in the post-War period. Instead, fragmented master narratives emerged and these were quite diversified in the Flemish versus the Walloon language communities on the one hand and the group of Jewish survivors versus former political prisoner groups on the other hand.

The repeated narratives were analysed on the three levels of positioning. For level 1 and 2 the method proposed by Depperman (2013) was applied. Regarding positioning level 3, I analysed the narrators' identity work by drawing on the concept of identity navigation, which considers 'three analytic domains within which identity constructions are discursively accomplished' (Bamberg, De Fina, & Schiffrin, 2011: 189). Namely, the navigation of agency, group membership and the past and present in the narratives. (Bamberg, De Fina, & Schiffrin, 2011). In particular, I focus on pronominal usage, as pronouns tend to have a pivotal role in agency, membership and diachronic identity navigation. Previous studies of Belgian WW II testimonies already demonstrated that e.g. the 'we'-form can be 'truly emblematic for the construction of the [...] narrators' identities' (Van De Mieroop 2014: 528). Yet, the influence of temporal change on identity construction through pronominal usage was left unexplored. Through these analyses, this case study aims to uncover how the dialectic relation between the discursive construction of stories and of identities on the one hand, and 'big D'-discourses on the other hand can be talked into being through the indexical force of pronominal forms.

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### **Andreas Schramm, Mike Mensink & Jonas Reifenrath**

#### ***Cognitive processing of time in language by non-native readers: Can explicit teaching promote adult interlanguage development?*** (poster)

Every English sentence requires a verb containing information about time. This in turn makes the temporal meanings that verbs carry crucial. The current study is part of a larger research interest into the nature of cognitive processing of time in language by native and non-native readers of English (Becker, Ferretti, &

Madden-Lombardi, 2013; Schramm & Mensink, in press). It explores the acquisition of temporal meanings by adult non-native speakers of English. It specifically addresses the natural progression in learners' development of the comprehension of time concepts (not only of their production) and whether instruction can change the rate of this progression. Following a previous study (Kivimagi, 2013), German novice teacher candidates are studied before and after they are taught about semantic differences of aspect in sentences such as "Shelley passed (perfective) vs. was passing the pickup (imperfective)" and subsequent causal inferences within a story about an accident (Tzeng & v. d. Broek, 1997). They need to determine whether the pickup was part of the accident in the story because it was in the foreground. This is a challenge for speakers of languages without morphosyntactic aspect, such as German. Researchers know little about whether learners' early understanding of the textual functions of perfective events, i.e., foregrounding, and imperfective events, i.e. backgrounding (Hopper, 1982), as well as the later stage of understanding the semantic concepts behind the textual functions (Klein, 1994), can be influenced through an explicit teaching intervention (Norris & Ortega, 2000). In the current experiment, 120 teacher candidates at Freiburg University, read 16 stories following the above pattern, complete partial words (Greene, 1986), and answer questions about the stories. The word completion task, during which readers complete partial words on a separate page, provides access to the level of activation of information in working memory. This measure investigates whether learners attend to, or "notice", aspectual meanings and thus whether causal inferencing impacts memory. Question answers probe into readers long-term memory contents. Half of the participants receive the teaching intervention, and all of them are re-tested after three and six months to see if the lesson changed their semantic and pragmatic understanding of stories. Semantic understanding of the aspects is investigated also both times, using Truth Value Judgment Tasks (TVJT; Slabakova, 2012). The experiment contains a 2 (learner: instructed/non-instructed) x 2 (aspect: imperfective/perfective) x 2 (causality: cause/effect) mixed design. At the end of each story, there are a multiple-choice TVJT and a comprehension question. ANOVAs and planned comparisons will be conducted. We predict that results will extend preliminary results from Wytaske (2016): The effect of teaching imperfective aspect will boost working-memory awareness and long-term memory in the interim, but will subside eventually. Explicit instruction of aspect may promote development and potentially acquisition. Results will also be compared with results from a previous experiment involving non-instructed Saudi-Arabian learners. Implications for approaches to language teaching will be discussed. 476 words

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#### Mia Schreiber & Zohar Kampf

##### *Intentional work: The scope of journalistic interpretation of political speech acts* (lecture)

Much of the public knowledge of political actors' worldviews derives from the way their words are paraphrased by journalists in the form of reported speech, including the reporting of speech acts (Kampf, 2013). Mediated speech acts inform citizens about political actors' intentions (Stubbs, 1983), about actions needed to be taken in order to bring about a better future (Sigal, 1986) and therefore serve as a central journalistic resource for mediating speakers' stances vis-à-vis actions, events and other actors. This study takes the example of three reported speech acts – condemnation, congratulation and greeting – in order to examine the journalistic strategies of reporting on speech acts and the levels of adherence to speakers' intentions when reporting on



politicians' speech acts. The study presents an analysis of 133 news items of condemnation, congratulations and greeting towards Israel reported in the Israeli newspaper *Yedioth Ahronoth* during the period 2010-2015, and compares them to the original statements in the official websites of the quoted sources. Condemnation, congratulations and greeting were chosen since they all consist of evaluative language, which allow pinpointing the "intentional work" journalists perform when mediating the words of others to the public at large. While political condemnations include critical judgment regarding the violation of others in the public arena and presents disagreement between political actors (Chouliaraki, 2000; Kampf & Katriel, 2016), congratulations and greeting are tools for expressing positive judgment, support and friendship between social actors and contribute to the consolidation of solidarity between groups and nations (Duranti, 1997; Kampf, 2016). Our comparative analysis between the original texts and the reported speech acts sheds light on the gamut of journalists' pragmatic strategies and stylistic choices for mediating political intentions. The findings reveal variations in the level of adherence to the original statements, ranging from adherence to the explicit speech acts performed by a political actor to cases in which journalists take the freedom to distance their reported speech act from the speaker's manifested intentions. We conclude by suggesting several possible reasons underlying reporters' interpretative "work" and discuss the professional stances assumed by journalists in their active role as mediators of intentions who are responsible for representing, framing and constructing social and political relationships in public discourse.

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## **Annariina Seppänen**

### ***Republican Primary Election debates – The conservative battleground*** (poster)

My poster introduces the relationship between the United States Republican Party and the American conservative movement as it is presented in the debate rhetoric of the Republican Party primary election candidates in 2008, 2012 and 2016. American conservatism is seen as the heart and soul of the Republican Party, and the majority of self-proclaimed Republicans call themselves conservative. Since the Republican primary elections are intraparty contests where the audience consists mainly of Republicans, the primary election debates are an important forum to define and refigure the Party's national agenda and political ideology. How the Republican Party defines its agenda and ideology is, of course, significant for the wider American political system. Moreover, if elected to the White House, the Republican Party's agenda also concerns the wider world. After all, the United States is the world's leading superpower and the values of its leadership have a notable effect on world politics in the international arena.

The primary election races under perusal in my study are interesting both historically and politically. In 2008, the United States witnessed the deepest financial crisis since the Great Depression of the 1930s. Furthermore, the Republican President George W. Bush's terms had been traumatic for the unity of the American conservative movement. The Republicans lost the 2008 and 2012 presidential elections, and the election of the Democratic candidate, Barack Obama, raised questions about the future of the Republican Party. The 2016 primaries and especially the controversial campaign of the Republican nominee, Donald J. Trump, underlined that the Republican Party is in the midst of a serious identity crisis. Consequently, after these three primary seasons, it is relevant to examine the ideological premises of the Republican Party.

The definitions of American conservatism are dynamic and constantly developed in discourses. My study illustrates the language and rhetorical strategies the Republican primary election candidates employ in order to stand out from their fellow candidates, to gain advantage over each other and to persuade voters. In the process of emphasising their good qualities and disparaging their opponents, the candidates also participate in defining the Party's political ideology.

My poster concentrates on how the Republican presidential hopefuls refer to and define American conservatism in the debates. The study focuses on three main themes: 1.) The soul of the Republican Party, 2.) Divisions

within the Party and 3.) Finding common ground. The aim is to examine the status and development of conservatism in the Republican Party and how political ideology is expressed and reproduced in communication. The method used in my study is qualitative and American conservatism is discussed in relation to extracts chosen from the debates. The references to conservatism are first identified, then explained and discussed in relation to their context and in historical perspective. Discourse analysis will be utilised in the analysis. The primary campaigns will also be compared and contrasted with each other and the possible differences and development will be discussed. Consequently, the focus will be on message content as well as on how it is communicated. On the whole, the analysis emphasises the pivotal role of language in shaping political ideology and American politics.

### **Shweta Sharma & Rukmini Bhaya Nair**

#### ***Involuntary tears: Why conversational analysis can help diagnose dissociation in patients with non-epileptic seizures*** (poster)

Non-epileptic Seizure (NES) is a complex and baffling disorder to diagnose. It resembles epilepsy in some of its manifestations but does not have the characteristics of epilepsy in terms of brain signatures. Patients suffering from this disorder tend to receive a correct diagnosis only in an approximate period of five to seven years, as current diagnostic techniques do not usually yield fast and accurate results. This means that patients with NES suffer, for an extended period before they get the help they need. Recent research has emphasized the use of linguistic techniques such as conversational analysis that offer some pathways towards a more correct and quick diagnosis of the mysterious illness of NES in which ‘dissociation’, briefly characterized as mental state that exhibits a lack of connection with the everyday world around one, is a typical feature. In our research, conversational patterns such as overlaps and longer turns taken by the NES patients are indeed suggestive of the presence of dissociation. The current paper first presents our findings from a detailed sequential conversational analysis of approximately half an hour-long post-hoc interviews conducted with ten Indian patients with a confirmed diagnosis of NES in clinical settings where they are describing their condition. For the purposes of this paper, we then focus on a surprising phenomenology that is hardly ever present in patients who have epilepsy but is invariably present in all patients with NES. This is the presence of ‘involuntary tears’ reported by all ten patients in this study. It is unlikely that such a striking commonality of experience would have emerged or indeed have been paid much attention to, if a conversational analytic reading of patients with NES during their interviews showing exactly at what significant points in the turn-taking sequences these references occurred, had not been undertaken. This persistent mention of tears just ‘appearing’ is conjoined in NES patients’ conversations with a semantic failure to ‘integrate’ experience, a prominent characteristic of dissociation. Further, since an overwhelming number of NES sufferers are women, the production of tears, a sanctioned form of gendered behavior in many cultures, but here apparently dissociated from any feelings of grief or sadness, could be socially significant. In sum, our research extends conversational analytic techniques to identify latent dissociative features as they are marked in the language of NES patients. Regular references to tears not amounting to a voluntary act of crying co-occurring with other conversationally marked features in NES patients’ talk seems to provide a clear diagnostic pointer that could aid in the early diagnosis of this debilitating condition, at least in certain cultural contexts.

### **Leon Shor**

#### ***When a single mention is not enough: Expanded referent introduction in spoken Israeli Hebrew*** (lecture)

Most theories of referential choice seem to adopt a “literary” model of reference (Clark & Bangerter, 2004), whereby the act of referring is achieved as a one-step process controlled primarily by the speaker. Accordingly, the process of referent introduction is viewed as a relatively simple task, consisting of a single contribution (typically a lexical NP) by the speaker, after which the referential chain is maintained via reduced referential expressions. In fact, cases of “expanded” referent introduction—in which the initial establishment of the referent involves several contributions, often collaboratively performed by the interlocutors—are rarely discussed in activation-oriented theories of referential choice (e.g., Chafe, 1994; Ariel, 2001; and Kibrik, 2011). Nevertheless, studies that focus on referential processes in spoken English have shown that reference establishment should best be viewed as a dynamic and collaborative activity on the part of the discourse participants, often realized as a multi-step process aimed at establishing the referent as mutually accepted by the interlocutors (Clark & Wilkes-Gibbs, 1986; Tao, 1992). Based on this dynamic view of reference, I will argue

that the introduction of referents in Israeli Hebrew conversation is not necessarily as straightforward as prominent theories of reference seem to suggest, since it is often realized as a multi-step-process, consisting of several contributions made by any of the interlocutors.

In this talk, I will present and discuss two patterns that have emerged from the analysis of approximately 60 instances of multi-step referent introductions in *The Corpus of Spoken Israeli Hebrew (CoSIH)*. The first pattern involves establishing the referent's identity through several steps, each of which either incrementally modifies the previous contribution (the referent 'mustard' in Example 1), or replaces it with another NP that is more accurately defined or appropriate (the referent 'trails' in Example 2):

(1)	sp2	<i>atem rotsim yardal / im gar'inej yardal / (0.5) mitsorfat /</i>
		you(plm) want(plm) <b>mustard</b> / <b>with seeds of mustard</b> / (0.5) <b>from France</b> /
		'Do you want <b>mustard</b> ? <b>With mustard seeds</b> ? (0.5) <b>From France</b> ?'
		(C711_1_sp2_028-030; Sp2 offers mustard during a family meal)
(2)	sp1	<i>hakol fvilim    fvilej afar   </i>
		everything <b>trails</b>    <b>trails of dirt</b>
		'Everything is <b>trails</b> . <b>Dirt trails</b> .'
		(OCh_sp1_192-193; Sp1 describes the roads in Mongolia)

The second pattern involves the modification, or the replacement, of the entire utterance that contains the referential expression. In this case, the speaker produces a second formulation of a prior utterance, either in order to address a problematic presumption manifested in the first formulation (the identifiability of the referent 'the new Holiday Inn' in Example 3), or in order to highlight a different aspect of the message (giving more prominence to the identity of the referent 'gas station attendant' in Example 4):

(3)	sp2	<i>beholidej in hayadaf   </i>
		in <b>holliday in the new</b>
		'At the new <b>Holiday Inn</b> .'
	sp1	<i>daj   </i>
		enough
		'Wow.'
	sp2	<i>(0.4) niftax holidaj in yadaf   </i>
		(0.4) was opened <b>holliday in new</b>
		'(0.4) A new <b>Holiday Inn</b> opened.'
		(OCD_2_sp2_062-063, sp1_030; Sp2 tells about a planned vacation in a new Holiday Inn hotel)
(4)	sp3	<i>kvar hametadlek omer   hametadlek   kvar omer li  </i>
		already <b>the gas station attendant</b> tell(plm)   <b>the gas station attendant</b>   already tell(plm) to me
		'Already <b>the gas station attendant</b> tells, <b>the gas station attendant</b> , already tells me.'
		<i>tagidi li   ma   jef lax odef / omer li   at kol jomajim nimset po   </i>
		tell to me   what   there is to you change / tell(sgm) to me   you every two days are here
		'Tell me, what, you have some change left? (He) tells me, every two days you come here.'
		(OCD_1_sp3_030-038; sp3 complains about the high gas prices by drawing attention to the absurdity of her frequent visits to the gas point that even the gas station attendant had noticed her)

These findings suggest that the process of referent introduction is sensitive to, and shaped by, the constraints imposed by conversational language, such as the need to plan, produce and edit speech on-line, often in collaboration with other interlocutors. In addition, adjusting the precision of the reference formulation seems to be contributing to what is being done in the turn. Example 2, for instance, closes a segment in which sp1 tells about the bad public transport in Mongolia, and more specifically about the poor condition of the roads in the country. Following several amazed reactions to this description on the part of the recipient, sp1 reasserts his claim by describing the roads as *fvilim* 'trails'—in itself a negatively-biased description—and further intensifies the negative description by replacing the first formulation with *fvilej afar* 'dirt trails'. In Example 4, sp3 tells about her frequent visits to the gas station in order to corroborate her prior claim regarding the high cost of maintaining a private car. Here, restructuring the entire utterance intensifies her argument since her second formulation gives more prominence to the 'gas station attendant', drawing attention to the absurdity of her frequent visits to the gas station to the point that even the gas station attendant had noticed that.

To conclude, these findings suggest that the establishment of the referent's identity may be realized as a multi-step-process, in which one referential form is replaced or modified by another one. This process testifies to the speaker's attunement to possible problems with first formulations, and to the fact that selecting one referential

form over another is often tailored to the specific action performed by the entire utterance in its situated context.

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#### Roberto B. Sileo

##### ***Truth-value judgments and racial and ethnic language: An illusionary trap and a radical contextualist way out.*** (lecture)

Racial and ethnic slurs pose an interesting challenge for truth-conditional semantics and pragmatics, since their speaker-oriented meanings can sometimes prove difficult to capture by truth and/or falsity assessments (Hom 2008; Richard 2008; Predelli 2013). My contextualist approach to racial and ethnic language stands on (i) the theoretical claim that truth-value assignments may not exclusively derive from the specific lexical items that speakers employ, and (ii) the results of an empirical survey conducted in the United Kingdom: when requested to assign either true, false or neither-true-nor-false truth values to contextualized slurring statements, an overwhelming majority of fully-respectful (non-bigot) participants considered them to be true. In the same way that “painted green leaves” are found, *à la* Travis (2008), to be “green” by a decorator and “not green” by a botanist, slurring propositions may be considered to be false (or neither-true-nor-false) at the level of lexical meaning and the output of the syntax (no one is to be derogated because of their races, ethnicities and/or nationalities), but true at the level of contextualized communication. The question is now how contextualist a semanticist can (and should) go. After assessing Sperber and Wilson’s (1995) relevance theory and Recanati’s (2010) truth-conditional pragmatics, I propose that racial and ethnic language is more adequately accounted for by an integration of the now long-standing descriptive/expressive distinction (Kaplan 2004) into the radical contextualist approach provided by Jaszczolt’s (2005, 2010, 2016) Default Semantics. I claim, in a nutshell, that racial and ethnic slurring language forms comprise two well-differentiated components, a race, ethnicity and/or nationality-determined layer of meaning and a personal and affective evaluation, and that both dimensions of meaning are apt to contribute to truth-evaluable propositions, the extent of such a contribution varying from context to context.

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**Janice H. Silva de Resende Chaves Marinho & Valéria Schmid Queiroz**  
*Text relation markers and writing in Portuguese as a foreign language* (poster)

Although developed in a big scale during the last decade, the study of Brazilian Portuguese as an additional language is very new in comparison to the study of other additional languages. The decision of creating instruments of linguistic certification in Brazil (as the Proficiency Certificate for Foreigners in Portuguese Language - Celpe-Bras - required nowadays in many Brazilian professional and academic institutions in order to accept foreigners to study or work in the country) is also recent and happened due to the growing interest in internationalization politics and propagation of the language. Researches on that from many points of view have been published, as Celpe-Bras has become a valid and important exam of Portuguese language proficiency in Brazil, but not many studies are found relating the texts produced by participants in the exam to their discourse competence on writing. Considering that, in our poster we intend to show our analysis about how textual and discourse relations are built in texts produced in the context of Celpe-Bras evaluation. We followed the contributions of the Geneva Model of discourse analysis, which focus discourse organization on an interactionist and modular approach, in order to analyze what the use of text relation markers reveals about the state of development in discourse competence for writing. Our analysis are based on works published by the group of study in Geneva, in special Filliettaz; Roulet (2002), as well as on works of Marinho (2009, 2015) and Cunha (2014). For the concept of discourse competence, we borrowed the ideas of Auchlin (1997,2008). Our corpus is formed by 12 texts written by participants of Celpe-Bras already evaluated and commented in the Guia do Participante do Celpe-Bras (Participant Guide of Celpe-Bras). We developed our analysis from the point of view of the hierarchical, interactional and referential modules, as well as the relational organization form of discourse. The results so far investigated pointed to a possible relation between the notion of textual organization in the texts concerning the use of connectives and the linguistic and discourse competence considered by the exam, although we have also found some exceptions.

**Olli Silvennoinen**

*Construction(s) of intersubjectivity: Contrastive and metalinguistic negation in English and Finnish* (lecture)

Metalinguistic negation is defined as negation that targets the expression rather than its content (Horn, 1985). It is canonically expressed in constructions exhibiting contrastive negation (McCawley, 1991), which combine a negated element with a parallel affirmative one (e.g., *Some men aren't chauvinists—all men are chauvinists*). The function of contrastive and metalinguistic negation has generally been assumed to be corrective, although many of their uses seem to be rhetorical rather than targeting any proposition that has been expressed overtly in the prior discourse. The constructions may be characterised as intersubjective (Verhagen, 2005): the affirmative part accounts for the use of negation (Ford, 2001), thus helping to ensure that the speaker and hearer share an understanding of the content of the interaction and/or its proper expression. Since Anscombe and Ducrot's (1977) seminal paper, it has been known that there is a typological distinction between languages that have a dedicated marker for contrastive negation and languages that do not. To illustrate, the Finnish conjunction *vaan* is dedicated for corrective contexts and differs from the general adversative conjunction *mutta*, while in English, both of these are translated as *but*, for which the adversative use is primary.

(1) [...] *em mä mistään terveydellisistä syistä niinku ruvennuv*  
 NEG.1SG 1SG any.ELA health.related.PL.ELA reason.PL.ELA like start.PTCP  
*vaan ekologisista syistä*  
*vaan ecological.PL.ELA reason.PL.ELA*  
 '...I didn't start it for any health-related reasons but for ecological reasons' (Finnish, spoken; Arkisyn)

(2) Within the Tory Party, what ultimately matters is **not how many friends you have, but rather the power and strength of your enemies**. (English, written; BNC)

My presentation aims to go beyond the binary typology by examining interactional data from Finnish (the Arkisyn database and the Conversation Analysis Archive) and English (the British National Corpus, BNC). I aim to find out how grammatical and other resources contribute to the production of contrastive and metalinguistic negation in interaction. To achieve this, my study combines cognitive construction grammar (Goldberg, 2006) and ideas from emergent grammar (Hopper, 1987) with contrastive linguistics. Previous research has shown that English speakers tend to shun the *not X but Y* construction in conversation, preferring to

express contrastive (and metalinguistic) negation through emergent clause combinations instead, as in (3) ([reference omitted]; see Laury & Ono, 2014). Furthermore, in contexts that express the restriction of a property construed as scalar, restrictive adverbials such as *just* may resemble conjunctions, as in (4) (cf. Charolles & Lamiroy, 2007). My presentation will take these results one step further by examining the way in which particular constructional formats are associated with such discourse functions as self-repair, other-repair as well as contexts in which the function of the construct is to reframe the discourse rather than to repair anything previously said.

(3) Cos I mean it's ... **it's not the bikers ... it's the other vehicle that's on the road.** (English, spoken; BNC)

(4) Cos somebody might take it wasn't money I sent anyway, **just an order form** (English, spoken; BNC)

These results will be compared with Finnish, which differs from English not only in having a dedicated correction marker but also by expressing standard negation through a negative verb rather than a negative particle. Initial observations indicate that contrastive negation is expressed more variably in Finnish than in English, possibly owing to the differences in the typological profiles of the languages.

#### Glosses

1: first person

ELA: elative case, 'from'

NEG: negation

PL: plural

PTCP: participle

SG: singular

#### Data sources

Arkisyn: A morphosyntactically coded database of conversational Finnish. Database compiled at the University of Turku, with material from the Conversation Analysis Archive at the University of Helsinki and the Syntax Archives at the University of Turku. Department of Finnish and Finno-Ugric Languages, University of Turku. Audio BNC: the audio edition of the Spoken British National Corpus. Phonetics Laboratory, University of Oxford. <http://www.phon.ox.ac.uk/AudioBNC>

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## Ross Smith

### *Schizophrenia, lateralization, and the external reflexive loop* (lecture)

Normal brain structure displays regular asymmetries between the hemispheres that are reduced or absent in people diagnosed with schizophrenia. This observation has been used to support theories that key schizophrenic symptoms might result from either *a*) a failure of language lateralization and the breakdown of a serial inter-hemispheric 'language circuit' (Crow, 2008) or, *b*) disturbed integration of global lateralised parallel processes (McGilchrist, 2009). In both cases schizophrenic symptoms have been used to reverse engineer by abduction high level systemic properties. The current study takes the split-brain research of Sperry & Gazzaniga as strong evidence for the latter assumption of parallel processing with high inter-hemispheric autonomy and applies this

model to a qualitative analysis of schizophrenic language and interaction. The assumption of global parallel processing raises questions regarding differences in language processing between the hemispheres as well as questions about the nature of the interaction between the two systems and ultimately their phenomenological integration. While it is acknowledged that key language functions appear to be predominantly left lateralised, it is assumed after Chiarello (2003) that most language functions are subserved by both hemispheres but in qualitatively different manners and to different degrees. It is postulated that inter-hemispheric integration is facilitated by an external 'reflexive loop' whereby actions initiated in one hemisphere are perceived as activity-in-the-world contra-laterally, independently of trans-hemispheric cortical connectivity. Such externally routed reflexion would help account for the minimal functional disruption in split brain patients and in addition blurs the drawing of sharp boundaries between 'internal' cognition and 'external' world by placing an externally routed interactive relation at the heart of subjective identity. The ground of 'self' is thus conceived as an in-world relation between, roughly, a language system and a context-sensitive system. This has obvious resonances with key conference themes. In particular, within the clinical context, it is suggested that delusional narratives of schizophrenia can be conceived of as pragmatic phenomena arising out of a broken contract between language and action.

### **Michael Smith & Saul Albert**

#### ***Noticings as a means for invoking and coordinating activity in co-present interaction.***

(lecture)

Activities are inadequately operationalized in conversational analysis and interactional linguistics. This is partly due to the way in which we analyze phenomena in talk-in-interaction: Analyses of interactional practices are comprised of collections of excerpted sequences of talk, and while these excerpts preserve their sequential contexts, they often lose analytical grasp of the longer, more extended courses of activity in which they are situated. As a consequence, they lose insight onto how more extended structures (like activity) are oriented to by co-participants as units of interaction in conducting interaction. This study addresses this gap by analyzing participants collaborating in temporally-extended multi-component activities with a focus on how they coordinate their current actions longitudinally as either being part of one or different temporally-unfolding activities. We argue that one such set of practices—*noticings*—are productive in this role and routinely oriented by participants for their relevance to co-participants' current understanding of the activity in progress. Our data comes from two sources: The first is the video-recorded interactions of senior and student geologists participating in a field-course, where they conduct multi-day projects over large terrains that require their continuously organizing their current effort over extended durations and multiple activities. The second is the video-recorded interactions of gallery visitors encountering and evaluating an unconventional artwork, where they transition in their talk between periods of aesthetic engagement with the artwork alongside other types of talk. We approach these data from a conversation analytic perspective (Sacks, Schegloff, & Jefferson, 1974) with emphasis given to the multimodal nature of the actions produced therein (Goodwin, 2000; 2012; Mondada, 2013).

In each of these settings, we demonstrate that participants routinely deploy and orient to *noticings* as actionable not with regard to the current talk, but rather to some extra-situational reference—namely, the activities that the co-participants orient to as currently in operation. Alternatively, we argue that co-participants effectively deploy *noticings* as a means for invoking one activity over another or for commenting on other participants' current conduct and as such provide a forum for co-participants to negotiate or resist what activity they take to be currently under way. *Noticings* transform what might otherwise be innocuous utterances, events, or other as-yet-unnoticed objects into observable, reportable, and actionable phenomena by embedding "what-we-are-doing-now" within a given larger activity. This procedure actively generates "activity" and/or "settings" as inferentially rich environments for the participants in conducting their situated work (Sacks, 1995, p. 516; c.f. Garfinkel, Lynch, & Livingston, 1981).

Our analysis provides insight into how activities are (re)formulated, coordinated, and progressed through talk, and how co-participants use *noticings* as a means for formulating, segmenting, and sustaining co-present activity as a shared interactional, pragmatic and environmental setting. The results of this work are relevant to questions concerning action-formation and ascription in interaction including the design and uptake of "first-actions" in talk-in-interaction, retro-sequentiality, and indexicality as socio-linguistic phenomena.

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## Sung-Ock Sohn

### *Discourse, epistemics and grammaticalization: An analysis of sentence-ending suffix canha(yo) 'you know' in Korean* (lecture)

This study explores the role of discourse and epistemics in grammaticalization by examining the emergence of the sentence-ending suffix *canh-a(yo)* 'you know' 'you see' from a negative interrogative in Korean. The target form is analyzed into the sequence of the committal suffix *-ci* and a negation verb *anh-* 'not' followed by an informal ending *-a(yo)*.<sup>[1]</sup> The utterance marked with *canh-a(yo)* communicates the speaker's assurance of the information being conveyed and expects agreement or alignment from the recipient (cf. Kawanishi & Sohn 1993; Lee 1999; Kim & Suh 2004; Lo 2006; Kang 2009; Ju & Sohn 2013). While most previous studies focused on the use of *canh-a(yo)* in alignment contexts, an analysis of natural discourse indicates that hearers do not always display alignment to the speaker's *canh-a(yo)* utterances. Ju and Sohn (2013) examined how hearers respond to *canh-a(yo)* utterances in conversation and offer evidence that the target form is used both in aligning and disaligning responses—with the latter occurring at a slightly higher frequency. The study further demonstrates that a primary function of *canh-a(yo)* in both types of responses is to provide accounts for participants' claim. Taking the studies of Ju and Sohn as a point of departure, the present study raises the following two questions: 1) What is the relationship between the discourse functions of *canh-a(yo)* and its grammaticalization process? 2) What is the role of epistemics in the grammaticalization? Using spoken corpora drawn from the Korean Linguistics Data Consortium (44 hours of telephone conversations) and video-recorded natural conversations (12 hours), we examine the sequential contexts of *canh-a(yo)* in present-day Korean conversation from a conversation-analytic approach (Schegloff 2007). Our preliminary study indicates that *canh-a(yo)* in response turns is prominently used when there is epistemic discrepancy between speech participants. By employing *canh-a(yo)* in response turns, speech participants negotiate and claim their epistemic rights/authority (cf. Heritage 2012). An implication of this study is that epistemic stance and interactional sequences in discourse are tightly connected with the grammaticalization of *canh-a(yo)*. Being derived from the negative question, the sentence-ending suffix *canh-a(yo)* is more frequently used in the first position of an adjacency pair (e.g. question, request) than in response turns at the ratio of 3:1. When hearers respond with *canh-a(yo)* in second position of sequence,<sup>[2]</sup> they modulate epistemic asymmetry displayed by a prior speaker and thus disaligning stance is asserted.

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- [1] The final *-yo* is an informal polite suffix. [2] For the first and second position in adjacency pairs, see Schegloff (2007).



**Robin Sokol**

***The organisation of physical and digital pointings at the screen in project-based collaborative interactions at the computer.*** (lecture)

In this presentation, I study the organisation of physical and digital pointings (pointings done with the mouse cursor) at the screen in collaborative project-based interactions at the computer. The data is 9 hours of participants working collaboratively on a PowerPoint, and it includes audio, video, screencapture and eye-tracking. My multimodal analyses shed light on the sequential organisation of physical and digital pointings at the screen.

My methodology is Conversation Analysis (CA). In interactional linguistics, pointing has been defined as a multimodal accomplishment produced through talk and bodily actions, embedded in and moving forward an ongoing and unfolding activity (Goodwin, 2003). Participants use their agency and multimodal resources in the here and now to establish a space of common reference (Mondada, 2005). This study focuses on pointings produced while collaboratively working at the computer in a face-to-face/local context.

The study of collaborative interaction at the computer is at the centre of the field of Computer-Supported Cooperative Work (CSCW). Seminal articles have demonstrated how ethnomethodology can help understand the organisation of workplaces, especially when technology is used, and can inform better and improved designs (Harper et al., 1989; Heath & Luff, 1992; Bentley et al., 1992). Some designers of technology have drawn results from CA to try to remedy some of the shortcomings created by technology-mediated interactions (remote communication tools such as Skype, see Luff et al., 2016 on shortcomings and Luff et al., 2014 on the application of CA in the information of interaction spaces). Some of the most problematic shortcomings include the inability to effectively point or manage referential distribution caused by the speaker's and the recipient's drastically different viewpoints, described as "fractured" viewpoints (Luff et al., 2003).

This study will reveal the sequential and multimodal organisation of pointings at the screen, taking into account the configuration of the space and the orientation of the participants in relation to the screen, the broader context of the interaction, and the sequential unfolding leading to the pointings. The preparation/apex/retraction of both physical and digital pointings will be studied in depth, along with the synchronicity (or lack thereof) of gesture and talk, and the pragmatical content and the format of the talk, with the aim of presenting a clear and precise organisation of some referential practices in collaborative project-making at the computer.

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**Mozhgan Soleimani Aghchay & Zia Tajeddin**  
***Swearing in Iranian urban contexts*** (lecture)

Swearing has long been used across different cultures for two main motives: to represent intense emotion through the use of profane, offensive words and to make a serious assertion under oath for the purpose of justifying a fact, promising, pleading, or pledging. However, most studies have mainly concentrated on the former use of swearing. To fill this gap, this study investigated the latter purpose of use with a special focus on the types, pragmatic functions, and frequency of swear words among Persian speaking Iranians in the urban context of the country. The research was carried out through a qualitative design with audio recordings of natural daily conversations of people regardless of their age, gender, education, and social status. Emails, messages and field notes were used as complementary instruments to gather data where audio recordings would violate ethical issues. The corpus was collected within a period of seven months and constituted 74 instances of recorded natural daily conversations and 90 emails, messages, and field notes. Conversation analysis was used to organize the swear words in three main types: religious/sacred terms, kin terms, and expressionistic/cultural terms. The pragmatic functions derived from the corpus based on the context included promise, take an oath, plead, convince, humor, pray, and comity. The frequencies of swear type indicated the more recurrent use of religious terms, equally frequency of function designated taking an oath. The findings imply that swear words are closely intertwined with religious concepts in the Persian language.

**Magda Stroinska & Kate Szymanski**  
***The bumpy road to recovery: The use of deliberate versus non-deliberate metaphors in trauma narratives*** (lecture)

Following the work of Lakoff & Johnson, 1980, research has shown that human mind inherently functions metaphorically since metaphor is a vehicle to express personal meaning and associated feeling (Lanceley & Clark, 2013). Derived from the Greek meaning to “carry over”, metaphor helps us function by making meaning from one’s experience (Laranjeira, 2013). Modell (2009: 6) describes metaphor as a “currency of the emotional mind” that makes metaphoric symbol formation crucial for making sense of emotional experience. The ability to use any type of metaphoric expression in telling a trauma story reflects a process of integrating overwhelming emotional experiences that are usually dissociated because they are unbearable. Metaphor use allows for a cognitive and emotional restructuring of fragmented trauma memory into an integrated part of a life story, thus reshaping it into a cohesive narrative. This process also restores a sense of agency thus providing a feeling of control that is crucial for psychological wellbeing. Since metaphor is fundamental in making sense of and thus connecting with emotional experience, its presence in trauma stories shows that survivors begin to acknowledge and access the emotions they have dissociated (Bornstein & Becker-Maturo, 2011). This ability to express what used to be an disorganizing affect points to the integration of previously disowned feelings and reflects a healthy emotion regulation. In sum, metaphor use in trauma narratives points to the process of psychological healing, where traumatic experience is no longer disruptive to cognitive and affective functioning of survivors. We examine a set of interviews with trauma survivors in order to analyse, through their use of figurative language, how they place themselves on the metaphorical “road towards recovery.” We focus on the conceptual metaphor LIFE/RECOVERY AS A JOURNEY in order to explore how the use of specific submetaphors represent the process of healing (cf. Costa and Steen 2014 and Thodorou 2016). We use the distinction between deliberate and non-deliberate metaphors introduced by Steen (2015) because it helps to account for the figurative language that constitutes evidence for symbolic thinking. Deliberate metaphors are used for achieving a communicative effect. Figurative expressions that could be replaced by non-figurative expressions (e.g. *tears came to my eyes* versus *I started to cry*) would be considered deliberate. We look at submetaphors such as PROGRESS IS MOVEMENT TO A DESTINATION, ACTIONS ARE SELF-PROPELLED MOTIONS, DIRECTION AS A FORM OF RECOVERY, and BARRIERS ARE IMPEDIMENTS TO MOTION. We examine their use along the timeline – life before trauma, the traumatic event, and life after trauma or the expectations of the future. Creating a narrative in which traumatic experiences can be expressed in a symbolic way restores a sense of agency by actively giving a meaning to a trauma. The act of talking about a traumatic experience can facilitate coping, as it places the event in the context of a larger life story, thus helping the survivor to organize an integrate it (Pennebaker 1990). Expressing verbally what had been predominantly a sensory memory is a first step to restore symbolic thinking, and to use language as a way of reconstructing and organizing trauma-induced reality.

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### **Miki Sugisaki**

#### ***The pragmatic meaning of "Nanka" in Japanese discourse* (poster)**

In Japanese grammar, *nanka*, literally means "some, any, something, anything" (*Daijirin* 1995). One of the ways, *nanka* is used as in *nanka samui*, "I feel cold." However, *nanka* is also uttered in statements such as *nanka densha-de hen-na hito-ga ite*, which means "there was a strange person on the train." When *nanka* is used in this way, its meaning becomes more abstract. The latest research shows this kind of *nanka* works as a filler similar to "like" or "well," and explains that *nanka* shows the speaker's uncertainty and vagueness (Lauwereyns 2002; Heffernan 2012). However, *nanka* cannot be simply defined as a filler because it tends to occur with the emotional expressions *kanji* ("feeling") and *ki-ga-suru* ("seem to") to reveal the speaker's subjective feeling. Thus, as part of revealing the pragmatic meaning of *nanka*, this study examines how *nanka* shows the speaker's cognition or attitude towards an event, especially considering co-occurring expressions.

The data used in this study is the "Mister O Corpus," in which the subjects are female teachers and students, 22 pairs of native Japanese speakers. Each pair is asked to talk about the topic: "What has surprised you most?" From this data, 395 examples of *nanka* are inspected, and classified with a focus on co-occurring expressions.

The analysis shows that the meaning of *nanka* is related to speaker's attitude or feeling for the event the speaker talks about. (1) *Nanka* indicates the speaker's attitude when it is uttered with a quotation or speaker's inner utterance. *Nanka* works as a cue to convey the speaker's subjective interpretation in this case, as if she is saying, "I don't know, but in my understanding..." (2) *Nanka* expresses the speaker's feeling for their subjective image through onomatopoeia. After uttering *nanka*, the speaker is trying to describe the event that she experienced. When using *nanka* with onomatopoeia, the speaker conveys that her image of the event is subjective, as if she is saying, "I don't know, it might be inaccurate, but my image is..." (3) *Nanka* shows the speaker's hesitation when it is uttered to begin the narration of an episode. In this case, *nanka* is mostly uttered with particular phrases as in *ii-no-kana*, "I wonder if..." or "I wonder if it is okay with you..."

These three usages of *nanka* reveal the speaker's attitude or feeling. By using *nanka*, the speaker tries to convey her emotions and attitude when describing an event. As a result, the listener receives a vivid account of what is being narrated as well as of the speaker's feelings. As cited above, *nanka* has a variety of the pragmatic meanings in representing speakers' feelings or attitude in Japanese discourse. Therefore, *nanka* plays an important role in social interaction in Japanese.

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### **Hideyuki Sugiura**

#### ***Pointing while expressing a candidate name or item during an activity of searching* (lecture)**

A pointing gesture is generally considered to be one type of communicative body movement that indicates a certain direction, location, or object (Kita, 2003). The 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. Recent studies in pointing-in-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 other verbal and nonverbal elements, such as talk and other body movements, to build other meaningful actions (Goodwin, 2003; Mondada, 2007).

In Japanese conversation, when participants are engaged in searching for a particular name or item that fits in an ongoing topic talk, the current speaker often produces index-finger pointing towards another participant's body while expressing a candidate name or item. It appears that this pointing is not produced for a referential purpose; there is no referential relationship between the referent of the pointing (i.e., another participant's body) and the candidate name or item expressed by the current speaker. Rather, this type of pointing can be used for another interactional purpose.

From a conversation-analytic perspective of multimodal interaction, the present study tries to identify the interactional purpose(s) for which the above type of pointing is used by participants. The data, which consist of 20 video-recorded everyday conversations between friends, demonstrate that this type of pointing, often synchronized with other verbal and nonverbal elements such as noticeable prosody, eyebrows raised and a lean-forward posture, is used as a resource for the current speaker to attract the coparticipant's attention and claim that the name or item presented by the current speaker during the activity of searching should be an exact candidate. This study also shows that this type of pointing is usually extended after presenting the candidate name or item. By the extended pointing, the current speaker appears to claim maintaining the speakership for giving an account or justification for the candidate name or item that he or she has just presented.

### **Kana Suzuki, Kiyomi Oshima, Takashi Nishimura & Shinji Tano**

#### ***Does a mother "cut in" on father-child interaction?* (lecture)**

Child-raising is supposed to be a collaborative project of father and mother. It is pointed out, however, that their relative status is not equal and that mother generally plays the vital role of "gatekeeper" who decides what her children need and what they should avoid. She even discourages father's involvement by, for example, criticizing his ways of performing child-rearing-related tasks.

The present study observes actual behavior of mother, father and child in an experimental situation. In the laboratory, the father is instructed to read some picture books with his child, while the mother gets no specific permission to join, nor prohibition against joining them, even though she is present in the same room. The questions are:

a) whether or not the mother actually participates in the father-child activity during the 30-minute session; b) if she does so, how it comes to happen (i.e., voluntarily or someone invites her to join); c) what element in the preceding interaction between the father and the child gives her an entitlement to come in at a certain moment; d) what role she actually takes as a legitimate member of the ongoing activity (i.e., a co-reader of books, a co-listener of father's reading, or a third-party commentator/ advisor); e) whether these aspects of her participation prompt the father-child interaction further, or are rather intruding from the father's point of view.

With the conversation analytic examination of video-recorded data, the paper makes a comparison of some cases in terms of the above-mentioned questions, and considers adequate commitment of mother that encourages father-child relationship.

### **Beatrice Szczeppek Reed, Fatma Said & Ian Davies**

#### ***Arabic as a heritage language: The case of supplementary schools in the UK* (lecture)**

In spite of the UK society's ethnic and linguistic diversity little is known about the formal (language) educational practices minority communities undertake in order to ensure that their languages are passed on to the next generation. In the UK, heritage language education is not included in the national curriculum and therefore formal learning and teaching of heritage languages is primarily achieved through weekend/supplementary schools, which are community-led and linked to different ethnic and national backgrounds. This study is based on an ongoing research project focusing on Arabic supplementary schools, specifically on their educational practices for teaching Arabic; and on how pupils and teachers conceptualise, construct and manifest their linguistic and social identity. The study adopts the theoretical frameworks of sociolinguistics more broadly, and more specifically language socialisation and conversation analysis, using data from classroom recordings, classroom observations and interviews with pupils, parents and teachers from five Arabic supplementary schools throughout the UK. Through qualitative analysis of this rich data set the study reveals, firstly, the language learning and teaching practices that take place in supplementary Arabic classrooms, and that are the

main formal vehicle for the majority of UK Arabic heritage speakers for maintaining their language. Secondly, the analysis shows the role of Arabic as a heritage language in the construction of community and linguistic identities in a political environment of suspicion. The presentation will also touch upon existing sensitivities and challenges for linguistic research on ethnic minority languages.

### **Binh Thanh Ta**

#### ***Resolving disagreement through storytelling in PhD supervisory interaction*** (lecture)

In their first year of formal schooling, children must acculturate to new ways of engaging with knowledge and learning in order to become accomplished classroom participants. This is a challenge for children who already speak the language of the classroom, but it can be even more challenging if children speak a different language at home. One facet of this acculturation is transferring information from instructions to successful participation in a classroom task. The small number of Conversation Analytic studies of knowledge management in school classrooms have largely focused on students' immediate responses to teacher turns as demonstrations of (non)-understanding (e.g. Margutti 2004, 2010, Koole 2010). Our research builds on this by investigating the trajectories from whole class instructions for an activity to subsequent individual or group work, in order to identify the degree of success of individual children in carrying out the activity. The data for this study come from an Australian school where a large majority of the children come from a wide range of non-Anglo cultural backgrounds, and 57% speak a language other than English at home. We have transcribed more than 20 hours of video and audio in two classes, each collected over one school year. In this presentation we first examine behavioural correlates of attention during the instruction giving phase, focusing on embodied conduct (such as gaze, body orientation, gestures) and verbal participation. We then follow selected children to the next phase, in which they engage in the activity. One question we address is whether children who exhibit attention behaviours in the instructions phase are more successful in the task phase. A second question is what range of strategies children use when they have not understood what is required. Among such strategies, we have found peer teaching, appeal to the teacher or teacher aide, peer discussion about the task (including heated dispute), and disengagement. Through rich description of these practices, as embedded in larger activity sequences, we are able to see where and how children develop ways of becoming school learners in interacting with both teachers and peers. We are also able to identify where the linguistic backgrounds of children may be a factor in engaging themselves and others to do learning.

### **Sachiko Takagi**

#### ***Communication strategies in public relations on the Internet: Analyzing business policy through a corporation's website*** (lecture)

This study examines communication strategies in public relations on the Internet by analyzing a corporation's business policy through its website. Public relations on the Internet have enabled a corporation to convey various types of information utilizing varied communication spaces such as webpages for its products and those dedicated to customers (Miyata 2007). Moreover, corporate culture is presented in the webpage texts pertaining to a corporation's public relations (Murayama 2007). As such, it is important to determine how effectively communication on these webpages is processed and how corporate culture is conveyed. This study analyzes a business policy on the website of Japan Tobacco International, a multinational company, aiming to clarify its communication strategies. Based on the critical discourse analysis approach, which explains ideologies in a particular text, this study utilizes the analytical framework of Fairclough (2003). We especially employ the notion of genres, defined as a "specifically discursive aspect of ways of acting and interacting" by Fairclough (2003) and in studies such as Yates and Orlikowski's (1992) and Eggins and Martin's (1997). Additionally, we use Fairclough's (2003) notion of discourses, defined as "ways of representing aspects of the world." The texts of the policy we analyze have the comprehensive title of "Smoking and health" with six categories under "Our position on." The present study analyzes these texts by specifying genres and discourses, and examining how genres are mixed and discourses are articulated. Subsequently, we clarify what type of social practices are undertaken in the website. The analysis reveals mixed report and assertion genres. In fact, we found several cases of report genres in the former part of a text and assertion genres in the latter part. In report genres, the corporation presents facts and research results, and, then, in assertion genres, it posits its judgements and opinions, eventually making a strong claim about smoking and health. It has also been found that several discourses are articulated in these genres, which creates representations of the risk of smoking, necessity of regulation, and social responsibilities. Moreover, the "External links" in the texts lead the readers to websites of related organizations and references, which has been found effective in increasing the persuasiveness of the

policy texts. Overall, we demonstrate that the policy texts do not only show the corporation's position on smoking and its products but also arguments claiming the relation between smoking and diseases, benefit to clients, and the development of new products. Such strong acts from the corporation have been found presented with persuasiveness and consideration for the clients. These social practices can create a considerate corporate culture and effective communication strategies for the global corporation, showing sensitivity to the interests of individuals globally.

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### Hidemitsu Takahashi

#### *Are imperatives really “prototypical” commands?* (lecture)

It is normally assumed that imperatives (e.g. *Tell me the time.*) are “prototypical” or “direct” commands while at the same time conventional indirect directive expressions (e.g. *Can you tell me the time?*) are “less prototypical” and/or “more polite” expressions of directives (cf. Searle 1979; Leech 1983; Brown & Levinson 1987; Givón 1993, Wierzbicka 2003, among others). In this paper, I challenge this assumption, although the great majority of imperatives are indeed used as directives (i.e. attempts to get the hearer to do something). Based on data from both corpora and constructed examples, I show four ways in which imperatives can be said to be far less directive than corresponding indirect directives as far as English is concerned. First, verbs that occur sometimes make a significant difference. While *let* is among the most frequent, hence “the most prototypical,” imperative verbs (cf. Stefanowitch and Gries 2003; Takahashi 2012), sentence (1) hardly behaves like a prototypical command or directive at all:

- (1) Let me put it this way.

Moreover, the addition of an interrogative modal auxiliary does not render sentence (1) more polite; (2) strikes us as somewhat unidiomatic instead:

- (2) Can you let me put it this way?

Second, while *tell* is also among the most frequent verbs in English imperatives, one of the important functions of imperative *tell* is discourse-organizational (in the sequence *tell me*) rather than strictly directive:

- (3) “*Tell me,*” Paige said, “did you always want to be an architect?” “I had no choice.”

A corresponding indirect form such as *can you tell me* is far less frequent and significantly more directive in this particular usage.

Third, there are important differences in syntactic/semantic behavior as well. An imperative may readily weaken or even completely lose its directive force to get integrated into a complex construction and act as a (concessive) conditional clause, sometimes accompanied by an emphatic phrase (e.g. *all you want* in (4) below):

- (4) (You were really worried about me!)  
*Yell all you want,* you can't bluff me.

Corresponding indirect directives do not work in this syntactic environment:

- (5)a. \**Can you yell all you want,* you can't bluff me.  
b. \**Why don't you yell all you want,* you can't bluff me.

The infelicity of the sentences in (5) makes it apparent that indirect directives are more syntactically

autonomous as much as unequivocally directive in nature.

Finally, some imperative verbs frequently occur as attention-getter (e.g. “*Look/Listen*, where are you calling from?”) or interjectionally (e.g. “*Come on*, be a good sport!”). Indirect forms such as *Can you look/listen/come on?* hardly act this way at all.

The discussions made above suggest that imperatives are allowed to radically depart from “prototypical commands” whereas conventional indirect directives consistently act as almost genuine directives, contrary to common belief. It must be concluded then that we can meaningfully compare imperatives and indirect directives with respect to the prototypicalness of commands only when multiple factors are taken into account -- most notably, verbs that occur, syntactic and/or discourse environments as well as token frequency.

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### Miyuki Takenoya

#### ***Transformation of participation framework: Multi-modal analysis of public speaking in American English*** (lecture)

The present study investigated how participation frameworks were organized in the public speaking activities in American English. In particular, the transformation of the frameworks was investigated linguistically and meta-linguistically. Participation framework is the relation in which all the persons in the gathering position themselves for that moment to their speech production (Goffman 1981), and the organization of public speaking is considered to vary from culture to culture (Boromisza-Habashi et al. 2015).

The data for the present study was the collection of video- and audio-recording as well as the field notes from the ethnographic observation conducted between 2011 and 2015 of the Toastmasters Club activities in the San Francisco area. Toastmasters Club is a non-profit organization which started in the early 1900s in California, and its objectives are to promote the communication abilities and leadership skills of its members.

The preliminary analysis of the data revealed that the transformation of the framework was signified linguistically by the expressions ‘its time to the transition (01)’ and ‘Please welcome Greg (01)’ as well as meta-linguistically by the standing position, hand-shakes, moving to and from the seats of two speakers as in the following example:

- |                 |  |
|-----------------|--|
| 01 President:   | [Standing at the podium]   |
|                 | ...now it's time for the transition over to our Toastmaster... Tonight's Toastmaster is Greg xxx. Greg's been in Toastmaster a little over a year now.....Please welcome Greg. |
| 02 Toastmaster: | [Stands up, move to the podium and shakes hands with President]  |
| 03 President:   | [Leaves the podium, moves to his seat and sits down]   |
| 04 Toastmaster: | [Standing at the podium] Thank you, Mr. President.   |

The study further discussed how the three participant roles (animator, principal, author, in Goffman 1981) were assigned and contributed to the transformation of the participation framework.

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## Noriko Tanaka

### *The world of a mother with dementia and her daughter: Focusing on a speech act of 'thanking'* (lecture)

Developing Thomas (1986), Tanaka (2001) proposed three categories to examine interaction: 'societal roles', 'interpersonal roles' and 'activity roles'. A 'societal role' is defined as a role the individual occupies in society, regardless of the relationship with another speaker in a current interaction. An 'interpersonal role' refers to the personal relationship obtaining between one speaker and another in society. When we focus on a specific setting and the roles in it, we may categorize them as 'activity roles'. The categorization was applied to private telephone conversations between a mother and her daughter (Tanaka 2005, 2006). To examine the data in detail, two more concepts were added: 'role focuses' and 'speech act roles'. The former is defined as 'the focused aspect of the role in a certain stage of the discourse' and the latter 'the role each interactant plays in a certain speech act'.

This paper will apply the categorization to telephone conversations between a mother and her daughter from 1 October to 31 December, in 2011. During the period, the mother was at the early stage of dementia, and the daughter telephoned her almost every morning before going to work. One of the 'societal roles' of the mother was a homemaker, and the daughter's role was a teacher. One of their 'interpersonal roles' was mother-daughter, and 'elderly' and 'with dementia' of the mother were often focused. Before the mother had dementia, they were 'supporters' to each other in many activities, but the mother tended to be 'a support receiver' and the daughter 'a support giver' at that time.

To consider how these roles affect their interaction, this paper focuses on a speech act of 'thanking'. Although 'thanking' tends 'to be *convivial* and therefore intrinsically polite' (Leech 1983: 106), the speech act makes it clear that the speaker owes the other person a debt of gratitude. This relationship may be highlighted particularly in care-giving/receiving situations. To examine that, five Japanese formulaic thanking expressions, '(doomo) arigatoo-gozaimashita' 'arigatoo-gozaimasu' 'kansha-shitemasu' '(doomo)arigatoo(ne)' 'arigatai(wa)' were focused, which appeared in the data. The use of these expressions was analyzed quantitatively and qualitatively.

The quantitative analysis shows that the mother used the thanking expressions much more (about 3.7 times) than the daughter, and she also used more formal and intensified expressions than the daughter. Although the results tell us that the mother tended to be a support-receiver, the qualitative analysis reveals that the mother often tried to give some support to her daughter. From their interactions, we also know that the mother's offer was not always accepted and she tended to remain a support-receiver.

As the roles discussed here are not exhaustive and 'thanking' is simply one speech act, this research has many limitations. Yet, the results show that the roles we have in interaction certainly affect our linguistic choice. It is hoped that many people will have an opportunity to think about people with dementia and their difficulties in communication.

## Hiroaki Tanaka

### *Joint utterances: How speakers and addressees make use of egocentricity and epistemic vigilance to co-construct what they have to say* (lecture)

"For communication to succeed, speakers must be cooperative, in that they must cater features of their utterances to the needs of their addressees" (Ferreira et al 2005); whereas addressees must be attentive, in that they must tolerate features of their utterance to the needs of their speakers. By definition, speakers are supposed to produce well-designed utterances by expressively considering the alleged common knowledge they assume to be shared with addressees. In actuality, however, speakers often take into account of their own knowledge, in that their behavior is egocentric on the first stage of interaction to the extent that it is anchored to their own knowledge rather than to mutual knowledge (Keysar 2007; Colston 2008; Kecskses 2007). Usually, despite the threat of speakers' egocentricity, addressees are able to return well-designed utterances to the egocentric speakers via such strategies as question-answer, confirmation, and organization of repair *inter alia* (cf. Schegloff 1987). On the next phase of interaction, the addressees' behavior is conducted, based on 'epistemic vigilance' – "the capacity to defend oneself against being accidentally or intentionally misinformed by communicators" (Sperber et al. 2010). In the face of the threat, speakers and addressees are at a loss to understand each other on the one hand, and achieve mutual understanding on the other, by making joint utterances. In the first part of this paper, I will briefly address the question of how interactants are misinformed by overconfidence (i.e., illusion of transparency)—"a tendency for people to overestimate the degree to which their personal mental state is known by others" (Colston ; Okamoto 2010) on the first stage of interaction, are corrected by such fillers as *eh- /uh-* initiated-repairs, and are led to corrections of the content of the target sentences on the final stage. I maintain



that the flow of misinformed utterance is initiated by speakers' undergeneration of what they have to convey, in which case it is required that there should be "a balance between two forces: a speaker's desire for economy and an auditor's need for sufficient information" (Levinson 2000); hence speakers' overgenerated egocentricity and addressees' overreacted epistemic vigilance. In the main part of the paper, I will be focused on how people jointly make utterances, using such co-constructed forms as split utterances, reformation or confirmation of the first speaker's words, *that means/you mean*-initiated utterances by the second speaker, etc. The main claim of the paper is that similar strategies to the misinformed utterances are developed for jointly made utterances, but such strategies are accounted for in terms of speakers' egocentricity and addressees' epistemic vigilance, even in the most cooperative co-constructed forms of utterances. On the face of it, there is no need to take into account of the two opposed notions of speakers' and addressees' mental states, but the need for the two is evidenced by a rather long speaker's intentional pause to encourage addressees to join her utterance when they split them (egocentricity) and an abrupt interruption or overlapping by addressees when they reform or rephrase the other's words (epistemic vigilance).

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### **Vittorio Tantucci**

#### ***Textual factualization: The phenomenology of assertive reformulation and presupposition during a speech event* (lecture)**

This study proposes a new theoretical and operational model to investigate the encoding of factual propositions out of suspended-factual (cf. Tantucci, 2015b) statements throughout a text or during a speech-event. More specifically, the present analysis draws on on quantitative and qualitative corpus-data from the BNC to propose that phenomena of 'conflict monitoring' and perceptual/ informational 'cognitive control' (cf. Norman & Shallice 1986; Botvinick et al., 2001; Miller & Cohen, 2001; Schlaghecken & Martini, 2012) not only instantiate at the perceptual level (i.e. as the inhibitory control necessary for overriding stimulus-driven behavioural responses), but also at the epistemic one (i.e. the epistemic inclination towards the factuality of a proposition in cases of uncertainty). A speaker/writer's epistemic inclination towards the factuality of a proposition P can be formally identified throughout a text, either in the overt form of an assertive reformulation of an originally suspended-factual P (cf. Narrog 2005: 679; Tantucci 2015a:387 on undetermined/ suspended factuality), or in the covert form of a presupposition trigger also turning P into a new factual meaning. I define this online process as textual factualization, TF (cf. Tantucci 2016) and demonstrate it to be surprisingly frequent in contexts where an originally suspended-factual proposition [*apparently* P] – encoding interpersonal evidentiality (IE) (cf. Tantucci, 2013, 2015a) – is subsequently turned into a newly factual(-ized) proposition both in written and spoken texts:

- (1) Still, Rehm declared that Jack Kevorkian, who went to jail for killing terminally ill patients, "was before his time" and that "the country wasn't ready." But it's apparently ready now. The agenda is set. COHA2 – Giving our final days to God – 2015

Consider the last two propositions from (1) above: proposition P [*it's apparently ready now*] and P' [*The agenda is set*]. The factuality of the former is 'suspended', as it can be epistemically defeated or questioned. The latter

corresponds to a purely factual assertion:

- (1) a. The country is apparently ready now, though this is yet to be confirmed/yet this is not for sure.
- b. The agenda is set, \*though this is yet to be confirmed/\*yet this is not for sure.

The shift from P to P' is an instance of textual factualization (TF), namely, the online re-positing of an originally suspended-factual proposition P in the new form of a factual proposition P'. This is illustrated in the shift from (1a) to (1b), as the statement [*the agenda is set*] entails ( $\supset$ ) that [*the country is apparently ready now*]. Throughout a speech-event, TF instantiates as a type of misinformation effect, viz. the qualitative alteration of an event memory (i.e. Frenda et al., 2011; Ecker et al., 2015) by partially overwriting the original memory trace (i.e. Belli et al., 1994). In this study, phenomena of TF will be intended to be an instance of the former: from [*apparently P*] to [~~*apparently P*~~].

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### Maria Tarantino

#### *Pathfinders and gatekeepers: Pragma-dialectical game in pursuit of understanding nature* (lecture)

The paper suggests that controversies engendered by proposals of novel theories and models of natural phenomena, rather than hostile positions by recognized members of epistemic communities to frustrate change and preclude the acceptance of revolutionary claims, should be considered as components of a dialectical and pragmatic game. The rule-abiding contention will favour development of deeper thoughts and new paths to better understand the structure of nature thus furthering dialogic interactions.

The discussion first touches on the gatekeeper role ascribed to affirmed scientists and research-report referees in linguistic and sociolinguistic studies. It is observed that the opinions expressed on the subject draw on ideological appreciations which seem neglectful of both the epistemological context whereby the new proposals thrive, and the dialectical and pragmatic components guiding scientific debates.

The role of such components is highlighted by briefly recalling the controversies instigated by revolutionary theories and discoveries such as: 'the location and nature of sun spots', 'the components and propagation of light', 'the structure of DNA', 'the "bad luck" of cancer'.

The examples posed indicate that, in science, controversies can promote deeper thinking, new insight into problems and phenomena thus opening new avenues to discoveries by the proponents, by the opponents, and by the epistemic community. The “disputation-game” involved follows dialectical and pragmatic rules rooted in classical and modern argumentation principles, which are shared by epistemic communities. The disputants are aware of the limitations of human cognition, instruments and models of natural events. They know that each proposal must be consonant with accepted concepts and models as well as that their new claims will be debated and verified before gaining acceptance in the scientific communities. They also know that their argumentation must be reasoned, fair-minded, open-minded and modest as well as that the burden of proof will shift from proponents to opponents and vice versa until most aspects of the question have been provisionally settled. The evidence discussed invites the conclusion that linguistic and sociolinguistic studies could be more fruitful if, besides linguistic content analysis, they would include considerations both of the presuppositions shared by discussants and of the pragmatic, dialectical and epistemological features which characterise scientific discourse and contribute to knowledge advancement.

### **Szilárd Tátrai & Krisztina Laczkó**

#### ***“We haven’t done anything else for years” – Deictic operations of construing community in computer-mediated discourses*** (lecture)

In the talk, deictic operations involving 1pl forms are studied from a cognitive pragmatic perspective (see Croft 2009, Tomasello 1999, 2003, Sinha 2009, 2014). The core issue of the research is how 1pl grounding elements (as prototypical deictic expressions) establish context-dependent reference points for the shared processing of referential scenes, thereby also contributing to the construal of community identity (cf. Coupland 2007). Hungarian empirical data for the research was supplied by forum posts of a thematically unbound thread hosted at <http://forum.index.hu>, titled *Lila anyák* ‘Purple mothers.’ The participants are mostly mothers working in intellectual professions, and their children are typically teenagers. Two data samples of 500 posts each from 2013 and 2015 have been annotated for 1pl deictic expressions. The corpus-based analyses have been predominantly qualitative, supplemented by quantitative data on relative frequencies characteristic of the discourse type under study. The research has shown that exclusive uses of 1pl are vastly more frequent than inclusive ones. This follows from specifics of the genre. Although inclusive use directly construes participants with a common interest as members of an online discourse community, the uploaded stories about offline communities are especially crucial for the creation of a shared online discursive identity. In these, participants employ the exclusive use of 1pl to construe themselves as members of other, offline communities. In the inclusive pattern, three basic deictic operations of community construal can be discerned. The reference of 1pl forms may include 1) the speaker and a single recipient, 2) the speaker and every recipient, or 3) the speaker, the recipient(s) and additional people external to the speech event. Likewise, exclusive uses of 1pl are linked to the deictic construal of three basic community roles. In addition to the narrated ‘I’, their reference set generally includes (members of) 1) the family, 2) a work community, or 3) a residential community. Empathetic uses of 1pl also occur in the data. In these cases, the speaker is involved in a concept of plurality only as an expression of social attitude (empathy, identification). In our sample, this use is typical of mothers identifying with their children.

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### **Tazanfal Tehseem**

#### ***Transitivity in Pakistani English: A lexicogrammatical approach towards discourse analysis*** (lecture)

In this paper, I explore the use of the linguistic choices in journalistic texts which reflect the underlying ideology of the writers and, beyond them, of the wider society in which they operate. For reading the texts of advanced literacy, readers have to recognize when arguments are being made and the degree of commitment of a writer toward those arguments so the common reason for analyzing transitivity in a text is to describe the patterns of transitivity choices that are characteristics of particular registers and help the writers to inculcate dominant ideologies. Therefore, deconstructing texts to identify agents helps the readers to uncover the implicit interpretations and biases that media discourse exhibits. For the exploration and analysis of linguistic choices in transitivity which construe the ideological assumptions, Halliday's model of transitivity: a lexicogrammatical theory (Halliday and Matthiessen 2004) has been employed. The sample analysis has approved the working hypothesis that it is typically not just the choices in an individual clause that are significant in revealing the ideological considerations, but the patterns of choices across a text or texts-see Thompson, 2004 for a reference. The data for this study come from two different newspapers namely the News, and the Nation. The decision to use texts from these newspapers was made due to different reasons. Firstly, these papers are widely read in Pakistan with a greater circulation, written by the panel of professional writers and finally, selecting two newspapers aim to getting a wider sample with the assumption that both reflect essentially the same ideologies.

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### Burak Tekin

#### *Choral practices in Kinect video gaming interactions* (lecture)

This paper attends to video gaming spectatorship from an ethnomethodological and conversation analytic (EMCA) perspective. The data this talk is based on is a corpus of video recorded interactions among players and spectators as they engage in a bowling activity in Kinect video gaming system. The Kinect gaming in focus here is based on a sensory device and requires the players to produce game actions through their bodies. These bodily produced game actions appear on the TV screen to which the sensory device is connected to, and become visibly available to all participants. In such an interactional gaming environment, certain bodily produced gaming actions might occasion responses by the spectators watching them, and this makes it a perspicuous setting for studying how chorally produced actions, such as response cries, applause and assessments are delicately and carefully managed and organised within the overall social organisation of the activity. This paper focuses on spectators' choral performances as collective embodied actions, which are designed to be done simultaneously (Schegloff, 2000), and discusses the interactional resources they rely on, as well as their consequences. This study reveals that the choral practices emerge in three different environments: a) as responding to the visible outcomes on the TV screen, b) as projecting possible outcomes earlier on, c) as orienting to contingencies within the unfolding of the in the video gaming actions. Furthermore, this talk demonstrates how a variety of interactional practices embedded within the choral productions of the participants are distributed. These practices include response cries (Aarsand & Aronsson, 2009), laughter particles (Glenn, 2003), applause (Atkinson, 1984) and assessments (Goodwin & Goodwin, 1987). The sequential positions of these practices are highly dependent on their emerging-through-time nature, at the same time being sensitive to the contingencies in the overall activity (Mondada, 2009). Though it is often difficult to precisely identify what the response cries respond to (i.e., Goffman, 1981), in the video gaming activity studied here responses refer to what happens in the game, which is shown on the TV screen, and therefore visibly available in fine details for all participants as well as for the analyst. Such a setting enables us to show what triggers the response cries. Adapting to the contingencies in the game and the specific unfolding of the game, the response cries can be modified and suspended in their course. Furthermore, participants regularly achieve smooth transitions from response cries to laughter particles or applause. Following them, generally, some participants provide some verbal assessment tokens and more elaborated comments. The choral practices are regularly initiated by one participant who anticipates a possible outcome in the gaming world, and the others join in this participant through time. Thereby, a collectivity in the assessing practices is achieved through embodied participation frameworks (Goodwin & Goodwin, 2004; Mondada, 2012). Discussing participants' choral and collective reactions and reports on present activities, the paper deals with the ways in which participants constitute themselves as a group of spectators, and reveals their being-together as a collaborative achievement.

### Marina Terkourafi & Benjamin Weissman

#### ***Investigating the role of politeness in the interpretation of scalar terms: Does ‘some people loved your poem’ mean the rest of them hated it?*** (lecture)

Research (e.g., Bonnefon & Villejoubert 2006, Bonnefon et al. 2009, Feeney & Bonnefon 2012, Bonnefon et al. 2015) has claimed that whether a scalar term such as ‘some’ is interpreted narrowly (‘some but not all’) or broadly (‘some and possibly all’) can depend on whether the listener attributes a polite (i.e., face-saving) intention to the speaker. These claims, however, have been based on a limited number of scalar terms (<some, all>, <or, and>). Moreover, utterances of the type “Some X-ed” were deemed face-boosting if the semantic content of X is favorable to the listener (e.g., *Some people loved your poem*), and face-threatening when X expresses something unfavorable for the listener (e.g., *Some people hated your poem*). This move ignores the context-sensitivity of face-concerns, which have been shown to depend on a number of factors, including who is speaking to whom, about what (what is ‘at stake’), their emotional state at the moment, as well as prior discourse. Moreover, utterances such as *Some people loved your poem* vs. *Some people hated your poem* conceivably realize different speech acts (a compliment vs. a criticism/reprimand). As such, the differences found in the interpretation of scalar terms cannot be unambiguously attributed to the opposing face-orientations of the stimuli used. To elucidate the role of face and politeness in the interpretation of scalar terms, we conducted an experimental study in which we manipulated several scalar terms (including <or, and>, <possible, likely>, <some, all>, <often, always>, <like, love>, and <good, excellent>). The italicized term in these pairs was incorporated in an utterance which was embedded in different contexts biasing toward a face-threatening (as in 1a) vs. face-boosting (as in 1b) interpretation: (1a) Nick has been pressuring Amanda to go on a date with him for weeks. She decides, begrudgingly, to give him a chance. Nick eagerly asks her when they can go out and she responds, “Wednesday or Thursday.” (1b) Nick and Amanda went on a date last week and both had a great time. Nick eagerly asks Amanda when they can hang out again and she responds, “Wednesday or Thursday.” Participants were asked how likely it was that a speaker who uttered the utterance containing the italicized term (“Wednesday or Thursday”) in fact intended to communicate the stronger item on the scale (‘Wednesday and Thursday’). 12 target utterances, each alternately placed into a face-threatening and a face-boosting context, and 8 controls were shown to 96 participants recruited on MTurk. Results of a linear mixed-effects model showed that condition (i.e., face-threatening vs. face-boosting context) was indeed significant ( $p=.01$ ). Crucially, this trend is in the *opposite* direction of what previous research has found: in our results, face-threatening contexts favored a narrowed interpretation (incorporating the scalar implicature) of the target utterances compared with the same utterances embedded in face-boosting contexts.. These results cast doubt on the previous claim that face-threatening contexts favor broadened (without the scalar implicature) interpretations of scalar terms, and warrant a more extensive investigation of the relevant phenomena. We discuss our experimental methodology and consider possible explanations for our findings.

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### Ming-Yu Tseng

#### ***Cultural references and lexical cohesion: Towards a multi-layer framing analysis of creative product descriptions in an intercultural context*** (lecture)

Culture has been an issue in research into cross-cultural and intercultural pragmatics. By extending intercultural pragmatic inquiries to product discourse for intercultural communication, the present study investigates creative product descriptions (CPDs) in an intercultural context, especially with respect to cultural references (CRs) and lexical cohesion. A CR is defined as a culture-bound linguistic expression, which evokes a cultural image and requires a certain amount of cultural knowledge that makes its interpretation possible. Using CRs in an intercultural context is a sign of intercultural awareness at work (cf. Baker 2012). Considered in this light, CRs, whether they be names of people, places, institutions, food, customs or foreign words, can be understood as culturally based resources that can be combined in a hybrid or emergent form. Although such resources may use cultural stereotypes/generalizations, the writers who use them in CPDs are engaged in negotiating meaning and

going beyond the cultural boundaries of the CRs. This study examines (i) how cultural references are utilized in CPDs written in English for intercultural communication and (ii) how cultural reference terms relate to lexical cohesion in such CPDs. Because of its embeddedness within the creation of a text, lexical cohesion (cf. Halliday & Ruqaiya 1976; Tanskanen 2006) is a locus where information builds up and is integrated into a text: it not only constitutes the texture of a text but results from deep levels of knowledge and conceptualization, the overall orientation of which affects how a text would be received in intercultural communication. By proposing a multi-layer framing model of cohesion, this paper shows how lexical cohesion results from interactions of four frames activated in the production and reception of a text: sociocultural, generic, interpersonal and conceptual (Coupland 2007; Goffman 1974). In this model, cohesion exists on three levels: (i) among words belonging to the same lexical chain, (ii) among lexical chains that interact in the text and between frames, and (iii) between verbal and visual connections. For the purpose of this study, twenty creative product descriptions (CPDs) were collected from Shop Tent between December 2014 and May 2015, a British online retail platform for creative products from around the world that have been featured in the London Design Festival. The results show that lexical cohesion is a site where the meanings of cultural references can be negotiated and combined without giving the reader a sense of exclusion in intercultural communication if their evoked meanings are compatible with and closely connected to the web of lexical cohesion. Furthermore, three interconnected maxims are proposed to further explain what may contribute to the effective performance of the cultural act: (1) product-relevant maxim (i.e., information is relevant to the product), (2) cohesive maxim (i.e., the key words indicating the information are lexically cohesive to words relating to the picture, function, features, and/or material of the product), and (3) maxim of cultural affordance and empathy (i.e., the potential of cultural contexts to foster certain responses and experiences and a shared understanding or feeling of people from a different culture).

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### **Maria Tsimpiri & Carlos de Pablos – Ortega**

#### ***Politeness and cross-linguistic influence: Requests in English and Greek.* (lecture)**

The aim of this research project is to explore whether there are elements of cross-linguistic influence (Jarvis & Pavlenko, 2008) between Greek speakers of English as a second language and native speakers of English, with regard to the speech act of request. The focus lies on the pragmatic patterns of the speakers in relation to politeness models (Brown & Levinson, 1987; Watts, 2003; Kádár & Haugh, 2013). The data were collected in the form of an open-ended written Discourse Completion Test and two Likert Scales. The questionnaire was built upon situations of request found in course books of teaching English as a second language, published in the decade 2005 – 2015, and with taking into consideration the three factors, which affect politeness strategies according to Brown & Levinson (1987); Power, Distance, and Imposition. The total number of scenarios was 14, with 2 of them indicating the speech act of refusal as a distractor. The Likert scales followed the criteria of Blum-Kulka et al.'s (1989) Cross-Cultural Speech Act Realisation Project (CCSARP) for requests, measuring politeness on a scale from one to five, ascending to the most polite and descending to the least polite. They were both comprised of 12 request propositions of 2 of the scenarios of the Discourse Completion Test, covering all request categories according to Blum-Kulka et al. (1989). The total number of informants was 150 and they were divided in three groups; 50 native speakers of English as the control group, 50 Greek speakers of English, who live in Greece, and 50 Greek speakers of English, who live in England, all higher education students of all levels. The purpose behind this division of the Greek informants was to explore if length of residence in the target country affects the production of requests in the target language. The main findings indicate that there are specific situations, in which the Greek participants transfer their pragmatic patterns to the target language, as well as other situations, in which they choose other ways of requesting in English. Both the qualitative and the quantitative part of the research provide evidence, which adds value to the existing literature on directness and indirectness (Sifianou, 1992) in English, as expressed by Greek speakers of English and native speakers of English.

**Keiko Tsuchiya**

***Questioning the epistemics of female workers: Organisation of other-assessments in parliamentary debates between Japanese female politicians*** (lecture)

*Epistemics in interaction* focuses on ‘knowledge claims that interactants assert, contest and defend in and through turns-at-talk’ (Heritage, 2013, p. 370). In the study of the epistemics of self-assessment, for example, Speer (2012) identified speakers’ preferences to embedding self-praises in reported third-party compliments. On the basis of conversation analytic research on epistemics, this study investigates management of the epistemics of *women* in parliamentary debates in Japan which involved three Japanese female politicians: the minister of women empowerment (MS, hereafter), the vice minister of health, labour and welfare (VM) and an MP in the Opposition (OP). In the debates, the so-called women empowerment law was discussed, which was passed recently to encourage companies to disclose their policies and field surveys about female employees. On the basis of Harris (2001) and Clayman (2001), Tsuchiya (2016) analysed the OP’s question time in the interpellation session and identified a sequence pattern that OP sought the government’s *action* or *opinion* in her question, which was followed by MS or VM’s answering with *round about talks* or evading with *justification*, referring *general procedures* or *a third-party*. These time-earning and evading strategies were marked by OP, who then asked another question to *seek specific information* in the subsequent turn. Referring to the previous analysis, two research questions are addressed in the current study: (1) how are *women* described in the debates, and (2) how do the MPs manage their own/others’ epistemics of *women*? A thematic-discourse approach was applied to the analysis. The results indicate that the MPs’ descriptions of *women* were categorised into three: (1) *workers*, most of which are *part-timers* and *carers*, (2) *public comment providers*, who belong to women support organisations and (3) *mothers*, who give birth and rear children. When seeking specific information/opinion, OP frequently asked for detailed information relating female part-time workers, i.e. the disparity in wages between male/female workers, questioning MS’s knowledge about the issue, which effectively highlighted the distance between MS and *women* in the epistemic community. OP, at the same time, asserted her primary epistemic rights and criticised MS’s lack of *epistemic responsibility* as the minister of women empowerment.

**Takeshi Tsurusaki**

***On circularity effects*** (lecture)

The main goal of this paper is to focus on certain types of circularity effects and offer a convincing explanation for it. It will be concluded that the nature of the phenomena is neither syntactic nor semantic, and can best be accounted for by reference to Susumu Kuno’s (1987, Chapter 5) pragmatico-functional “empathy” principles. Circularity effects, illustrated below, have been noticed by a number of linguists and a variety of ways of accounting for the phenomena have been offered in the literature. (1) “Type-A” NP-Internal Circularity Effects:

- a. \*[the owner of his<sub>i</sub> boat]<sub>i</sub> (Napoli (1993: 493))
- b. \*[the wife of her<sub>i</sub> childhood friend]<sub>i</sub> (Jacobson (1977: 18))
- d. \*[the fact that you believed it<sub>i</sub> ]<sub>i</sub> (Brody (1980: 95))

(2) “Type-B” NP-Internal Circularity Effects:

- a. \*[Her<sub>i</sub> childhood sweetheart<sub>i</sub>’s wife]<sub>i</sub> (Jacobson (2000))
- b. \*[Her<sub>i</sub> childhood sweetheart<sub>i</sub>’s cousin<sub>k</sub>’s wife]<sub>i</sub> (*ibid.*)
- d. \*[Its<sub>i</sub> best friend<sub>j</sub>’s uncle<sub>k</sub>’s dog]<sub>i</sub> bit a mailman. (*ibid.*)

(3) Sentence-Internal Circularity Effects (unacceptable Bach-Peters sentences)

- a. \*[His<sub>i</sub> wife]<sub>j</sub> loves [her<sub>j</sub> husband]<sub>i</sub>. (Safir (2004, 53))
- b. \*[Her<sub>i</sub> childhood friend]<sub>j</sub> saw [his<sub>j</sub> wife]<sub>i</sub>. (Jacobson (1977: 2))
- c. \*[His<sub>i</sub> wife]<sub>j</sub> killed [her<sub>j</sub> childhood friend]<sub>i</sub>. (Jacobson (1977: 25))

In a series of papers, I have proposed to assume, against a backdrop of a classical (but, in my view, still the best) analysis of internal structure of major syntactic categories, that pronominal anaphora obtains either at the level of NP or at the level of N’ (see Tsurusaki (2002)). Then, “Type-A” NP-Internal Circularity Effects as well as the puzzling acceptability of Bach-Peters sentences like (4) becomes explicable in a very simple and elegant way:

(4) [The boy who deserved  $it_i$ ]  $j$  got [the prize  $he_j$  wanted]  $i$ .

In (4), the antecedent of  $it_i$  is the object NP *the prize he wanted* <sub>$i$</sub> , but the antecedent of  $he_j$  therein is not the subject NP but the N' constituent *boy* <sub>$j$</sub> , which saves the structure from falling into vicious interpretive circularity. This account of Bach-Peters sentences is well-motivated, but it fails to account for the "Type-B" NP-Internal Circularity Effects (2a-c) and the Sentence-Internal Circularity Effects (3a-c), simply because it treats these examples quite on a par with acceptable Bach-Peters sentences. What should we do then? Should we give up the idea of N'-level pronominal anaphora? In my view, the unacceptability of (2) and (3) should be explained (at least in part) by reference to Susumu Kuno's (1987: 207) pragmatico-functional empathy principles:

(5) a. *Descriptor Empathy Hierarchy*: Given descriptor  $x$  (e.g. *John*) and another descriptor  $f(x)$  that is dependent upon  $x$  (e.g. *John's brother*), the speaker's empathy with  $x$  is greater than with  $f(x)$ .  $E(x) > E(f(x))$  Eg.,  $E(\text{John}) > E(\text{John's brother})$

b. *Transitivity*: Empathy relationships are transitive.

c. *Ban on Conflicting Empathy Foci*:

A single sentence cannot contain logical conflicts in empathy relationships. Given (5a-c), the unacceptability of (3a-c) falls out naturally. The subject NP therein embodies the empathy relationship " $i$ " > " $j$ " while the object NP embodies the empathy relationship " $j$ " > " $i$ ," which means that the sentence as a whole contains logical conflicts in empathy relationships and is judged to be ill-formed. Although (2a-c) are NPs rather than sentences, the same line of explanation seems available with minor adjustment.

## Lisa Tyson

### *The use of "oh" as a distancer in third-person constructed dialogue* (poster)

This paper explores the usage of discourse marker *oh* to introduce constructed dialogue as an evaluative linguistic tool employed by speakers using data from the Santa Barbara Corpus of Spoken American English. The analysis specifically focuses on negative alignment or distancing as a tool for identity construction, when *oh* is used to introduce the speech of a third party. I look at instances of the word *oh* as an introduction to quoted speech/constructed dialogue in conversational narrative and analyze the evaluative function of *oh*. The use of *oh* at the beginning of a representation of a third party's speech is used to show that the speaker does not align with the speech produced, in line with Tannen's (2007) vari-directional double voicing. I use Du Bois's (2007) stance triangle model of evaluation, positioning and alignment. The following is an example of *oh* introducing constructed dialogue:

- (1) (*Hold My Breath* SBSCAE 0035 77.748-88.794)
- |   |            |   |
|---|------------|---|
| 1 | STEPHANIE: | ... %I .. I mean,   |
| 2 |            | .. yeah,  |
| 3 |            | <u>people in my school</u> when I told em my score <u>were like</u> , |
| 4 |            | .. <VOX <b>oh</b> ,   |
| 5 |            | <b>you won't need to take it again</b> VOX>,                          |
| 6 | →          | but then like,  |
| 7 |            | my friends who have like thirteen fifty on their S[AT][2"s2],         |

In this example, the speaker immediately distances herself from the opinion of the 'people in her school' with the *but*. In all examples, it is the speaker's version of events that is represented. Most humans have a desire to present themselves in the best light (Brown and Levinson 1999). One tool for accomplishing this is by contrasting the representation of self with some other who is in the wrong, to further highlight one's own rightness. The examples in this study are used to further Trester's (2009) identification of *oh* as a signal of speaker stance toward the quoted material.

According to Bakhtin (1986), interrelations between inserted other's speech and one's own speech are especially complex. He introduces the idea of dual expression, that the speaker is conveying the ideas of an other's expression superimposed with their own ideas of said utterance. Using *oh* before constructed dialogue in the third person shows a stance differential (Du Bois 2007) not between speaker and hearer as many other uses of *oh* do (Schiffrin 1987), but in speaker and quoted third party, to represent it as an other's viewpoint.



## Teruko Ueda

### *A study of meta-communication in the clinical setting in Japan:* (poster)

Japan has the fastest rate of population aging and the highest life expectancy at birth among all industrialized countries. Recently in Japan, there have been discussions about the significance of "patient-centered medicine" (Stewart et al. 2014) and "narrative based medicine", i.e., "EBM" (Greenhalgh 2011), but few linguistic studies have been conducted. Although medical communication studies using quantitative methods have grown markedly even in Japan over the past decade, there have been few qualitative studies of doctor-patient communication. The purpose of this study is: (1) to reconsider the surface evidence related to the linguistic concepts of "cohesion" (Halliday & Hasan 1976), "frame" (Goffman 1974, 1981; Tannen 1993), and "contextualization cues" (Gumperz 1982), and (2) to clarify Meta-Communication in the clinical setting in Japan, such as the underlying concepts of "silence" and "non-verbal behaviors" through interview narratives with medical doctors. The data were audiotaped doctor-patient medical interviews (N=78) in one hospital and two clinics in Tokyo and Osaka. The average age of the patients was 83.4 (SD=11.8), and 31 patients (40.0%) were male. Of 78 interviews, we chose one 13-minute interaction between a female patient in her seventies with a paralyzed hand due to cerebral strokes and her male doctor of internal medicine in a hospital in Osaka. The time of this conversation is relatively long compared to the overall mean length of the consultations in our data set (6.7 min. (SD=4.4), 5.2 min. (SD=4.2) in Tokyo and 3.5 (SD=2.5) in Osaka). It seemed evident that the doctor was trying to continue to explain in order to persuade the patient to keep undergoing rehabilitation. By using the patient's "frame", the doctor's examination seemed to stop the conversation, and eventually break the relationship naturally between the doctor and the patient. In order to analyze how "silence" and other "non-verbal behaviors" possess metapragmatic functions in the clinical setting, three medical doctors (MD. H, MD. M and MD. Y) were asked for their interpretations of the same audiotaped interview data based on the research interviewing method (Mishler 1991). Differences in interpretation of "silence" and its "non-verbal communication" were conspicuous even among the medical doctors in terms of (1) the doctor's way of communication and (2) the significance of the doctor's medical examinations. In the above interview narratives, we found different viewpoints and opinions even among medical doctors. In order to achieve an in-depth analysis of the meta-communication, including the role of "silence" and "physical touching" in a clinical context, we should reconsider each realization of "cohesion", "frame", "contextualization cues" and non-verbal communication behaviors, especially when "convergence" and "divergence" between a patient and doctor are evaluated. Our investigation raises the possibility that "silence" does not necessarily signify the breaking of the shared context. There may be cases where empathic relationship with the patient is increased metapragmatically when "silence" is accompanied by the doctor's direct physical touching. In order to understand the multiple significance of meta-communication, especially in situations where the surface linguistic evidence is not clear, we must carefully consider contextualization cues.

## Shigeo Uematsu

### *Why don't students speak up in class?* (lecture)

A common concern in my Japanese university among native English speaker faculty and other teachers of Japanese students in Western or Western-style contexts is "Why don't students speak up in class?" In an attempt to address this question, the current study investigates what role "face" plays in this phenomenon by replicating Mulka (2015)'s study conducted in Chinese context, "Get in Your Groups: The in-Class Communication Preferences of Chinese University Students." The research question is, "How do Japanese university students (predominantly middle-class, urban, 18-20 year olds) view *face* and is it different from Chinese context?" Pewewardy (2002) and Gao, Au, Kwon, & Leong (2013) assert that, "culture affects learning styles". According to Xie (2010), in the East Asian context, "maintaining and guarding face is so important that saving face oftentimes takes precedent over the primary goal". As instrumentation, participants took part in 4 different sessions (once a week, 90 minutes): In week 1, they took an adapted FLCAS, and watched a portion of a video, followed by whole class discussion. In week 2, they watched another portion of the video, followed by group discussion. In week 3, they watched the remainder of the video, then wrote comments and re-took the FLCAS. In the week 4, student interviews were conducted. According to the interviews, students prefer discussion in small, rather than large, groups, being afraid of making mistakes in front of a large audience and of stopping the class by questioning. Also, they feel it is easier to establish rapport and sense of intimacy in small groups. Analysis of the pre-post FLCAS found that students gradually became less worried about losing face in class, however, they were still embarrassed to ask questions during the class. This generally confirms the research findings of Sato (2000) that "central to Japanese face is the outside perspective of *seken* - that is, society at large - on the person. While it is not necessary to keep face in front of one's immediate kin-like (who will eventually understand and forgive...)". However, it is hoped that this presentation will generate further discussion of the

data, giving rise to a deeper understanding of the socio-cultural and psychological roots of this issue and potential solutions.

**Daisuke Umehara, Takuro Moriyama & Hideo Tominaga**

***Analyzing advertisements for Japanese hot-spring resort inns: A story-based approach***

(lecture)

This paper presents a framework for analyzing tourism advertisements in terms of a “story” on which they are based. We particularly focus on the advertisements for Japanese hot-spring resort inns or *onsen ryokan*. A “story” is an idealized script[1] with viewpoints (typically host- or guest-oriented). It is shared structured knowledge, including elements such as scenes, players and events. In the advertisements for Japanese hot-spring resort inns, we frequently observe a story of visitors who make a visit to a remote guesthouse for a night or two, being entertained by the host with abundance of fresh local delicacies, and healing themselves in the hot spring baths. This is by no means a “traditional” story to promote hot-spring travel, because in the past there were times when hot springs were popular destinations for larger group- and company- trips, or when modern hotel-style accommodations with amusement facilities were more favored. The following is an example from a leading passage on the top page of the English website of an inn in Hakone area:

(1) Why not escape the hustle and bustle of everyday life and relieve yourself of your fatigue by bathing in our treasured natural hot spring with milky white water? The true Japanese atmosphere will beckon you to a sweet place of the good old days. Smooth milky water runs down your skin, while the fresh air of Hakone wraps you around. (<http://senkyoro.co.jp/english/>)

This passage contains three sentences and each of them has a scene with a player (the guest in particular) and events (such as staying and bathing). Events are elaborated with both informative (*natural hot spring*) and emotive or connotative expressions (*treasured*, *milky white*, and *beckon*). Emotive and connotative wording helps give the ads some sense of authenticity[2]. The Japanese counterpart of this passage proves to be even richer in connotative verbs and nouns. A story in advertisements naturally focuses on just good parts of a script, and excludes other portions, such as booking and making payment. In a sense, tourism advertisements strongly rely on a metonymic strategy, highlighting and foregrounding of parts of the whole script. Each sentence in a scene is paired with an illocutionary force, such as describing, inviting, or hoping. The same scene in the story can be narrated from different viewpoints. Our analysis is also multimodal[3], and shows that accompanying pictures are utilized to support the story. Seeking an escape from everyday life and experiencing something new is a common objective of traveling[4], and it is possible that tourism advertisements share similar stories worldwide. However, the story told by Japanese hot spring resorts is unique, in that it is a story of an overnight experience with dedicated hosts and attendants playing an important role. Our study collects data from official websites of Japanese hot-spring resort inns, and also suggests that the story-based analysis can be applied to other genres of advertisement.

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**Riko Umeki & Seiji Fukazawa**

***The speech act realization of complaints in L1 and L2 by Japanese learners of English***

(poster)

The aim of this study is to analyze speech act realizations of complaints in L1 (Japanese) and L2 (English) by Japanese learners of English and segment the utterances following the coding categories developed by Shimizu (2016). Previous studies have shown complaints are composed of three parts; Opening, Head Act and Adjunct, where Head Act is the segment of speech which realizes the core component of the complaint (Blum-Kulka & Olshtain, 1984; Olshtain & Weinbach, 1987). Despite rich and diverse findings concerning how Head Acts realize complaints, little is known about what kind of semantic segments complaints consisted of. The participants in this study were 82 Japanese learners of English with intermediate proficiency level. They were asked to complete a discourse completion test (DCT) consisting of four settings varied in terms of power and

distance between speaker and hearer. The participants first did the DCT in condition L1, and followed the same test in condition L2 after a period of three weeks to mitigate prior testing effects. The focus is to compare the frequency use of each segment and the sequence of segments when Japanese learners of English realize complaints in conditions L1 and L2. An important finding is that in the case of L1 speakers of Japanese when complaining to a familiar friend (-P/-D) produce complaints which consisted of solely one segment; Head Act. Alternatively, their complaints in L2 were composed of not less than two segments. This result suggests that in L2, particularly in situations where they are paying little attention to power or distance, Japanese learners of English tend to create more distinct verbosity in the speech act of complaints, similar to those which were found in the speech act of requests by Blum-Kulka and Olshtain (1986).

## Giancarla Unser-Schutz

### *Who am I telling me to wait? Interpreting representations of inner speech and self-directed imperative expressions in Japanese comics* (poster)

Although most language use may be in interactions with others, people also have rich private language lives. An increasingly large body of research emphasizes the importance of inner and private speech, from links between experiences of inner speech and psychopathological variables (McCarthy-Jones & Fernyhough, 2011) to their roles in processes such as self-regulation (Kross et al., 2014; Morin, Uttl, & Hamper, 2011). Individuals often experience inner speech as dialogic (McCarthy-Jones & Fernyhough, 2011), and data suggests that for Japanese and English at least, private speech often includes elements implying interaction (Hasegawa, 2010), suggesting that their analysis could bring light to language's dialogic nature. While inner speech research has often been hindered by skepticism towards its describability (see Hurlburt & Schwitzgebel, 2011), one alternative is to look at representations of thoughts in narrative texts. However, it is possible such representations are simply narrative devices, such as with Short & Leech's (2007) suspended interaction or with Hirose and Hasegawa's (2010) suggestion that they can be divided into those directed towards speakers themselves and those directed at others. Thorough analysis of how language is used in the representation of thoughts in fiction is necessary to opening up their usage as an effective resource for research. Because they by definition imply a listener, imperative expressions in the representation of thoughts might prove an enlightening start. To that end, I examined the narrative role of imperative expressions in representations of thoughts in a corpus of Japanese *manga* comics, an ideal resource for such research because they visually distinguish between spoken lines and characters' inner thoughts. The corpus includes all linguistic data from the first three volumes of ten popular series, totaling 688,342 text-characters (spoken lines: 72.63%, inner thoughts: 13.42%). Morpheme analyses resulted in 260,949 and 46,453 words for spoken lines and inner thoughts, respectively. I targeted *-te* imperatives, the imperative form of the verb, and negative imperatives using *-nai de* and *-na*, and noted who inner thoughts were directed at. Imperative expressions appeared in inner thoughts 102 times compared to 1,390 times in spoken lines, for a frequency rate of 2.20 times per 1,000 words vs. 5.33 for spoken lines. Of those 102, 71 were directed towards others, likely making them like Short and Leech's suspended interaction. Of the remaining 31 self-directed imperatives, almost half (14) used *matsu* 'wait'. Combined with other examples of *ochitsuku* 'relax', *dooyoo suru* 'get flustered', and *aseru* 'feel rushed', one can observe that self-directed imperatives were often used when characters were under pressure. The use of self-directed imperatives may help intensify this sensation for readers by offering opportunities to see the development of characters' actions, contributing to a dynamic sense of time. However, such usages can also be interpreted as showing characters organizing their thoughts, suggesting similarities with Hasegawa's (2010) interpretation of the sentence final particle *ne* in soliloquies. Thus, while self-directed imperatives may have specific narrative functions, they function precisely because they build up upon usages of inner and private speech attested to elsewhere.

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### **Yasuyuki Usuda**

#### ***Imitation in conversation: From the viewpoint of conversation analysis*** (poster)

In our daily conversation, we often tend to imitate another person's way of speaking or mannerisms. This mimicking can be of one's own past actions or utterances or those of another person, with an occasional exaggeration in the mannerism or the words. The utterance or action may or may not have occurred. The person or character being imitated may or may not exist. For example, one can mimic "Spiderman" eating "Ramen," which is a fictional situation, or what one's spouse did the other day. The overall question in this study is the role of mimicry in conversation. Mimicry in itself has not been researched here, but some studies focusing on related topics have been considered (Goodwin 2002, 2007; Heath 2002; Holt 1996, 2000, 2007; Nishizaka 2008; Yamamoto 2014). Studies have shown that imitating another person or oneself, as spoken in the past, shows an affiliative attitude to the prior utterance. Imitating enables other participants in a conversation to share this attitude as well. Based on these studies, it is fruitful for a better understanding of conversation to investigate the particular function of mimicry. It may be different from quoting, reporting, or gesturing, which have been the focus of prior studies. To investigate the role of mimicry in conversation, the authors adopt the methodology of conversation analysis (CA) using video-taped data and detailed transcripts. The study is conducted in two steps. The first is to demonstrate that mimicry constitutes a part of an action such as storytelling, together with preceding utterance, action, or situation. Storytelling usually involves one person, but mimicry can involve more than one participant. This study illustrates that the preceding action to the mimicry and the mimicry itself are in a relationship similar to one between the utterance that precedes the punch line and the punch line in storytelling. This step enables us to examine mimicry in the framework of the studies on storytelling. In the second step, we examine what course of action takes place between the mimicry and the preceding utterance or action. It is expected that the mimicry and the preceding utterance or action have a particular relationship, which will not be as strong as conditional relevance (Sacks and Schegloff 1973) but a more moderate one. The result of this study is as follows: mimicry and its preceding utterance or action constitute a course of action similar to storytelling, in that both consist of a description of the referred event and its climax. This means that mimicry functions to bring forth a sympathetic attitude toward the preceding utterance or action (see also Holt 1996) as well, because the action constitutes storytelling, a form of cooperation. Moreover, mimicry causes a sympathetic reaction among other participants relevant in the next immediate position of the prior utterance. This study shows that mimicry can evoke a strong and immediate sympathetic reaction when compared to other types of actions, such as reporting or quoting.

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### **Emma Valtersson, Elliott Hoey, Paul Hömke, Tayo Neumann, William Schuerman & Kobin H. Kendrick**

#### ***F-insertion: Using fuck for pursuing, escalating, and sanctioning*** (lecture)

When is swearing relevant? In this paper, we use conversation analysis (e.g., Sidnell & Stivers, 2013) to situate swearing in its sequential contexts of use. Focusing on the word *fuck* and related expletives in sequence-initiating actions (*wh*-interrogatives and imperatives), we show how speakers “insert” *fuck* into these turn formats—a practice we refer to as “*f*-insertion”—in pursuing responses that have been withheld, upgrading and escalating pursuits, and sanctioning inapposite responses. The analysis is based on 31 cases of *f*-insertion collected from recordings of naturally occurring interactions in English.

The basic features of the practice can be seen in the example below. Here, *fuck* is inserted into a repair initiation and orients to an inapposite use of a recognitional person reference (Sacks & Schegloff, 1979). It starts with Travis giving an assessment of the looks of *Helen Wood*, a sex worker who had been in the news recently. By using her name instead of describing her, he treats his recipients Paul and Kevin as able to recognize the reference. Rather than agree or disagree with Travis’s assessment, Paul and Kevin both initiate repair, indicating trouble with recognizing the *Helen Wood* reference (lines 3-4). Travis produces a repair solution, adding the recognitional demonstrative *that* to his initial formulation (line 5), which treats the referent as accessible to his recipients, and thereby reveals his understanding of the problem as being one of hearing not recognition.

01 TRA: Helen Wood’s not very good looking for a prostitute  
 02       though is she °so°  
 03 PAU: What,  
 04 KEV: WHO?  
 05 TRA: That Helen Wood.  
 06       (.)  
 07 TRA: You know the [one who’s: been sleeping with-     ]  
 08 PAU:                   [**Who(h) the(h) fu(h)ck is He(h)l**]en Wo(h)od.  
 09 TRA: The one who slept with Rooney.

After a short gap (line 6), Travis continues his turn with a description of the referent (line 7), orienting to the inadequacy of his repair solution. However, in overlap with this, Paul again initiates repair with *Who the fuck is Helen Wood* with interpolated laughter particles (line 8). This treats the repair solution itself as a further source of trouble. By inserting *fuck* into the turn format, Paul does more than just pursue an adequate repair solution; he also sanctions Travis for his lack of recipient design, treating the identity of Helen Wood as being in common ground when it was not. As this example shows, the practice of *f*-insertion appears in a sequential context in which one participant’s actions are misaligned, uncooperative, or otherwise not ‘with’ those of his or her coparticipants in some respect, which makes systematically possible the sanctioning we observe.

With this paper, we examine a number of sequential environments in which participants use *f*-insertion. Rather than investigate swearing in terms of politeness, group identity, formality, or register, as is done in much pragmatics research on the topic, we situate the deployment of swearing in the very course of action in which it is inextricably embedded.

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#### Manon Van der Laaken

#### *Addressing psychosocial distress? A multi-perspective analysis of the effects of the Distress Thermometer and Problem List on the openings of doctor-patient interaction in follow-up oncology consultations* (lecture)

There is a widely-shared consensus that in follow-up cancer care, patients do not just need their physicians to heal them, they also require them to address their psychosocial concerns: their stress, their fears and their uncertainties (see e.g. Arora, 2003). However, many studies indicate that physicians tend to limit themselves to biomedical concerns in their consultations, and avoid psychosocial topics (e.g., Beach et al., 2004). Screening instruments such as the *Distress Thermometer and Problem List* (DTPL), which measure patients’ psychosocial distress, are increasingly being used as discussion prompts to facilitate the discussion of psychosocial problems during the consultation. They have been shown to increase the number of psychosocial issues discussed during consultations, and physicians’ awareness of them (Detmar et al., 2002). However, they do not seem to lead to lower “anxiety, depression and perceived needs” compared to control patients (Boyes et al., 2006: 169), and in the interaction “HRQoL issues [*Health Related Quality of Life issues*] tend to be overruled by biomedical

factors” (Greenhalgh, Long & Flynn, 2005: 840). Further research is therefore warranted into *whether* and *how* the DTPL can contribute to the inclusion of psychosocial problems in doctor-patient interaction and the development of shared understanding of psychosocial problems.

The current paper forms part of a larger study analyzing the effects of the use of the DTPL on doctor-patient interaction in follow-up cancer consultations. Earlier findings in this project have shown that follow-up consultations *without* the DTPL overwhelmingly start with the physician asking the patient a “How are you?” question. The analysis of the openings sequences of the DTPL consultations suggests that opening the consultation with the discussion of the DTPL may get in the way of this open question and may alter the focus of the interaction. Therefore this paper will discuss the following research questions: 1) How do the introductory phases of standard follow-up consultations and consultations with the DTPL compare/differ? 2) How do doctors and patients together handle the discussion of the DTPL in the consultation? 3) How does this affect the further interaction in the consultation?

The data for this study are video-tapes of 30 follow-up consultations of head- and neck cancer outpatients of two oncologists in a large hospital in The Netherlands – 14 *with* the use of the DTPL, and a control group of 16 *without* –, the medical data of the patients, their filled-out DTPLs and videotaped interviews with the doctors and the patients. A detailed transcription was made of the video-tapes of the consultations for analysis. The approach is interdisciplinary, combining insights from pragmatics, conversation analysis and ethnography of communication, to allow a multi-perspective insight into how the interaction is co-constructed by the participants.

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#### Nynke van Schepen

##### ***“Est-ce que ça va pas poser quelques questions sur sa fréquentation?”: Displaying knowledge through negative yes/no interrogatives requesting confirmation*** (lecture)

One of the basic methodological prerequisites of Conversation Analysis is to take an emic-perspective – that of the interactional participants themselves, rather than applying a set of predefined social categories and attributions of knowledge related to them in order to account for specific interactional conduct. Schegloff (1988) gives a particularly clear example showing that this application of exogenous categories would be misleading and lead to different conclusions than the endogenous study of categories made relevant in-situ by the participants themselves (see Sacks, 1972 on membership categories and category-bound activities); he shows that what was supposed to be a political “interview” (characterised by question/answer sequences where one party, the “interviewer” asks the questions for the other, the “interviewee”, to answer), turns out to be a “confrontation” instead, managed and accomplished through practices generally associated with ordinary conversation. In this paper I focus on citizens asking questions in public gatherings and the relevant categories and their related epistemic dimensions for describing them.

In the specific setting under investigation for this paper, citizens are invited to contribute to the creation of a public park through participating in large public political plenary assemblies. This is a form of grassroots democracy where citizens actively propose and contribute to urban planning (see on similar data Mondada, 2015a; 2015b; 2013a). Although explicitly invited by a chair(wo)man to ask questions, citizens manage to engage in actions other than those generally associated with doing questioning, namely doing assertions, placing blame and/or criticising. For so doing, they might use the interrogative format – as a response to the request to do questions. A careful investigation of the data reveals that among the interrogative formats deployed by the citizens, negative yes/no interrogatives (Heritage, 2002) display a particularly powerful orientation to matters of epistemic authority (Mondada, 2013b; Heritage, 2012 and Heritage & Raymond, 2012, 2005). More particularly, through deploying this format, citizens treat themselves as having the moral right (Stivers et al.

2011) to make new information regarding a topic previously talked about by the experts demonstrably accessible for confirmation by the latter.

Thorough multimodal analyses of these negatives yes/no interrogatives aim to show how epistemic stance, status and authority are to be understood as incessant in-situ praxeological interactional accomplishments, rather than fixed applicable categories. Moreover, I focus on how this particular interrogative format not only maintains an orientation to the interactional task consisting for citizens to ask questions, but also exhibits that and how they engage in challenging actions. This may then eventually lead to a transformation of their social categories and their associated rights and obligations.

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## Pamela Vang

### *Down the garden path? An exploration into the realms of vagueness and ambiguity*

(lecture)

According to Michael Reddy (1979), linguistic communication is a means of conducting thoughts and ideas from one mind to another. Effective communication therefore requires adherence to a number of maxims (Grice 1975), one of which, “manner” incorporates the avoidance of ambiguity and obscurity of expression. This echoes Aristotle’s recommendation that successful linguistic communication requires terms that are not vague and an avoidance of ambiguity. However, there is a “fuzzy borderline between ambiguity and vagueness”, (Tuggy 1993) and in this paper, I conflate the concepts vague language and ambiguity and consider them both as “absence of precision” (Cook 2007).

Vague language, commonly manifest in nouns and verbs, is defined as being general or unspecific and not clear in meaning and often concerns propositions or concepts, while ambiguous language is described as being equivocal and displaying uncertainty of meaning or intention. Ambiguity is “a property of signs to bear multiple (legitimate) interpretations” (Stanford Encyclopedia of Philosophy) and as such is often lexical but in analytic languages such as English, ambiguity is frequently syntactic.

Scholars such as Pierre Bourdieu and Norman Fairclough have insisted that correct language, in the Aristotelian sense, is not only a means of exerting power but can also often function as a social divider. More recently, however, a number of scholars such as Joan Cutting, have begun to question these views and instead emphasize the positive aspects of vague language. These scholars consider vague language to be an essential sociopragmatic competence which can help to assert group membership in every day social contexts. As such, they contend that vague language is a competence that should be included in foreign language teaching programmes. Vagueness and ambiguity are also common features of poetry, legal texts, organizational discourse, humour, advertising and different types of academic discourse. In such contexts, ambiguity is intentional and serves a number of different relational purposes.

While there is extensive research into different kinds of intentional ambiguity, less interest has been shown in inadvertent ambiguity. In an attempt to address this issue, ambiguities, and particularly syntactic ambiguities which can lead to misunderstanding and confusion in written academic discourse are the focus of this paper. Examples, extracted primarily from the work of graduate students writing in L2 English, have been compiled and categorized according to type and the most common forms and sources of inadvertent ambiguity are identified. Some of the communication problems which may result from grammatical constructions that can lead us “down the garden path” (Pritchett 1988) are exemplified.

Only when we are aware of a problem can we hope to address it so the ambition underlying this investigation is to raise awareness of the inadvertent ambiguity that is frequently found in the academic discourse of students in general and of students writing in L2 English in particular. While intentional ambiguity may be a pragmatic competence, unintentional ambiguity can lead to a breakdown in communication.

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### Johanna Vanhatapio

#### *Compensatory strategies in aphasic interaction: Using iconic gestures to achieve intersubjectivity* (poster)

The aim of this study is to explore how aphasic speakers employ the embodied forms of enactment, especially iconic gestures, in conversation when facing aphasia-related problems of speech production, such as word-retrieval difficulties. Aphasia, a disturbance of language formation and comprehension caused by localized brain dysfunction often makes the everyday talk-in-interaction situations very challenging for the affected person. Some aphasic speakers who possess fairly intact syntactic and semantic abilities have difficulties in social interaction in their everyday lives, while some patients with very severe language deficits are surprisingly able to communicate using the social and cognitive resources around them and within the verbal content produced by their interlocutors. Studies have shown, that in order to communicate more efficiently many speakers with aphasia often employ various forms of enactment, i.e. direct reported speech and/or prosody and/or embodied practices to depict to recipients some aspect(s) of a reported scene or event. For Broca-type aphasic speakers, the embodied forms of enactment are often conducted in the form of iconic gestures, which can be defined as gestures where the non-verbal act somehow resembles the entity it is referring to. The use of iconic gestures also provides us with information about the way the aphasic speaker is adapting to conversation. Using these iconic gestures can often determine whether the aphasic speaker is understood or not. Thus, using iconic gestures as a form of enactment can be perceived as a key factor for achieving intersubjectivity for the speaker with aphasia. Drawing on multimodal Conversation Analysis, this study explores the use of enactment by people with aphasia with emphasis on the iconic gestures. This study uses as data parts of structured interviews provided by the AphasiaBank.

### Marianna Varga

#### *The availability of bare linguistic meaning in the Hungarian legal proceedings* (lecture)

**Background** In inquisitorial justice systems the judges institutional role is to interrogate witnesses, defendants, and experts in a thorough and unbiased way (D'hondt 2009; Komter 1998). Judges consciously try to minimize the influencing properties of questions in order to give an equitable judgement (Varga 2015). Although all elements of language can be influential, they can be unintended. The most frequently used methods of minimizing influence are as follows: judges try to keep the logical order of questions, refrain from presuppositions, control polar questions, and agent omission is also very important. Judges expect type-conforming answers not only for their own questions, but also for the attorney's or the prosecutor's questions (Varga 2015).



**Aims** The paper presents two new influence minimizing strategies used by judges, both of which are connected to the availability of bare linguistic meaning as a minimal linguistic meaning.

**Research** In the literature there is an agreement that utterances have a minimal linguistic level and a conveyed meaning. However, there is no consensus whether there are other levels as well, and, if there are, every level plays a distinct role within the discourse. In the Gricean framework the minimal linguistic meaning is the "what is said". At this level disambiguation, the resolving of indexical expressions and reference assignment take place. In the relevance theoretic framework (Sperber-Wilson 1986/1995, Carston 2004), the minimal linguistic meaning is the coded, bare linguistic meaning, which is typically not a full proposition, therefore, it is not truth-conditional. In this framework the "what is said" is a third interpretational level: the level of explicature. It is widely accepted that contextual inferences are needed for the truth-conditional content of the full proposition, but the interactional role of the relevance theoretic bare linguistic meaning is not unambiguous in the literature. While Ariel (2002a) and Hansen (2008) do not rule out its interactional role, Recanati (2004) pointed out that it is not consciously accessible for the interlocutors. However, I am arguing that bare linguistic meaning can be consciously accessible for them. I will show this through an analysis of two influence minimizing strategies used by judges. The first one is when judges ask the enriched meaning in the witness testimony. The second one is when judges suddenly make self-repair (Kitzinger 2013) in a self-attentive way because they recognise some type of implicit meaning in their own utterances which cannot be identified as an implicature. Both strategies are for disambiguation and to avoid influencing.

**Data** The research is based on my corpus of 25 criminal trials. I have analysed the trials in the framework of Privileged Interactional Interpretation, which is the primary interpretation of an utterance intended by the speaker and understood by the addressee (Ariel 2002b, Jaszczolt 2010, Sternau et al. 2015). In this framework the bare linguistic meaning is not the only one accessible minimal interpretation level.

**Conclusions** This research offers rare data to the interactional meaning theory. It may also have a significant role in legal practice, because all pieces of implicit information are very important to be recognised.

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#### Alena Vasilyeva

##### *Shaping interactivity in group discussions* (lecture)

The present study examines how interactivity is constructed in the course of multi-person interaction in a semi-informal educational context to enable the interactants to take part in discussions. The audio-recordings of seven meetings of a female discussion club in Belarus and their transcripts serve as interactional data. The club was organized with a goal of providing a platform for females to engage in intellectual discussions in an informal setting. Each meeting lasted approximately 1 hour and 30 minutes and focused on a new topic (e.g., creativity, humor, health, the quality of life). Researchers (Drew & Heritage, 1992; Goffman, 1983; Sacks, Schegloff, & Jefferson, 1974) agree that the basic form of interaction is a face-to-face ordinary conversation, but they do recognize that this is not the only form of interaction. Interactional forms, for example, speech exchange systems in conversation analysis, vary in their characteristics such as the degree of formality (Drew & Heritage, 1992). Some of them are formal and scripted (e.g., courtroom interaction or a wedding ceremony), others are

informal and unscripted (e.g., family dinner), still some others fall in between (e.g., a meeting). Different forms of talk put constraints on and provide affordances for how interaction unfolds. The meetings under study are of particular interest as they are an emerging form of interaction that differs from ordinary conversation but does not have pre-established formal rules. The participants have to coordinate their actions and co-create meaning while at the same time design the ways of interacting. The study uses the method of discourse analysis. The close analysis of the audio recordings and the transcripts is guided by the following questions: how the participants' use of linguistic and interactional resources contributes to the construction of a meeting and participants' situated identities. The particular attention is paid to the facilitator's communicative actions to shape interaction and their local context.

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### Sanna Vehviläinen

#### *Problems of understanding and misalignment in academic supervision* (lecture)

Oral presentation for IPRA 2017 Sanna Vehviläinen, University of Eastern Finland Joensuu, FINLAND This lecture presents an analysis of problems of understanding that develop into misalignment in academic supervision feedback sequences. Conversation analysis is used in the analysis. The data comes from a videotaped corpus of 27 supervision encounters (master's thesis and PhD) of various disciplines in a Finnish university. Understanding is managed locally in all interaction, as an omni-relevant issue of intersubjectivity (Mondada 2011). Understanding enables subjects to participate in social activity and engage with various concrete or conceptual objects (Bereiter 2002). In pedagogical interaction, understanding is oriented to as a particular, institutionally relevant issue. Participants are engaged in the task of co-constructing new understandings on particular issues (Koschmann 2011). The teacher's task is to expose and assess students' understandings, and attend to any problems that emerge. In academic settings, understanding is connected to textually mediated concepts and activities (Svinhufvud & Vehviläinen 2009, Lindvall & Lymer 2011). Academic supervision typically takes place in master-apprenticeship encounters between teachers and students, working with text drafts. Supervisory work is carried out through advice-giving and feedback. These advice are typically produced either as responses to the students' help-seeking activities or as teachers' reactions to problems in the texts (Vehviläinen 2009; Waring 2012). In academic supervision interaction, the dissertation text is treated as the main vehicle for showing what the student masters and understands (Svinhufvud & Vehviläinen 2009). Teachers may elicit verbal checks on students' understandings, if something in the text draft warrants their concern (Vehviläinen 2012). Also the students' advice requests (Vehviläinen 2009), or responses to feedback (Vehviläinen 2009b) may testify for the teacher that there is a problem in the student's understanding. These cases sometimes result in sequences of extended critical feedback and misalignment between participants' actions. In the analysis, I will firstly provide evidence of how the problems emerge as "problems of understanding". Secondly, I show how teachers deal with these problems in their critical feedback. Thirdly, I present interactional reasons for these feedback turns not being successful in eliciting demonstrations of changed understandings by students. I explain how these sequences lead to cumulative misalignment in the interaction and thereby present a threat to intersubjectivity. Finally, I suggest that in academic supervision interactions, demonstrating understanding or mastery is connected to what you choose to treat as problematic, i.e. some problems are "smarter" than others. This is what the supervisors are struggling to show to the students, and these situations present several difficulties for both students and supervisors. I will end my analysis by discussing pedagogical implications and suggesting at which points of the interaction the development of misalignment could be prevented.

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### **Agnieszka Veres-Guspiel & Szilárd Tátrai**

#### ***“Why don’t we close the window?” – On a specific virtual usage of WE* (lecture)**

The paper focuses on the construal of WE in a specific virtual usage, reflecting the physical and social worlds of the intersubjective context (cf. Verschueren 1999). From the adopted social cognitive point of view (Croft 2009), interpersonal relations are formed and re-negotiated dynamically. The utterances do not express *a priori* existing interpersonal relations, but rather construe them as discourse unfolds. Previous discursive experience with the discourse partner forms part of relevant contextual knowledge, and guides the speaker in the construal of interpersonal relations. In this context, WE has remarkable semantic potential and its use is strongly context-dependent (Björten 2010, Marmaridou 2000), often expressing the social attitude of the speaker. Our empirical research on the referential processes of WE in a specific virtual usage reveals its capacity to express social attitude deixis and its dependence on basic contextual components. In some interpersonal contexts, the virtual usage of WE allows the speaker to avoid forms of address and their grammatical consequences (e.g. personal suffixes). In such a context the group being referred to, regarding the nature of the action, does not coincide with the group primarily denoted by WE. Such a usage is possible in the presence of certain spatial and interpersonal relations, and the correlation between this type of usage and the relations just mentioned is the subject of the presentation. The paper is based on experimental data gathered between 2012 and 2016 from Polish and Hungarian native speakers (86 responders in total), who were asked to mark on three different schemas the reference of WE in the following utterance: *It’s cold in here. Why don’t we close the window?* The schemas showed different spatial and interpersonal information (position of the participants, their age and sex, basic information about their relationship). After the test part the participants were asked to justify their choices. Based on the answers it was possible to identify if the responder interpreted the utterance as a directive or commissive speech act, which also had an influence on the interpretation of WE. Our findings show that virtual usage is influenced not only by interpersonal but also by spatial relations. The processing of spatial position plays a major role in the referential interpretation of WE when the participants come from similar socio-cultural backgrounds. By contrast, in cases where sex and age differences are pronounced, information pertaining to the social world of the discourse has a higher impact on referential interpretation. Our data give no evidence of significant differences between Polish and Hungarian informants.

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### **Lieke Verheijen**

#### ***WhatsApp got to do with it? The impact of Dutch youths’ social media use on written language in educational settings* (lecture)**

Youths worldwide have become hooked on social media: they send countless messages via chats, texting, microblogs, and social networking sites. The informal language they use in computer-mediated communication (CMC) is known for deviating from the grammatical and orthographical rules of the standard language, as taught at school (Crystal 2008; Verheijen 2015). This has raised concerns among many adults, including those in the Netherlands, that the constant use of such casual CMC lingo may negatively affect youths’ more formal literacy skills, in terms of reading, writing, and/or spelling (Spooren 2009; Verheijen 2013). The project presented here examines whether such worries are at all necessary. In order to determine if and, if so, how social media affect Dutch youngsters’ literacy, two large-scale empirical studies were conducted. In the first study,

different experimental manipulations were used to explore which methodology is most effective in detecting any possible impact of youths' social media use on their writing skills. In addition, participants' (349 in sum) educational level and ages differed among the manipulations. The basic method was as follows: students were tested in an educational setting. Each class was divided into two groups. The experimental group was instructed to communicate via CMC between themselves for a specified amount of time (ten/fifteen minutes), while the control group performed some non-CMC-related control task. The experimental CMC groups were primed via smartphone or computer with WhatsApp, a chat application that is currently very popular in the Netherlands. The control groups had to colour, solve sudokus, do sums, underline specific letters in a text fragment, or write an essay. Finally, all students had to complete experimental tasks, which included writing a text of a non-social media text type (story, letter of application, or comments on pictures), completing a grammaticality judgement task (GJT), or a correctness and understandability judgement task. It was measured whether the preceding use of WhatsApp had an immediate and direct effect on participants' ensuing performance on the experimental tasks. When differences between the CMC groups and control groups were found, it was indeed the CMC groups that turned out to use more non-standard language than the control groups (significant in some of the studies), a difference which was greater for younger participants. The most frequently occurring deviations from Standard Dutch in the writing assignments were, perhaps unexpectedly, no striking 'SMS language' features (such as emoticons, e.g. :-), alphanumeric homophones, e.g. *suc6*, or contractions, e.g. *idd* for *inderdaad* 'indeed'), but rather supporting orthographic features: non-standard punctuation, capitalisation, diacritics, and spacing. Furthermore, the CMC groups had more difficulty spotting 'errors' in the GJTs than the control groups. In the second study, over 400 secondary and tertiary students were tested. Participants' educational level and age groups were varied systematically, to determine if these factors are mediating variables. They whatsapped via their smartphones or coloured mandalas, wrote stories, and filled in GJTs. Data collection is ongoing and nearing completion. Subsequent analysis (which will be completed before the conference) will reveal whether the results of the first experiment are confirmed.

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#### Avril Verhelst

##### ***Ingroup/outgroup creation across activity types in interaction with elders: A case study in a Flemish nursing home*** (poster)

When addressing elderly people, younger adults may adopt a combination of features known as 'elderspeak' (Kemper, 1994; Coupland, 2004). This may mean, amongst others, using "overbearing" and "excessively directive and disciplinary speech", whilst producing speech more simply (Coupland et al., 1988). Such linguistic behavior stems from stereotypes to do with ageing (e.g. Coupland, 2009), for example perceived diminished speech or hearing capabilities, but also due to physical or mental incapacities. The speaker thus linguistically accommodates these perceived incapacities of the older adult ('overaccommodation', Giles & Gasiorek, 2013). While this study draws on sociolinguistic theories, I incorporate contextual aspects to perform a study from the perspective of variational pragmatics (Schneider & Barron, 2008; cf. the incorporation of frames in Van De Mierop, Zenner & Marzo, 2016), which, next to variational approaches, also integrates findings obtained through interactional sociolinguistic research methods. Using elderspeak to address older adults may be equated to a process of identity reduction, through which the older adult is identified not as a complex, multi-faceted being, but is reduced to one feature, i.e. the perceived diminished capabilities. This process is thus related to matters of power and ideology (Verschuere, 1999), in that one interlocutor linguistically labels another as not a member of the ingroup, as such executing a form of gatekeeping (as used in Tranekj>6r, 2015) that projects the elder in an outgroup category. I aim to research similar processes of linguistic gatekeeping and overaccommodation in Flemish nursing homes by performing a case study using audio and camera footage collected on a caregiver's rounds and in a communal room. Doing so, I will attempt to demonstrate that these processes may not be clear-cut, as several linguistic manipulations occurring simultaneously may indicate varied interpretations. In particular, I will study the use of two pronominal forms: (1) the 'we'-form, focusing particularly on its speaker-exclusive use (e.g. 'we are going to take a bath now', the superior we-form, cf. Fowler & Kress, 1979, used among others by doctors/nurses); and (2) the use of the second person plural

pronominal forms, as these may illustrate patterns of language variation between Colloquial and Standard Belgian Dutch. These two variants may have many different indexical meanings in the nursing home context, but I will focus on their use as markers of in/exclusion here. The analysis of these pronouns will draw on a mix of quantitative and qualitative methods and it will then be linked to the various activity types (Levinson, 1992) that can be discerned in the data, for example a physical care activity, like having a bath, versus a more socially-oriented activity, like baking waffles. I will thus aim to draw conclusions regarding the question (1) of the relation between the use of the Standard Belgian Dutch pronominal forms and the Colloquial Belgian Dutch forms across activity types, and (2) whether some activity types are more marked with the nurse's we form. From these findings, implications will be discussed with regard to possibly contextually bound ingroup/outgroup creation done by caregivers in interaction with elders.

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### Sanchita Verma & Rukmini Bhaya Nair

#### *Silence: A discourse marker in multilingual Indian classrooms* (lecture)

Silence is a complex phenomenon and interpreting it even in a trivial conversation exposes us to a fascinating new dimension of language study. It is therefore surprising that silence, which forms an essential part of spoken communication, has been relatively under-researched in the domain of linguistic studies. In everyday conversation, silence occurs in a complex and structured form and its interpretation exposes us to an insightful and revealing world of talk-in-interaction. For any conversation to be meaningful, it usually has two essential components, verbal and non-verbal. The composite meaning of a conversation is derived from examining both components in context. For a conversation to continue, one not only listens to words and sentences but also derives and constructs meanings from, and within, the construction of turns. Such meanings are derived from a number of non-verbal cues, one of the most important of which is silence. Silence thus contributes significantly towards the semantic interpretation of a conversation. Importantly, the discourse of silence can also be studied in multilingual contexts. This paper concentrates on silence in primary school classrooms in India, which are almost always multilingual. Here, different forms of silence such as conversational gaps, lulls and pauses are used as variables to study the relation between aspects of multilingualism and their social and communicative functions. The examination of the multilingual and multicultural Indian classroom in this study shows that a main cause that contributes towards a culture of silence in such a classroom is a lack of linguistic facility. Be it Hindi or English, the medium of instruction in school is sometimes entirely different from the language spoken by the children in their home and neighbourhood. After joining school, children often find themselves in an alien environment where strict regimens and the norms of using a particular language in class inhibit them from participating in class activities and they thus tend to dissociate themselves from the school environment. This analysis of silence in the Indian primary school classroom reveals the structuring of social roles from childhood

onwards and points towards a larger critique of language policy as well as its implementation within basic educational institutions such as government school classrooms. This study focusses on talk-in-interaction between participants - the teacher and her students - in the natural, real-world social setting of a multicultural Indian classroom. The method applied to the analysis of the data is an ethnographically oriented form of conversation analysis, combining researchers' field-notes with an investigation of the micro-details of the conversational structure and process of social interaction in the classroom. In this case, these are the details and dimensions, the forms and functions, and the iterations and implications of conversational silence in the classroom. Mapping silence, which has thus far gone entirely unnoticed, in the very vibrant, noisy, dynamic, layered and often ambiguous space of the multilingual Indian primary school classroom has therefore proven to be a highly productive exercise in this research, yielding many rewarding research insights.

## Elena Vilinbakhova

### *Čto bylo, to bylo. A corpus study of relative clause tautologies in Russian\** (lecture)

While there are numerous studies of nominal tautologies *A cop A*, clausal tautologies such as conditionals *if p, p*, subordinate sentences *p, when p*, relative sentences *p, what p* listed in (Ward & Hirschberg 1991; Autenrieth 1997; Meibauer 2008) are given less attention. Wierzbicka (1991), Bulhof & Gimbel (2001), Rhodes (2009), Snider (2015), and Sonnenhauser (2016) analyze particular instances of these constructions, but there is still much to be discussed on this issue.

This study is dedicated to relative clause tautologies in Russian, describing its syntactic, semantic and pragmatic features with a special focus on their communicative functions, and is based on data from the main subcorpus of the Russian National Corpus [RNC]. Using the RNC's lexico-grammatical search engine searches for relative clause tautologies are carried out within 1945-2017 period.

In Russian there are a few fixed relative clause tautologies with the model *Čto p, to p* 'what p, p'. However, despite their structural similarity, their communicative functions can be different. For instance, expressions *Čto pravda, to pravda* 'what is true, (that) is true', *Čto est', to est'* 'what is, is' are used to admit undeniable truth; *Čto bydet, to bydet* 'what will be, will be' shows fatalistic attitude, and *Čto bylo, to bylo* 'what has been, (that) has been' can express both meanings: 'this fact cannot be denied' or 'the past should be forgotten for the sake of the future'.

'Free' tautologies display even greater variety in form and meaning. Here it is discussed (a) what syntactic phrases and lexical content are most common in Russian relative clause tautologies; (b) what role their structural features play in their interpretation; (c) how these constructions are used in different communicative situations; (d) what kind of communicative situations are these; (e) what communicative profit the speaker gets for using these patterns.

The findings are expected to contribute to a better understanding of the nature of relative clause tautologies, as well as linguistic tautologies in general, and their role in communication.

#### Notes

\*The author is grateful to K. S. Krushinskaya for her help in data collection. The research was supported financially by grant of President of Russian Federation MK-713.2017.6.

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**Dimitra Vladimirov & Juliane House**  
***Impoliteness and globalisation on twitter*** (lecture)

This article brings together research on the sociolinguistics of globalization, impoliteness and English as a lingua franca to examine the role of vernacular resources of impoliteness distributed in globalised new media contexts. Drawing on sociolinguistic scales (Blommaert 2010) as an analytical tool, this article examines ‘the disruption of social harmony through negative evaluations of [targets]’ (Culpeper & Holmes 2013: 171) in a corpus of approximately 500 tweets, trending during the Greek PM’s (Alexis Tsipras) interview with Bill Clinton. Tweets were initially retrieved after the search ‘Tsipras-Clinton’ and ‘Agglikia Tsipras’. The most popular hashtags (#Tsipras#Clinton, #Agglikia\_Tsipra), @replies and retweets were identified and manually coded according to language(s) used and deployment of locally or globally relevant impoliteness resources. Findings suggest that mobility of semiotic resources constitutes a key impoliteness strategy deployed by participants. Resources move across scales, from the local to the global and vice versa, acquiring new meanings through re-semiotization and virality, making locally-relevant impoliteness resources relevant in global mediascapes. Such resources include language choice, code-switching, transliteration, use of English as a lingua franca, intertextuality and multimodality, often creatively manipulated and redistributed. The article finally addresses broader questions around the targeting of well-known political figures and public participation in political discourse.

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**Wan Wei**

***Patient-initiated updates in TCM visits*** (lecture)

The goal of Traditional Chinese Medicine (TCM) is not only curing the disease, but also nourishing and balancing the body. When TCM patients seek medical advice from their doctors, it is common for them to bring multiple concerns to the doctor’s office. Using the methods of Conversation Analysis (CA, Sidnell & Stivers, 2013) and drawing on a collection of 110 video-taped medical encounters in TCM clinics in China, this study focuses one specific kind of concern presentation in TCM encounters: the presentation of an update on a past or ongoing condition. Since TCM visits are largely chronic, updates are one of the most common types of concerns in these visits.

Updates can be solicited by doctors or volunteered by patients. Patient-initiated concerns are going to be the focus of this paper. In this paper I show that patient-initiated updates may be used by patients as experiential evidence to either support doctors’ medical opinions or to challenge them. What is also being negotiated here is the delicate issue of epistemics, particularly the tension “between knowledge of expertise” and “knowledge of experience (Heritage, 2011)

In extract 1, as the response to doctor’s positive assessment of her blood circulation, the patient provides a detailed update on how her sleeping has been improved (starting from line 10, bolded). In doing so, the patient affiliates with the doctor by seconding and supporting the doctor’s evaluation.

Extract 1 SLEEP WELL

- 001 DOC: Shen shetou.  
 Extend tongue.  
 Extend your tongue.
- 002 (0.2)/((patient sticks her tongue out))
- 003 DOC: Xiangshang tai.  
 Up lift.  
 Lift (it) up.
- 004 (0.3)/((patient lifts her tongue up))
- 005 DOC: En ei hao.  
 Hmm eh good.  
 Hmm yep great.

006 (0.2)/((waves hand))

007 DOC: ( Xue )beir hao.  
( Blood )very good.

008 PAT: Shi a. En.  
BE FP. Hmm.  
Really. Hmm.

009 (0.2)

010 PAT: .Hhh (.) Tang xia jiu zhao le xianzai.  
.Hhh (.) lie down just asleep PRT now.  
.Hhh (.) Now I fall asleep as soon as I lie down.

011 (.)

012 PAT: ( ) dao xianzai.  
( ) until now.

013 DOC: En.  
Hmm.

014 PAT: Hai shui de hai ting ha:o.  
Also sleep PRT also very good.  
Also (I) sleep very well<sup>1</sup>.

015 DOC: E[n  
Hmm.

016 PAT: [Jiu shi fanzheng jiu zheleng yihuier kan yihuier  
[Just BE anyway just toss around a while watch a while  
[Just that- just after tossing around for a while watching

017 dianshi yihuier yi- (.) ei jiu guanshang dianshi jiu  
TV a while once-(.) right just turn off TV just  
TV for a while once- (.) right as soon as (I) turn off the

018 shui le.=  
sleep FP.=  
TV I fall asleep.=

019 DOC: En en [en.  
Hmm hmm [hmm.

020 PAT: [Ban nianyue,  
[Half year,  
[Half a year ago,

021 DOC: Er.  
Eh.

022 PAT: Liang dian san dian genben jiu shui bu zhao.  
Two o'clock three o'clock completely just sleep NEG PRT.  
TWO O'clock three o'clock (I) couldn't fall asleep at all.

023 (0.3)/((DOC examines PAT's eyes))

024 PAT: Genben jiu shui bu zhao.[Fanger.  
Completely just sleep NEG PRT. [Tossing around.  
Couldn't fall asleep at all. [Keep on tossing around.

025 DOC: [En. En.  
[Hmm. Hmm.

026 (0.7)

027 DOC: ( [ ] )

028 PAT: [Zhei yao shui qilai zheige-  
[This if sleep get up this-  
[That when I get up this-

029 (0.2)/((PAT pats on her own arm))

<sup>1</sup> Here the patient is referring to the quality of her sleep.



- 030 PAT: Tang zhei yinr dou si: le.=  
Lay this mark even deep FP.=  
The marks on my arms after lying down are very deep.=
- 031 DOC: En.=  
Hmm.=
- 032 PAT: =Zhengming shui [si: le.  
=Proves sleep [deep FP.  
=Shows that I was sleeping deeply.
- 033 DOC: [En shui de shen shui de shen.  
[Hmm sleep PRT deep sleep PRT deep.  
[Hmm sleep deeply sleep deeply.
- 034 PAT: En.  
Hmm.  
Right.
- 035 DOC: Biede hai you shenme bu shufu de.  
Other also have what NEG comfortable FP.  
Do you feel uncomfortable somewhere else?
- 036 PAT: Haishi jiu gen xuetang de wenti wo jinzhang.  
Still just with glucose PRT problem I nervous.  
Still just about my glucose problem I feel nervous.

After the doctor's positive assessment of the patient's blood circulation at lines 005-007, the patient first responds with an agreement at line 008, and then starts to provide an extensive update on her sleeping problem. This extensive update comes right after the doctor's positive assessment of the patient's blood circulation. Based on the patient's experiential evidence, this update is used the patient to support the doctor's positive evaluation. Extract 2 below on the other hand, provides an example of a patient using an update as experiential evidence to challenge the doctor's negative assessment. Prior to this segment, the doctor has reported his observation that the patient's complexion is too red, which is problematic, and the patient's body is not balanced (lines not included in the transcript). After a long gap at line 004, the patient at line 005 provides an update on his past condition of dizziness.

#### Extract 2: Intrinsic heat

- 028 DOC: Na lian tebie ho:ng nie.  
That face very red FP.  
Why is your face this red?
- 029 (0.2)
- 030 DOC: ( [ )
- 031 PAT: [Wo n- wo yizhi: zheyangshir de.  
[I n- I always this FP.  
[I n- I am always like this.
- 032 (0.4)
- 033 DOC: Keyi bu: name hong. Qishi.  
Can NEG this red. In fact.  
It doesn't have to be this red. Actually.
- 034 PAT: Eheheh.
- 035 DOC: [( )
- 036 PAT: [(Wo yidao tianre sai: de hei.  
[I once hot tan PRT black.  
[Once it's hot I get tanned.
- 037 DOC: Cai bu shi hei: ne. Ta shi hong.  
Certainly NEG BE black FP. It BE red.  
Certainly not dark. It is red.

- 038 (1.9)  
 ((DOC instructs patient to get rid of a deformed fingernail, 16 lines omitted))
- 055 DOC: Ni shishi ne meizhunr neng ba zhei neng di:ng chulai.  
 You try try PRT possible can PRT this can push out.  
 You can give it a try Possibly this can be pushed out.
- 056 (.)
- 057 DOC: Ni [( ).  
 You [( )  
 You [( ).
- 058 PAT: °Xing.°.  
 °Okay.°  
 °Okay.°
- 059 DOC: En.  
 Yep.  
 Yep.
- 060 (2.9)
- 061 PAT: Yun hao duo le.  
 Dizziness good much FP.  
 The dizziness is getting better.
- 062 DOC: °En°.  
 °Hmm°.  
 °Hmm°.
- 063 (2.0)/(( PAT nods))
- 064 DOC: Yun hao duo: le nin zheige pijing de mai-  
 Dizziness good much FP you this spleen meridian PRT pulse-  
 The dizziness is getting better but your spleen meridian-
- 065 re haishi n- tebie duo.  
 hotness still BE n- very much.  
 the heat (in spleen) is still too much.
- 066 (0.2)/(( PAT nods))
- 067 PAT: D[ui. ]  
 R[ight.]
- 068 DOC: [Nin s]hi h- nin pingshi dou gan dianr sha ya.  
 [You B]E h- you normally all do a little what FP.  
 [You a]re h- What do you normally do?

The patient's update at line 061 is a report of improvement in his past condition, a piece of good news. By voluntarily presenting this experience-based update at line 061, the patient counters the doctor's indication that his complexion is problematic (lines 028, 033, 037). However, this update is quickly dismissed by the doctor at lines 064 and 065 by providing counter-evidence based on his medical expertise.

This study may shed light into the interactional organization of concern presentation in the medical setting, especially in the context of alternative medicine. It may also provide some insights into the issue of epistemic work in institutional talk.

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### **Benjamin Weissman & Marina Terkourafi**

#### ***False implicatures and the lying/misleading distinction*** (lecture)

Meibauer (2014) proposed that an assertion  $p$  that carries an implicature  $q$  is a lie if  $p$  is true but  $q$  is false, for both particularized and generalized conversational implicatures. This research evaluates this claim empirically, asking 1) Are false implicatures considered lies? and 2) How do different types of implicatures pattern in this task? Eleven GCIs (adapted from Doran et al. 2012) and four PCIs were placed into dialogues for the main experiment, which adopted the methodology of Coleman & Kay (1981). Utterances were embedded in three types of contexts: a “straightforward truth,” a “straightforward lie,” or generating a “false implicature.” Sixty native English speakers were recruited through MTurk and asked to judge on a 1–7 Likert scale whether the speaker in the story has lied. 11 of 15 false implicature stories were rated significantly lower than the numerical “lie” cutoff whereas only 2 were rated significantly higher (i.e. they were judged to be lies), and false implicature utterances were judged to be closer to the straightforward truth versions than to the straightforward lies. Moreover, GCIs based on the same Levinsonian heuristic (Q, I, or M) did not pattern together. Interestingly, the order of GCI types to a large extent overlaps with the results of Doran et al. (2012), suggesting that the proximity to “what is said” might determine how strongly people consider a false implicature to be a lie. These overall results support the theory of lying proposed by Saul (2012), which states that lying by false implicature is “mere misleading” and only what is said is considered when making lie judgments. To hone in on the role of this distinction as a possible explanation for our findings, we additionally consider our experimental results in light of a corpus study analyzing how people draw the distinction between lying and misleading and how they apply this distinction in everyday language use.

### **Sue Widdicombe**

#### ***The delicate business of identity*** (lecture)

There has been a longstanding interest in the use of membership categories as resources in interaction, and of the ways individuals claim, mobilise and use identity categories to describe themselves in talk. It has also been common in social science to try capturing seemingly elusive identity talk by asking direct questions about it, often in interviews. Several of these studies have, however, observed reluctance in claiming membership of categories (e.g. national, ethnic, subcultural, religious), even when they are presupposed in asking the question or in recruiting the interviewees. This study examines the discursive work that takes place when direct questioning makes self-identity the topic of talk. It does so through a systematic analysis of a large corpus of question-answer (Q-A) sequences from interviews with Syrians conducted in the late 1990s and concerning a wide range of identities. Drawing on conversation analysis and membership categorisation analysis, four Q-A sequences are identified and examined. In the first, questions seeking the hearably demographic fact of membership were followed, unproblematically, by minimal confirmation of category incumbency. Second, in other contexts, similarly factual questions (‘are you an x?’) were followed by ‘x but not y’ formulations through which interviewees rejected some (inferentially sensitive) category-bound attributes in favour of others. In the third, questions about membership were formulated in terms of feelings (e.g. ‘what do you feel is your nationality?’). Respondents subsequently drew contrasts between membership as fact and as feeling, rejected the latter (on the grounds that category-related feelings may also imply prejudicial ones), and proposed an alternative more inclusive membership category. In the fourth sequence, a category membership was implicated through the prior talk, but speakers denied membership in response to a direct question, and warranted this through presenting category-incompatible views. These findings contribute to the literature by helping to delineate various interactional and inferential difficulties that may attend researchers’ treatment of identity as the topic of talk rather than a tool in and for interaction. It thus helps illuminate occasions on which identity is, indeed, a delicate business.

### **Iwona Witczak-Plisiecka & Anna Cichosz**

#### ***The Old English nu: A discourse marker or a temporal adverb?*** (lecture)

According to The Bosworth-Toller Anglo-Saxon Dictionary, *nu* is a temporal adverb meaning ‘now, at this time’, or an interjection with no specified meaning; the dictionary only shows an example in which its Latin

equivalent in OE biblical translations is *ecce*. On the whole, *nu* is a word whose status in the Old English syntax is not clear. In generative studies of OE, *nu* is listed as one of the “operators”, i.e. clause-initial elements causing obligatory inversion of all subject types. This means that *nu* belongs to a very limited set of adverbs which may cause inversion of a personal pronoun subject, as in (1).

- 1) *Nu is he gefrefrod*  
 now is he comforted  
 ‘Now he is comforted’ (cocathom1,ÆCHom\_I\_23:365.17.4547)

However, as noted by Kroch et al. (2000: 386, fn. 6) and Fischer et al. (2000: 108), the behaviour of *nu* is less regular than other adverbs-operators (*þa* and *þonne*) since lack of inversion is attested with both pronominal and nominal subjects, as in (2) and (3) respectively.

- 2) *nu mine fet gongað on heofenlicne weg*  
 now my feet go on heavenly way  
 ‘Now my feet walk the heavenly way’ (coblick, LS\_32\_[PeterandPaul[BiHom\_15]]: 191.360.2487)

- 3) *Nu ic hæbbe eow areht rihtne geleafan*  
 now I have you spoken right faith  
 ‘Now I have told you about the right faith’ (cowulf,WHom\_7:159.499)

The irregularity of inversion clauses with *nu* is explained by Koopman (1998) by semantic and functional differences; he notices that in clauses with non-inversion *nu* often does not have a temporal meaning but it functions as a “connecting discourse element which is outside the syntax of the clause” (Koopman 1998: 139), though whether this could be claimed for all cases of non-inversion “remains to be seen” (Koopman 1998: 140). Brinton (2010: 288) lists *nu* as one of the Middle English discourse markers, whose text-structuring function “originates in Old English and becomes clearer in Middle English”. However, so far there has been no systematic analysis of the function of *nu* in the oldest English texts. This study aims to fill in this gap by studying all cases of clause-initial *nu* in OE prose on the basis of the YCOE corpus (Taylor et. al. 2003) in order to determine the basic functions of clause-initial *nu* in OE prose. The analysis will also show whether functional differences translate directly into syntactic differences (i.e. inversion or its lack), as suggested by Koopman (1998). This research programme is carried out within a pragmatic framework for analysing discourse markers and interjections-related phenomena.

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### Xinyue Xu, Susan Bridges & Olga Zayts

#### *Exploring professional communication from intercultural perspectives: A study of local and non-local clinician-patient interactions in dentistry* (poster)

Background: Effective communication has been directly related to the quality of healthcare outcomes; successful interactions between healthcare professionals and patients have significant contributions in healthcare settings. While the exploration of healthcare communication has been prevalent in general medicine, dentistry is a relatively new setting for the examination of professional interactions. In the era of globalization, academic dentistry is also increasingly internationalized with intersecting languages and cultures adding to the complexity of clinical interactions (Bridges et al 2010, 2015). Objective: This study examines local and non-local dentist-

patient interactions from an intercultural communication perspective with a specific focus on participation structures in multilingual and multicultural dental consultations. Methodology: Data analysis is drawn from a subset a larger corpus of video-taped mediated interactions in dental care settings. Videos of mediated interactions were transcribed and will be analysed using Conversation Analysis (CA) to identify patterns of intercultural talk with a specific focus on how the clinician and patient co-ordinate communication. Research Design: Using CA to generate patterns from naturally-occurring talk, focusing on follow-up consultations (31 videos, extracted from corpus of 60 videos) by dentist-patient dyads (both Cantonese and non-Cantonese speakers) were compared across multiple dyads to examine how non-local (English speaking) clinicians and their local (Cantonese speaking) patients develop a clinician-patient relationship from an intercultural communication perspective. Preliminary Results and Implications: The study is in early stage, preliminary findings indicate that the contents and topics of clinician-patient conversations is not always about diagnosis, it is quite common to see that there were casual talks where personal relationship between clinician and patient develops, the process of how clinician and patient co-ordinate to resolve interactional 'trouble' can be observed through turns, and they usually share continuous common topic through follow-up cases. In terms of the implications of the study, the final findings of the research can contribute to the effective delivery and the enhancement of interpersonal interactions of healthcare in multicultural clinical communication. Recommendations for professional development for clinical academics are identified. Acknowledgement This study was funded under the General Research Fund (GRF) of the Hong Kong Special Administrative Region (Ref: 760112).

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#### **Tomo Yanagimachi**

#### ***Progressivity of conversation and coordination of participation: Micro-analysis of interaction among a person with brain paralysis, train station staff and wheelchair helper*** (poster)

This study is based on a micro-analysis of four sets of video-taped interactions in which Naomi, a person with cerebral paralysis and in a wheelchair, purchases a ticket at a train station in Japan. This study shows: (1) how all participants, Naomi, train station attendants, and wheelchair helpers, orient to the interaction so that Naomi can purchase her ticket without assistance from a helper, and (2) how only when the progressivity of the ongoing conversation is affected by the loss of eye contact between Naomi and the station attendant, does the helper's intervention occur to restore the flow of the interaction. In fields such as counseling psychology and clinical psychology, intended and unintended negative attitudes toward people from socially marginalized groups (e.g., disabled people, racial minorities, etc.) are called 'micro-aggression' (Sue, 2010a; 2010b). One documented case of micro-aggression, in an ethnomethodological study by Yamazaki et al. (1993), is an interaction in which a person in a wheelchair tries to talk with a clerk in a service encounter, but the service personnel interacts not with the wheelchair user but with the wheelchair helper. This present study analyzes the wheelchair user Naomi's interactions with a train station attendant from a conversation-analytic perspective. In one of the interactions recorded, for example, Naomi, who is partially physically paralyzed but able to speak and listen with no difficulties, initiates her interaction with a station attendant and gives money for her ticket to him over the counter, but the attendant hands the change not to Naomi but to her helper. Looking only at the outcome of the interaction, it may be concluded that the station attendant's behavior constitutes a case of micro-aggression. A micro-analysis of the video data, however, reveals that what is actually happening is more complex. When the attendant tries to give the change, Naomi is looking down at the inside of her wallet, and the attendant holds out the change in his hand and waits for Naomi's eye gaze to come back to him for one second. At this very moment, the wheelchair helper extends her hand from behind Naomi and receives the change from the attendant. She then gives it to Naomi. In a similar case video-taped on another day, a station attendant looks away and does not realize that Naomi is trying to give him money; however, the helper retracts her hand immediately after the attendant's eye gaze returns to Naomi. What can be observed in the present data is that the participants try to coordinate their participation so that the service encounter is basically established between Naomi and the attendant, as well as their understanding that any interaction by the helper should happen only when the progressivity of their interaction is inhibited due to, for example, the loss of eye contact. This paper argues that so-called 'micro-aggression' is actually not an individualistic phenomenon but an interactional and

social one, and that how an encounter involving a wheelchair user is realized depends on the specificities of the ongoing interaction.

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#### **Shoko Yohena,**

#### ***Power, race and communicative styles in cross-ethnic narrative therapy* (poster)**

This study examines an actual session of narrative family therapy in which the therapist was a white male Canadian and the clients were an African-American youth and his mother, who came to receive a court-ordered anger management session for the youth. By analyzing the session from a sociolinguistic point of view, the study reveals how asymmetric power and racial differences were reflected in the interactions, as the clients and the therapist negotiated identity.

The data comes from the DVD "*Narrative Family Therapy with Stephen Madigan, PhD*," which was filmed and sold for training purposes in the U.S.A. In the DVD, the therapist made many comments before and after the session. Furthermore, the instructor's manual and his book (Madigan 2011) provided useful information to understand his interpretation and strategies.

Narrative therapy considers that people organize their lives through stories (White & Epston 1990, Madigan 2011). White and Epston's (1990) approach tries to identify "problem saturated stories," which are often associated with taken-for-granted dominant stories, and further form alternative stories with the clients' preferred identities.

As the session unfolds, the problem saturated story (i.e. a violent black boy assaulted his white classmate) was externalized in a wider context of negative "branding" of African-American youth in the society (Madigan, 2011). The therapist and the clients subsequently re-authored an alternative story of "a good boy reputation." In doing so, the therapist took the positioning of a believer and supporter of the clients' preferred story, and made efforts to uncover internal racism in the problem.

But close linguistic examinations indicated that the power and ethnic differences between the clients and the therapist inevitably influenced the session. Such differences were linguistically reflected in the following ways:

- 1) Overt uses of the words "race" and "racism" by the therapist, and the lack of these words in the clients' utterances.
- 2) The clients' hesitant tone when talking about racism (for example, "well ..., I don't like it", rather than "I hate it!")
- 3) Use of "you" by the mother to help the therapist see the situation from African-American perspective (for example, when explaining discomfort of being at a white dominant school, the mother said "it is like you have a black principal".)
- 4) Different phonological and grammatical variations of English used by the clients and the therapist, indicating that they belonged to different classes.

These features reflect how the participants took positions and authorship of the narratives in the therapeutic conversations thereby underscoring the linguistic aspects which may not be given enough attention in the analyses of therapeutic practices.

The session ends with the mother's appreciation for the opportunity to tell "a true story," and the session seems successful in providing a good model of narrative therapy. Linguistic analyses, however, also revealed that those who have less power (in this case, ethnic minority, lower class, female and juvenile) are the ones who have to make extra effort to make their voices heard.

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### **Anastassia Zabrodskaia & Natalya Kosmarskaya**

#### ***Perception of Russia in Kyrgyzstan, Kazakhstan and the Baltic states: Memory, identity, and conflict*** (lecture)

Understanding the dynamics of relations between the European Union, Russian Federation and post-Soviet countries is hardly possible without understanding the affective processes underlying the perception of Russia across Eurasia. Its images in the EU and/or post-Soviet states often generate a wide range of emotions that bind people on the national level (migrants vs. receiving population; Russophones vs. titulars) together or reinforce ethno-cultural boundaries between them. Although historical memory and perception of various “sore points” in mutual relationships (historical events, myths and stereotypes) frequently (but not exclusively) arise from conflicts between ethno-cultural groups, both equally serve as means of understanding and trust between the groups on both national level (migrants vs. receiving population; Russophones vs. titulars) and also at the international one. Though some important components of the socio-historical context of formation of images of Russia are outlined in existing works (e.g. migration and the Soviet past), the question of HOW these components (have) influence(d) the perception of Russia among various titular groups, Russophones, migrants to/from Russia and receiving populations has not been answered. In our paper we present the findings on the discursive construction of images of Russia by various ethno-cultural groups in Kyrgyzstan, Kazakhstan and the Baltic states. The methodological approach focuses on culturally shared knowledge, practices, symbols and different forms of their representation using discourse analysis, content-analysis and qualitative sociology methods. We aim not only to pinpoint the central properties of images of Russia, but also to explore possible ways to negotiate conflicting narratives in order to create templates of conciliation that can be used to strengthen inter-ethnic understanding and tolerance. This paper is comparative, not only drawing parallels between groups and states, but also between the public/political discourse related to Russia and the perceptions of ordinary people based on their historical memory, identity shifts and personal experiences.

### **Ling Zhou & Shaojie Zhang**

#### ***A face-based approach to pretending to communicate in Chinese*** (lecture)

*Pretending to communicate* is a problematic case in the way that the attitude of the speaker seems to be intentionally ambiguous in interpersonal communication. This paper attempts to make a contribution to the study of *pretending to communicate* in interpersonal communication in Chinese from a face-based approach. Drawing on Brown and Levinson’s politeness theory and Searle’s speech act theory, the present study aims to account for how *pretending to communicate*, which is manifested as insincere speech acts, can be realized as strategies for face needs, supported by the data analysis from a modern Chinese TV drama *Still Husband and Wife (Hai Shi Fu Qi)*. It is found that insincere speech acts, in general, can serve as face-saving strategies in interaction, and the reason hidden behind is to maintain social harmony.

The findings of the study are presented as follows:

First, insincere speech acts serve as commonly used strategies for saving face in interpersonal communication. The preliminary data analysis shows that insincere speech acts are realized in interaction in various ways, namely, by changing the topic, beating around the bush, questioning knowingly, joking, being hypocritical, lying, etc.

Second, insincere speech acts, according to Searle (1969: 60), differ from sincere speech acts in that the speaker’s intention is differently represented. To be specific, the speaker does not intend to do the act in performing an insincere speech act. However, insincere speech acts are successful though it doesn’t meet the sincerity condition in mitigating face-threatening acts. The preliminary data shows that insincere speech acts, as commonly used strategies for face needs, serve to enhance interpersonal relations in Chinese culture.

Finally, the study draws a conclusion that insincere speech acts, which often occur in Chinese interpersonal communication, function not only as face-saving strategies but also as a rapport-managing role in constructing harmoniousness among people.

### **Lena Zipp**

#### ***‘Direction-giving’ in collaborative map task experiments*** (poster)

In the present poster, I set out to define and illustrate a subcategory of directive speech acts in discourse elicited by way of a customized map task experiment. This subcategory of ‘direction-giving’ is characterised by lower levels of imposition and obligation due to the collaborative nature of the task, i.e. the fact that compliance is in the interest of both the speaker and the hearer. It will be argued that this speech act can also be found in natural discourse (e.g. providing spatial directions on request), and that it is similar to other speech acts with focus on the hearer’s interest, such as providing advice or instruction. I discuss a number of situational features that explain the appropriateness of the variety of expressions chosen, among which are imperatives (*pass the house*), present progressives (*you’re going down*), modals of obligation (*you have to stop*), or other frequent deontic constructions (*you want to turn left, I need you to go between*): familiarity, rank, difficulty of task/introduction of topic, spatial vs. interactional directions, and linguistic constraints of text position and adjacency (see e.g. Ervin-Tripp 1976, Mauri and Sansò 2011). The data for this study stems from two sets of experiments conducted in different national English language settings (London, UK and San Francisco, US) in the context of two ethnic heritage communities (British Gujarati and American Chinese). I am drawing on a variational pragmatic perspective to account for regional variation in the use of expressions of direction-giving as well as for the discussion of cultural notions of politeness for example in interactions with parent generation interlocutors (see e.g. Leech 2014).

#### References

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- Leech, G.N. 2014. *The pragmatics of politeness*. Oxford: OUP.
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#### Emilia Zotevska

##### ***The sequential organization of ‘sabotage’ in sibling’s conflicts: Coordination of embodiment, talk and spatial positioning*** (lecture)

The present paper examines the embodied features of siblings’ conflicts with a specific focus on the children’s interactional uses of body, talk and spatial positioning as resources for organizing ‘sabotage’ sequences. The study involves a video-ethnography (40 hours), carried out in Swedish middle-class family homes which documents the interaction of 8 sibling pairs with a total of 22 children between 1-14 years of age. Conflict situations, including their verbal and nonvocal features were transcribed, noting the children’s embodied conduct and spatial positioning. The transcriptions were analyzed according to a multimodal interaction analysis (Goodwin, 2000). This study draws on Corsaro (2003) and M. Goodwin (1990; 2002) who describe children’s peer-conflicts as central to socialization. Furthermore, they document a variety of verbal and embodied interactional resources for organizing (escalating or de-escalating) conflicts and negotiating highly complex settlements.

The analysis of sibling interaction, with a focus on the children’s embodied conduct, has demonstrated that the children use what here is called ‘sabotage’ moves in conflict situations. Sabotage, conventionally defined, involves acts that “deliberately destroy, damage, or obstruct (something)” (Oxford Dictionaries, 2017). Likewise, in sibling conflicts, ‘sabotage’ moves were used during an ongoing/immediately preceding conflict revolving around object ownership rights (e.g. toys) and were directed at the sibling who had acquired ownership of that object. The ‘sabotage’ moves were sequentially organized similarly across multiple sibling-pairs: first, it involved monitoring, where one child monitored their sibling’s use of the acquired object. Second, the sibling adopted a less intrusive body posture (e.g. by holding one’s hands behind the back and walking slowly), approached the object owner and then poked or kicked the object. The ‘sabotage’ move was timed to a moment in which the object was not actively used (i.e. when the sibling paused the activity but still held/stayed near the object). The sibling thereby disrupted the current activity, and at times destroyed the object. Finally, the ‘sabotage’ move was responded to by the objects owner’s loud protesting or crying, and the perpetrator’s immediate withdrawal from the conflict space.

The children’s configuration of ‘sabotage’ moves thus involved planning, quietly approaching, managing space, perfectly timing the disruption of an activity and the destruction of an object, awaiting response and, finally, withdrawing - all done by orienting to the object owner’s moves and by coordinating complex multimodal configurations of modalities across interactional turns.